

THE
APOCALYPSE REVEALED,

WHEREIN ARE DISCLOSED

THE
ARCANA THERE FORETOLD,

WHICH HAVE

HERETOFORE REMAINED CONCEALED.

Translated from the Latin of
EMANUEL SWEDENBORG.
Servant of the Lord Jesus Christ.

IN TWO VOLUMES.

VOL. II.

A NEW EDITION REVISED AND CORRECTED.

NEW YORK:
AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

1908

*Published by THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING
SOCIETY, organized for the purpose of Stereotyping, Printing, and
Publishing Uniform Editions of the Theological Writings of EMANUEL
SWEDENBORG and incorporated in the State of New York A. D. 1850.*

THE
APOCALYPSE REVEALED
WHEREIN ARE DISCLOSED
THE
ARCANA THERE FORETOLD,
WHICH HAVE
HITHERTO REMAINED CONCEALED.

THE APOCALYPSE.

CHAPTER XIV.

1. AND I saw, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written on their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no one could learn that song but the hundred forty and four thousand, who were bought from the earth.

4. These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb, whithersoever he goeth. These were brought from among men, being the first-fruits unto God and the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon, that great city, is fallen, is fallen: because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark on his forehead or on his hand,

10. He shall even drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14. And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, having power over fire: and he cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the bridles of the horses, for a thousand six hundred furlongs.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the new Christian heaven: it is described from verses 1—5; the Lord's coming proclaimed, and then a new church, verses 6, 7, 13; an exhortation to renounce the doctrine of faith separated from charity, in which the present church is principled, verses 9—12; an exploration of these, and a manifestation that their works are evil, verses 14—20.

THE CONTENTS OF EACH VERSE. V. 1, "And I saw, and lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand," signifies the Lord now in the new heaven of Christians, who have acknowledged him as the God of heaven and earth, and have been in truths of doctrine from

him by the Word: "Having his Father's name written on their foreheads," signifies their acknowledgment of the Lord's Divinity and Divine Humanity: v. 2, "And I heard a voice from heaven, as the voice of many waters," signifies the Lord speaking through the new heaven from divine truths: "And as the voice of great thunders," signifies, and from divine love: "And I heard the voice of harpers harping with their harps," signifies confession of the Lord from joy of heart by the spiritual angels in the inferior heavens: v. 3, "And they sung as it were a new song before the throne, and before the four beasts, and before the elders," signifies the celebration and glorification of the Lord before him and before the angels of the superior heavens: "And no one could learn that song but the hundred forty and four thousand," signifies that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into this new heaven: "Who were bought from the earth," signifies that they are such as were capable of being regenerated by the Lord and thus redeemed in the world: v. 4, "These are they that were not defiled with women, for they are virgins," signifies that they did not adulterate the truths of the church, and defile them with the falsities of faith, but that they loved truths because they are truths: "These are they that follow the Lamb whithersoever he goeth," signifies that they are conjoined to the Lord through love and faith in him, because they have lived according to his commandments: "These were bought from among men," signifies here as before: "Being the first-fruits unto God and the Lamb," signifies the beginning of the Christian heaven, which acknowledges one God, in whom there is a trinity, and that the Lord is that God: v. 5, "And in their mouth was found no guile," signifies that they do not from cunning and design speak and persuade to what is false and evil: "For they are without fault before the throne of God," signifies, because they are principled in truths grounded in good from the Lord: v. 6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," signifies the annunciation of the Lord's advent, and of the new church about to come down out of heaven from him: "And to every nation, and tribe, and tongue, and people," signifies to all who from religion are in good, and from doctrine in truths: v. 7, "Saying with a loud voice, Fear God," signifies an admonition not to do evil, because this is against the Lord: "And give glory to him, for the hour of his judgment is come," signifies an acknowledgment and confession that every truth of the Word is from the Lord, according to which every man will be judged: "And worship Him that made heaven, and earth, and the sea, and the

fountains of waters," signifies that the Lord alone is to be worshipped, because he alone is the Creator, Saviour, and Redeemer, and from him alone the angelic heaven and the church, and all things relating to them, exist: v. 8, "And there followed another angel, saying, Babylon, that great city, is fallen, is fallen," signifies that now the Roman Catholic religion, as to its tenets and doctrinals, is dispersed: "Because she made all nations drink of the wine of the wrath of her fornication," signifies because, by profanations of the Word, and adulterations of the good and truth of the church, she hath seduced all whom she could subject to her dominion: v. 9, "And a third angel followed them, saying with a loud voice," signifies something further from the Lord concerning those who are principled in faith separated from charity: "If any man worship the beast and his image, and receive his mark on his forehead or on his hand," signifies that he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it: v. 10, "He shall even drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation," signifies that they falsify the goods and truths of the Word, and tincture their lives with such falsifications: "And he shall be tormented with fire and brimstone before the holy angels and before the Lamb: (v. 11,) and the smoke of their torment ascendeth up for ever and ever," signifies self-love and the love of the world, and their derivative lusts, and the pride of self-derived intelligence proceeding from these latter, and torment in hell from the former: "And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," signifies a perpetual state in things undelightful with those who acknowledge and receive that faith, confirm it, and live according to it: v. 12, "Here is the patience of the saints. here are they that keep the commandments of God and the faith of Jesus," signifies that the man of the Lord's church, by temptations arising from those who worship the beast, is searched and tried as to his quality in regard to a life according to the commandments of the Word and faith in the Lord: v. 13, "And I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord from henceforth," signifies a prediction from the Lord of their state after death, who will be of his New Church, that they will have eternal life and felicity: "Yea, saith the Spirit, that they may rest from their labours," signifies that the divine truth of the Word teaches that they who afflict their soul and crucify the flesh, on that account shall have peace in the Lord: "And their works do follow them," signifies according as they have loved and believed, and thence acted and spoken: v. 14, "And I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man,"

signifies the Lord as the Word: "Having on his head a golden crown, and in his hand a sharp sickle," signifies the divine wisdom from his divine love, and the divine truth of the Word: v. 15, "And another angel came out of the temple," signifies the angelic heaven: "Crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe," signifies the supplication of the angels of heaven to the Lord, that he would make an end, and execute judgment, because the church is now arrived at its last state: v. 16, "And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped," signifies the end of the church, by reason that there was no longer any divine truth therein: v. 17, "And another angel came out of the temple which is in heaven, he also having a sharp sickle," signifies the heavens of the Lord's spiritual kingdom, and the divine truth of the Word with them: v. 18, "And another angel came out from the altar, having power over fire," signifies the heavens of the Lord's celestial kingdom, who are in the good of love from the Lord: "And he cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth," signifies the Lord's operation from the good of his love through the divine truth of his Word upon the works of charity and faith among the men of the Christian church: 'For her grapes are ripe,' signifies because it is the last state of the Christian church: v. 19, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," signifies the end of the present Christian church: "And cast it into the great wine-press of the wrath of God," signifies an exploration of the quality of their works, that they were evil: v. 20, "And the wine-press was trodden without the city," signifies that an exploration was made from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith of the church: "And blood came out of the wine-press even unto the bridles of the horses," signifies violence done to the Word by direful falsifications of truth, and the understanding so closed thereby, that man is scarcely capable any longer of being taught, and thus led by divine truths from the Lord: "For a thousand six hundred furlongs," signifies mere falsities of evil.

THE EXPLANATION.

612. *And I saw, and lo, a lamb stood upon the mount Zion, and with him a hundred forty and four thousand,* signifies the Lord now in the new heaven collected out of those in the Christian churches who have acknowledged the Lord alone to be the

God of heaven and earth, and have been in truths of doctrine grounded in the good of love from him by the Word. By I saw, are signified the things which follow in this chapter; by a Lamb is meant the Lord as to his Divine Humanity, n. 269, 271; by Mount Zion is signified heaven, where they are who are principled in love to the Lord, as will be seen presently; by a hundred forty and four thousand are signified all who acknowledge the Lord alone to be the God of heaven and earth, and in truths of doctrine grounded in the good of love from him through the Word, n. 348, &c. These were treated of in chapter vii., but then in reference to their being sealed on their foreheads, and thus distinguished and separated from the rest: now, however, the subject refers to their being collected together into one, and to the formation of a heaven from them. The heaven here treated of, is the heaven collected from among Christians, from the time of the Lord's being in the world, and from such of them as approached the Lord alone, and lived according to his precepts in the Word, by shunning evils as sins against God. This heaven is the new heaven, from which the Holy Jerusalem, that is, the new church upon earth, will descend, Apoc. xxi. 1, 2; but the heavens which were formed before the Lord's coming are above this heaven, and are called the ancient heavens; all of which likewise acknowledge the Lord alone to be the God of heaven and earth: these heavens communicate with this new heaven by influx. It is well known, that by the land of Canaan is signified the church, because the Word was there, and by it the Lord was known; also because in the midst of it was the city Zion, and under it the city Jerusalem, both upon a mountain; hence by Zion and Jerusalem are signified the inmost things of the church; and as the church in the heavens makes one with the church upon earth, therefore by Zion and Jerusalem is signified the church everywhere, but by Zion the church as to love, and by Jerusalem the church as to doctrine derived from love. It is called Mount Zion, because by a mount is signified love, n. 336. That by Mount Zion is signified heaven and the church where the Lord alone is worshipped, may appear from the following passages: "I have set *my king upon my holy hill of Zion*; I will declare the decree, Jehovah hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance. Kiss the Son, lest he be angry, and ye perish from the way; blessed are all they that put their trust in him," Psalm ii. 6—8, 12. "O *Zion*, that bringest good tidings, get thee up into the high mountain, say, Behold, the Lord Jehovah will come with a strong hand," Isaiah xl. 9, 10. "Rejoice greatly, O *daughter of Zion*, behold thy King cometh unto thee; he is just, and having salvation," Zech. ix. 9; Matt. xxi. 2, 4, 5; John xii. 14, 15. "Cry

out and shout, *thou inhabitant of Zion*, for great is the Holy One of Israel in the midst of thee," Isaiah xii. 6. "The ransomed of Jehovah shall return, and come to *Zion* with songs," Isaiah xxxv. 10. "Sing and rejoice, O *daughter of Zion*, for, lo, I come, and I will dwell in the midst of thee," Zech. ii. 10. "O that the salvation of Israel were come out of *Zion*," Psalm xiv. 7; Psalm liii. 7. "Thus saith the Lord Jehovah, Behold, I lay in *Zion*, for a foundation; a stone, a tried stone, and your covenant with death shall be disannulled," Isaiah xxviii. 16—18. "My salvation shall not tarry, I will place salvation in *Zion* for Israel my glory," Isaiah xlv. 13. "And the Redeemer shall come to *Zion*," Isaiah lix. 20. "Jehovah of Hosts shall reign in mount *Zion*," Isaiah xxiv. 23. "Jehovah loveth the gates of *Zion* more than all the dwellings of Jacob; glorious things are spoken of thee, O *city of God*, Jehovah shall count, when he writeth up the people, that this man was born there. All my springs are in thee," Psalm lxxxvii. 2, 3, 6, 7. "Jehovah hath chosen *Zion*, he hath desired it for his habitation, 'his is my rest for ever, here will I dwell; for I have desired it,' Psalm cxxxii. 13, 14. "Let the *children of Zion* rejoice in their King," Psalm cxlix. 2, 3. "Thou shalt arise, O Jehovah, and have mercy upon *Zion*, for the time to favour her, yea, the set time is come, to declare the name of Jehovah in *Zion*, when the people are gathered together, and the kingdoms, to serve Jehovah," Psalm cii. 13—16, 21, 22. "Out of *Zion*, the perfection of beauty, God hath shined. Our God shall come, he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me," Psalm l. 1—5: besides other passages, as Isaiah i. 27; iv. 3, 5; xxxi. 4, 9; xxxiii. 5, 20; xxxvii. 22; lii. 1; lxiv. 10; Jerem. vi. 2; Lament. iv. 2; Amos i. 2; Micah iii. 10, 12; iv. 1—3, 7, 8; Zeph. iii. 14, 15; Joel iv. 16, 17, 21; Zech. viii. 3; Psalm xx. 2, 5; Psalm xlviii. 3, 11—14; Psalm lxxvi. 2; Psalm lxxviii. 68; Psalm cx. 1, 2; Psalm cxlix. 2, 4; Psalm cx. 2, 4; Psalm cxxvi. 1; Psalm cxxviii. 5, 6; Psalm cxxxiv. 3; Psalm cxxxv. 21; Psalm cxlvi. 10. The virgin and daughter of *Zion* is mentioned in many places; by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth, the same as by the Lamb's bride, Apoc. xxi. 2, 9; xix. 7. The virgin and daughter of *Zion* signifies the Lord's church in these places: Isaiah i. 8; iii. 16—26; iv. 4; x. 32; xvi. 1; xxxvii. 22; lii. 2; lxii. 11; Jerem. iv. 31; vi. 2, 23; Lament. i. 6; ii. 1, 4, 8, 10, 13, 18; iv. 22; Micah i. 13; iv. 8, 10, 13; Zeph. iii. 14; Zech. ii. 10; ix. 9; Psalm ix. 14; and others.

613. *Having his Father's name written on their foreheads*, signifies their acknowledgment of the Lord's Divinity and Divine Humanity from love and faith in them. By the name of the Father is meant the Lord as to the all-begetting Divinity called

the Father, and at the same time as to the Divine Humanity, which is called the Son, because they are a one and one person, united like soul and body; for which reason, in heaven, by God the Father no other is understood than the Lord, and the Lord is also called Father in the new heaven. The reason why it is here said, the name of his Father on their foreheads, is also because by Father is meant the divine good of the Lord's divine love, which in the Word of the Evangelists is everywhere meant by the Father, when named by the Lord, and the divine truth of his divine wisdom by the Son; which two were united as soul to body and body to soul, when the Lord glorified his Humanity, see n. 21, 170: and since they are one, it is therefore said in another place, The *name* of God and of the Lamb on their foreheads, chap. xxii. 4; concerning these, therefore, who are here treated of, it is said, that they had the Father's *name* written on their foreheads, because by the one hundred and forty-four thousand sealed out of the twelve tribes of Israel, are meant the angels of the superior heavens, who are all in the good of celestial love, and by the Father, as was observed, that good is understood. That the angels here treated of are angels of the superior heavens, may be seen in the explanation of chapter vii., particularly at n. 362. By written on their foreheads is signified an acknowledgment from love and faith in them; by written or inscribed is signified acknowledgment in them, and by the forehead is signified love and its consequent intelligence of faith, n. 347, 605. That the Divinity, which is called the Father, and the Divine Humanity, which is called the Son, are one, like soul and body, and consequently that the Lord is to be approached as to his Divine Humanity, and that thus and no otherwise the Divinity, which is called the Father, is approached, appears from so many passages in the Word, that they would fill many pages, if they were to be adduced; a large collection of them may be found in *The Doctrine of the New Jerusalem concerning the Lord*, n. 29—36, 38—45, and following numbers; from which a few only shall here be quoted by way of confirmation. They are as follows: "And the angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his *name* Jesus. He shall be great, and shall be called the *Son of the Highest*: but Mary said, How shall this be, seeing I know not a man? and the angel answered, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*, therefore that *Holy Thing* which shall be born of thee shall be called the *Son of God*," Luke i. 30—35. "The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take unto thee Mary thy wife, for that which is conceived in her *is of the Holy Ghost*; and Joseph knew her not till she had brought forth her first-born son," Matt. i. 20, 25 "In the beginning was the

Word, and the Word was with God, and *the Word was God, and the Word was made flesh*, and we beheld his glory, the glory as of the *only-begotten of the Father*," John i. 1, 2, 14. "The Jews sought to kill Jesus, *because he said that God was his Father, making himself equal with God* : then Jesus answered, What things soever the Father doeth, these also doeth the Son likewise ; as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will : verily I say unto you, the hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v. 19-26. "As the *Father hath life in himself*, so hath he given to the *Son to have life in himself*," John v. 26. "I am the way, the truth, and the life ; *no man cometh unto the Father but by me*. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that *hath seen me hath seen the Father*, and how sayest thou then, Show us the Father ? believest thou not that *I am in the Father and the Father in me* ? Believe me that *I am in the Father and the Father in me*," John xiv. 6-11. "I will give unto my sheep eternal life ; I and my Father are one. And the Jews took up stones again to stone him, because he made himself God ; and he said, I do the works of my Father, believe the works, that ye may know and believe that the Father is in me and I in him," John x. 28-38. "*He who seeth me, seeth Him that sent me*," John xii. 45. "*All things that the Father hath are mine*," John xvi. 15. "That the *Father hath given all things into his hands*," John xiii. 3. "*Father, thou hast given me all power over all flesh* ; and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent : and *all mine are thine, and thine are mine*," John x. 36-39, 10. "*All power is given unto me in heaven and in earth*," Matt. xxviii. 18. "Whatsoever ye shall ask in my name, *it will I do, and I will do it*," John xiv. 13, 14. "The Spirit of Truth shall not speak of himself, but *he shall take of mine, and shall show it unto you*," John xvi. 13, 14. "He that hath seen the Son, and I in him, the same bringeth forth much fruit, *without me ye can do nothing*," John xv. 5 : besides these. There are still more in the Old Testament, some of which may all be cited : "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the mighty God, *Everlasting Father*, the Prince of Peace," Isaiah ix. 6. "Behold a virgin shall conceive and bear a son, and shall call his name *Immanuel—God with us*," Isaiah vii. 14. "Behold I will come, that I will raise unto David a righteous branch

and a king shall reign and prosper; and this is his name whereby he shall be called, *Jehovah our Righteousness*," Jerem. xxiii. 5, 6; xxxiii. 15, 16. "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; *this is Jehovah, we have waited for him*; we will be glad and rejoice in his salvation," Isaiah xxv. 9. "Surely God is in thee, and there is none else, there is no other God; verily, thou art a God that hidest thyself, *O God of Israel, the Saviour*," Isaiah xlv. 14, 15. "Am not I Jehovah, and there is no God else beside me; a *just God and a Saviour*; *there is none else beside me*," Isaiah xlv. 21, 22. "*I am Jehovah, and beside me there is no Saviour*," Isaiah xliii. 11. "I Jehovah am thy God, and thou shalt know no God but me, for *there is no Saviour beside me*," Hosea xiii. 4. "*Thou, Jehovah, art our Father, our Redeemer*, thy name is from everlasting," Isaiah lxiii. 16. "Thus saith the Lord, the King of Israel, and *his Redeemer, Jehovah of Hosts*, I am the first and I am the last, and beside me there is no God," Isaiah xlv. 6. "Thus saith *Jehovah thy Redeemer*, I am Jehovah that maketh all things, and alone by myself," Isaiah xlv. 24. "Thus saith *Jehovah thy Redeemer*, the Holy One of Israel, I am Jehovah thy God," Isaiah xlviii. 17. "*Jehovah my strength and my Redeemer*," Psalm xix. 14. "*Their Redeemer is strong, Jehovah of Hosts is his name*," Jerem. i. 34. "Jehovah of Hosts is his name, and *thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called*," Isaiah xlix. 5. "And all flesh shall know, that *I Jehovah am thy Saviour and thy Redeemer*, the Mighty One of Jacob," Isaiah xlix. 26; lx. 16. "As for our Redeemer, *Jehovah of Hosts is his name*," Isaiah xlvii. 4. "Thus saith *thy Redeemer, Jehovah*," Isaiah xliii. 14; xlix. 7. And in other places, as Luke i. 68; Isaiah lxii. 11, 12; lxiii. 1, 4, 9; Jerem. xv. 20, 21; Hosea xiii. 4, 14; Psalm xxxi. 5; Psalm xlv. 26; Psalm xlix. 15; Psalm lv. 18, 19; Psalm lxix. 18; Psalm lxxi. 23; Psalm ciii. 4; Psalm cvii. 2; Psalm cxxx. 7, 8. And in Zechariah, "*In that day Jehovah shall be King over all the earth, in that day shall there be one Jehovah and his name one*," xiv. 9. But these are only a small number.

614. And I heard a voice from heaven, as the voice of many waters, signifies the Lord speaking through the new heaven from divine truths. By a voice from heaven is signified a voice or speech from the Lord through heaven; for when a voice is heard from heaven, it is from the Lord; here, through the new heaven of Christians, which is understood by Mount Zion, upon which the Lamb was seen standing, and with him a hundred and forty-four thousand, n. 612, 613; by many waters are signified divine truths, n. 50. The same is said of the Lord speaking through heaven from divine truths, in the following passages: "The voice of the Son of Man was heard as the voice of

many waters," Apoc. i. 15. "And a *voice* from the throne, as the *voice of many waters*," Apoc. xix. 6. "And the *voice* of the God of Israel was like the *voice of many waters*," Ezek. xliii. 2. "The *voice* of Jehovah is upon the waters, *Jehovah is upon many waters*," Psalm xxix. 3. "The *noise* of the wings of the cherubim was like the *noise of great waters*," Ezek. i. 24: by the cherubim is signified the Word, n. 239, thus divine truth, from which the Lord speaks.

615. *And as the voice of great thunders*, signifies the Lord speaking through the new heaven from divine love. That lightnings, thunderings, and voices, signify illustration, perception, and instruction, may be seen above, n. 236; and that the seven thunders, which utter their voices, signify the Lord speaking through the universal heaven, n. 472. The Lord, when he speaks through heaven, speaks from the third heaven through the second heaven, thus from divine love through divine wisdom, for the third heaven is in his divine love, and the second heaven in his divine wisdom; the Lord never speaks otherwise when he speaks from the superior heavens; and this is what is meant by a voice as of many waters, and by a voice of great thunder; many waters are the divine truths of divine wisdom, and great thunder is the divine good of divine love.

616. *And I heard the voice of harpers harping with their harps*, signifies confession of the Lord from joy of heart by the spiritual angels in the inferior heavens. To strike upon the harp signifies to confess the Lord from spiritual truths, see above, n. 276; that this proceeds from joy of heart follows of course; hence by harpers are signified spiritual angels. The reason why angels of the inferior heavens are here denoted, is, because the voice of the Lord through the superior heavens was heard as the voice of many waters, and as the voice of great thunder, n. 614, 615. There was heard a voice of harpers striking upon harps, because sound or speech descending from the inferior heavens is sometimes heard like the sound of harps; not that they are playing upon harps, but because the voice of confession of the Lord from joy of heart is so heard below. ✓

617. *And they sung as it were a new song before the throne, and before the four beasts and the elders*, signifies the celebration and glorification of the Lord before him and before the angels of the superior heavens. By singing a new song is signified acknowledgment and glorification of the Lord, as being the alone Judge, Redeemer, and Saviour, thus the God of heaven and earth, see above, n. 279. Before the throne means before the Lord, because he alone sits upon the throne; that before the four beasts and the elders means before the angels of the superior heavens, see n. 369; by as it were a new song, is signified the celebration and glorification of the Lord in the new Christian heaven, in the present case in particular, that he is

acknowledged to be the God of heaven and earth, in like manner as in the ancient heavens; this is implied in the expression *as it were*, for as it were a new song, signifies as though it were new, when nevertheless it is not new. That the new heaven mentioned in the Apocalypse, chap. xxi. 1, is a new heaven composed of Christians, and that the former heavens consist of the ancient and most ancient people, also that the Lord is acknowledged in these heavens to be the God of heaven and earth, has been shown before.

618. *And no one could learn that song but the hundred and forty and four thousand*, signifies that no other Christians could understand, and thereby from love and faith acknowledge, that the Lord is the only God of heaven and earth, but those who are received by the Lord into this new heaven. By this song is signified acknowledgment and glorification of the Lord, as being the God of heaven and earth, n. 279, 617; by learning is signified to perceive in one's self that it is so, which is to understand, and so to receive and acknowledge; he who learns otherwise, learns and does not learn, because he does not retain; by the hundred forty and four thousand are meant they who acknowledge the Lord alone to be the God of heaven and earth, n. 612. The reason why no other Christians could learn this song, that is, acknowledge that the Lord is the only God of heaven and earth, is, because they have imbibed the notion from infancy, that there are three persons in the Godhead, distinct from each other, for it is said in the doctrine of the Trinity, "There is one person of the Father, another of the Son, and another of the Holy Spirit;" likewise, "the Father is God, the Son is God, and the Holy Spirit is God;" and although it is there added, "that these three are one," yet in thought they divide the divine essence into three, which nevertheless cannot be divided; and for that reason they approach the Father, because he is first in order; and besides, the leading men in the church have taught, that the Father should be prayed to, to send the Holy Spirit for the sake of the Son, whereby their idea of three has been confirmed, so that they cannot think of the Son as God, equal with the Father, and one with the Father, but of the Son as equal with any other man, although he alone as to his Humanity is righteousness, and is called Jehovah our Righteousness, Jerem. xxiii. 5, 6; xxxiii. 15, 16: from this idea of their thought it has come to pass, that they are not able to comprehend how the Lord, as born in the world, can be the God of heaven and earth, and still less, the only God, notwithstanding their having heard and read all the passages cited above, n. 612, and also these: "All things that the Father hath are mine," John xvi. 15. "The Father hath given all things into the hand of the Son," John xiii. 3. "Father, thou hast given me power over all flesh; all mine are thine and thine are

mine," John xvii. 2, 3, 10. "All power is given unto me in heaven and in earth," Matt. xxviii. 18: also that he was conceived of Jehovah the Father, and hence that his soul was from him, Luke i. 34, 38; and consequently, the divine essence was his: besides many other things of a like import in other places. That they were said of the Lord who was born in the world, any one may see; as also that "He and the Father are one: and that he is in the Father and the Father in him;" and that "he who seeth him seeth the Father," John x. 28, 38; xiv. 9.—11. Now, although they may have heard and read these things, yet they cannot give up the idea which was conceived in early life and confirmed in them afterwards by their teachers, and which has so closed up their rational faculty that they are incapable of seeing or of understanding these words of the Lord: "I am the way, the truth, and the life, no man cometh unto the Father but by me," John xiv. 6. "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber; I am the door, by me if any man enter in, he shall be saved," John x. 1, 9. Also, that the Lord glorified his Humanity, that is, united it to the divinity of the Father, or to the divinity which was in himself from conception, for the sake of rendering it possible for the human race to be united to God the Father in him and through him. That this was the reason of the Lord's coming into the world, and of the glorification of his Humanity, he fully teaches in John: for he says, "At that day ye shall know, that I am in my Father, and ye in me, and I in you," John xiv. 20. "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing: if a man abide not in me, he is cast forth as a branch, and is withered," John xv. 5, 6. "And for their sakes I sanctify myself, that they also might be sanctified through the truth, that all may be one, as thou Father art in me, and I in thee, I in them and thou in me," John xvii. 19, 21, 23, 26; also, vi. 56; and in other places: from which it clearly appears, that the Lord's coming into the world, and the glorification of his Humanity, had for its end the conjunction of men with God the Father in him and through him, thus that he himself is to be approached: this is also confirmed by the Lord's so often saying, that they must believe in him, that they might have eternal life, see above, n. 513. Who cannot see that all this is said by the Lord concerning himself in his Humanity and that he never would have said, nor could say, that he was in men and men in him, and that it was necessary to believe in him, that they might have eternal life, if his Humanity was not divine! To ask the Father in his name, does not mean to approach God the Father immediately, nor to ask for his sake, but to approach the Lord, and the Father through him, because the Father is in the Son, and they are one, as he himself teaches:

this is what is signified by asking in his name; as may appear also from these passages: "He that believeth not in the Son, is condemned already, because he hath not believed in the *name of the only-begotten Son of God*," John iii. 18. "These things are written, that ye might believe that Jesus is the Christ, the Son of God, and *that believing ye might have life through his name*," John xx. 31. "Jesus said, Whosoever shall receive this child in my *name*, receiveth me, and *whosoever shall receive me, receiveth him that sent me*," Luke ix. 48. "Whatscever ye shall ask in my *name*, that will I do," John xiv. 13: besides other places, in which the expression in the *name of the Lord* occurs, Matt. vii. 22; xviii. 5, 20; xix. 29; xxiii. 39; Mark ix. 37; xvi. 17; Luke xiii. 35; xix. 38; xxiv. 47; John i. 12; ii. 23; v. 43; xii. 13; xv. 16; xvi. 23, 24, 26, 27; xvii. 6. What is meant by the name of God, and that the name of the Father is the Lord as to the Divine Humanity, may be seen above, n. 81, 165, 584.

619. *Which were bought from the earth*, signifies that they are such as were capable of being regenerated by the Lord and thus redeemed in the world. By being bought from the earth, is signified redeemed in the world; that redemption is deliverance from hell, and salvation by conjunction with the Lord, may be seen, n. 281; and since this is effected by regeneration, therefore by the redeemed are signified they who are regenerated and thus redeemed by the Lord; and since all may be regenerated and thus redeemed, if they will, and few are willing, therefore by the bought from the earth is signified that they are such as could be regenerated by the Lord, and so redeemed: who these are, is now described, verses 4 and 5.

620. *These are they that were not defiled with women, for they are virgins*, signifies that they did not adulterate the truths of the church, and defile them with the falsities of faith, but that they love truths because they are truths. That a woman signifies the church from the affection of truth, and thence, in an opposite sense, the church from the affection of falsity, may be seen above, n. 434, 533, in the present case, the church from the affection of truth, because it is said, *not defiled with women*; by to be defiled with women, the same is signified as by to commit adultery and fornication; that to commit adultery and fornication signifies to adulterate and falsify the Word, may also be seen above, n. 134. For they are virgins, signifies by reason that they have loved truths because they are truths, thus from spiritual affection; the reason why these are meant by virgins, is, because a virgin signifies the church as a spouse, who desires to be conjoined with the Lord, and to become a wife; and the church which desires to be conjoined with the Lord, loves truths because they are truths, for by truths, so long as the life is according to them, conjunction is effected. Hence it is that Israel,

Zion, and Jerusalem, in the Word, are called virgins and daughters; for by Israel, Zion, and Jerusalem, is signified the church. That all they who are such in the Lord's church, whether they be virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by virgins, may appear from the Word, where virgins are mentioned, as the *virgin Israel*, Jerem. xviii. 13; xxxi. 4, 21; Amos v. 2; Joel i. 8. "*The virgin daughter of Judah*," Lam. i. 15. "*The virgin daughter of Zion*," 2 Kings xix. 21; Isaiah xxxvii. 22; Lam. i. 4; ii. 13. "*The virgins of Jerusalem*," Lam. ii. 10. "*The virgin daughter of my people*," Jer. xiv. 17. Therefore the Lord likened the church to *ten virgins*, Matt. xxv. 1, and following verses; and it is said in Jeremiah, "I will build thee, and thou shalt be built, *O virgin Israel*, and shalt go forth in the dances of them that make merry," xxxi. 4, 13; and in David: "They have seen thy goings, O God, even the goings of my God, my King, in the sanctuary, among them were the *virgins playing with timbrels*," Psalm lxviii. 25, 26; and again: "*Kings' daughters* were among thy honourable women, upon thy right hand did stand the queen in gold of Ophir: hearken, *O daughter*, and consider; so shall the King greatly desire thy beauty: the *daughter of Tyre* shall be there with a gift, even the rich among the people shall entreat thy favour: the *King's daughter* is all glorions within; her clothing is of wrought gold, she shall be brought unto the King in raiment of needle-work; the *virgins her companions* that follow her, shall enter into the King's palace," Psalm xlv. 9—15; by the King in this passage is meant the Lord, by the queen, the church as a wife, by daughters and virgins, the affections of good and truth. Similar affections are signified by virgins in other parts of the Word, where mention is made at the same time of young men, because young men signify truths, and virgins affections thereof; as in the following places: "Behold, the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the *fair virgins* and the *young men* faint for thirst," Amos viii. 11, 13. "Be thou ashamed, O Zidon; for the sea hath spoken, I travail not, nor bring forth, neither do I nourish up *young men*, nor bring up *virgins*," Isaiah xxiii. 4. "The Lord hath trodden the *virgin the daughter of Judah* as in a wine-press: behold my sorrow, my *virgins* and my *young men* are gone into captivity," Lam. i. 15, 18. "For how great is his goodness and how great is his beauty! Corn shall make the *young men* cheerful, and new wine the *virgins*," Zech. ix. 17. "And the streets of the city shall be full of *boys and girls* playing in the streets thereof," Zech. viii. 5. "The *virgins of Jerusalem* hang down their heads to the ground; what thing shall I liken to thee, *O virgin daughter of Zion*? my *virgins* and my *young men*

are fallen by the sword," Lam. ii. 10, 13, 21: besides other passages, as Jerem. li. 20—23; Lam. v. 10—12; Ezek. ix. 4, 6; Psalm lxxviii. 62—64; Deut. xxxii. 25.

621. *These are they that follow the Lamb whithersoever he goeth*, signifies that they are conjoined to the Lord through love and faith in him, because they have lived according to his commandments. That this is what is signified, appears from these words of the Lord: "He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and will come to him, and make my abode with him," John xiv. 20—23. And in another place: "The shepherd of the sheep, when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice: *my sheep hear my voice, and I know them, and they follow me*," John x. 4, 5.

622. *These were bought from among men*, signifies that they are such as were capable of being regenerated by the Lord, and thus redeemed in the world, as above, n. 619, where the like occurs.

623. *Being the first-fruits unto God and the Lamb*, signifies the beginning of the Christian heaven, which acknowledges one God in whom there is a trinity, and that the Lord is that God. By first-fruits is meant that which first springs up, also what is first gathered, thus the beginning, in this case, the beginning of the new heaven of Christians; by God and the Lamb is here meant, as above, the Lord as to the Divinity itself from which are all things, and as to the Divine Humanity, and also as to the proceeding Divinity, thus the one God in whom there is a trinity. It may be expedient on this occasion to say something concerning the first-fruits. In the Israelitish church it was commanded, "That the *first of thy ripe fruits*, of all corn, oil, and wine, of the fruits of trees, as also of the fleece, should be offered to Jehovah as holy, and be given by Jehovah to Aaron, and after him to the high priest," Exod. xxii. 29; xxiii. 10; Numb. xiii. 20; xv. 17—22; xviii. 8—20; Deut. xviii. 4; xxvi. 1, and following verses. And likewise, That they should celebrate the feast of the *first fruits* of harvest and of bread, Exod. xxiii. 14—16, 19, 26; Levit. xxiii. 9—15, 20—25; Numb. xxviii. 26 to the end. The reason was, because the first-fruits signified that which first springs up, and afterwards grows, as a child grows up to a man, or as a young plant grows up to a tree, and hence they signified all the subsequent stages even to the completion of the thing, for all that is to follow exists in the first, as the man in the infant, and the tree in the tender shoot: and as this first exists before its successions, in like manner in heaven and in the church, therefore the first-fruits were holy unto the Lord, and the feast of the first-fruits was celebrated. The same is signified by first

fruits in Jerem. xxiv. 1, 2; Ezek. xx. 40; Micah vii. 1; Deut. xxxiii. 15, 21.

624. *And in their mouth was found no guile*, signifies that they do not, from cunning and design, speak and persuade to what is false and evil. By the mouth is signified speech, preaching, and doctrine, n. 453, and by guile is signified persuasion to evil by means of falsity, properly speaking, from cunning and design; for he who persuades another to something from cunning or guile, the same also persuades from design, for cunning or guile proposes something to itself, conceals its purpose, and puts it into execution when opportunity offers itself. By a lie, in the Word, is signified falsity and false speaking; by guile is signified both as grounded and originating in design; as in the following passages: Jesus said of Nathaniel, "Behold an Israelite indeed, in whom there is *no guile*," John i. 47. "The remnant of Israel shall not do iniquity nor speak *lies*, neither shall a *deceitful tongue* be found in their mouth," Zeph. iii. 13. "Because he had done no violence, neither was there any *guile* in his mouth," Isaiah liii. 9. "For the rich men are full of violence, and the inhabitants thereof have spoken *lies*, and their tongue is deceitful in their mouth," Mic. vi. 12. "Thou shalt destroy them that speak *leasing*, Jehovah will abhor the bloody and deceitful man," Psalm v. 6. "Deliver my soul, O Jehovah, from *lying lips* and a *tongue of guile*," Psalm cxx. 2, 3. "They have taught their tongue to speak *lies*, thine habitation is in the midst of *guile*, through *guile* they refuse to know me, saith the Lord," Jerem. ix. 5. "Ephraim encompassed me with *lies*, and the house of Israel with *guile*," Hosea xi. 12. "If any man come presumptuously upon his neighbour to slay him with *guile*, thou shalt take him from mine altar, that he may die," Exod. xxi. 14. "Cursed be he that doeth the work of Jehovah with *guile*," Jerem. xlviii. 10: besides other passages, as Jerem. v. 26, 27; viii. 5; xiv. 14; xxiii. 26; Hosea vii. 16; Zeph. i. 9; Psalm xvii. 1; Psalm xxiv. 4; Psalm xxxv. 20, 21; Psalm xxxvi. 4; Psalm l. 19; Psalm lii. 3, 4; Psalm lxxii. 14; Psalm cix. 2; Psalm cxix. 118; Job xiii. 7; xxvii. 4. The deceitful are signified in the Word by poisonous serpents, and by vipers and crocodiles, and deceit is signified by their poison.

625. *For they are without fault before the throne of God*, signifies because they are principled in truths grounded in good from the Lord. By the unspotted are signified those who are not in falsities, consequently who are in truths; for spots signify falsities, properly falsities grounded in evil; by the throne of God is signified the Lord and heaven, n. 14, 233; and as all who are in good from the Lord, appear as if they were in truths, therefore by their being unspotted before the throne of God is signified that they are in truths grounded in good from the Lord; for all who are led by the Lord are kept by him in good,

and from that good there proceeds nothing but truth ; and if a falsity does proceed from it, it is an apparent falsity, which is regarded by the Lord as like unto truth, solely by the modification of the light of heaven in another colour ; for the good that is within it, so qualifies it ; for there is such a thing as falsity from evil, and also falsity from good ; both may appear alike in the external form, when in reality they are altogether dissimilar, because that which is within constitutes the essence, and produces its quality. Since spots signify falsities, therefore it was commanded that "none of the seed of Aaron in whom there was a *spot*, should approach the altar, or enter within the veil," Levit. xxi. 17, 23 ; by which was signified that they should be unspotted ; "and every ox, calf, sheep, goat, lamb, on which there was a *spot*, was forbid to be offered for sacrifice," Levit. xxii. 19—25. The kind of spots is also recited.

626. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth*, signifies the annunciation of the Lord's advent, and of the new church about to come down out of heaven from him. By an angel, in a supreme sense, is meant the Lord, and thence also heaven, n. 5, 344, 465 ; by another angel is signified something new from the Lord ; by flying in the midst of heaven is signified to survey, to investigate, and to provide for, n. 415, in this case, something new out of heaven from the Lord in the church ; by the everlasting gospel is signified the annunciation of the coming of the Lord and of his kingdom, n. 478, 553 ; by them that dwell on the earth, are signified the men of the church to whom the annunciation will be made. The reason why it also means to announce that a new church is now about to descend out of heaven from himself, is, because the Lord's advent involves two things, the last judgment, and after it the new church ; the last judgment is treated of in chapters xix. xx., and the new church, which is the New Jerusalem, in chapters xxi. xxii. That by the gospel and the preaching of the gospel is signified the annunciation of the coming of the Lord and of his kingdom, appears evidently from the passages cited in n. 478, which see.

627. *And to every nation, and tribe, and tongue, and people*, signifies to all who from religion are in good, and from doctrine in truths. By nation are signified they who are in good, and abstractedly goods, n. 483 ; by tribe is signified the church as to religion, n. 349 ; by tongue is signified doctrine, n. 282 ; and by people are signified they who are in truths, and abstractedly truths, n. 483 : therefore by preaching the gospel to every nation, and tribe, and tongue, and people, is signified to announce it to all who are in good from religion, and in truths from doctrine ; for these, and no others, receive the gospel. Such is the signification of these words in the spiritual sense.

628. *Saying with a loud voice, Fear God*, signifies an admonition not to do evil, because this is against the Lord. By a great voice is signified admonition; and by fearing God is signified not to do evil, because this is against the Lord; that to fear God is to love him, by fearing to do evil because it is against him, and that all love has within it this kind of fear, may be seen above, n. 527. These things are now said to those who will be of the new church upon earth, because the first step to reformation is to live according to the commandments of the decalogue, where those evils are recited which ought not to be done; for he who does them, fears not God; but he who does them not, by shunning them, because they are against the Lord, the same fears, and also loves the Lord, as he himself teaches in John, chap. xiv. 20—24.

629. *And give glory to him; for the hour of his judgment is come*, signifies acknowledgment and confession that every truth of the Word, by virtue of which the church is a church, is from the Lord, according to which every man will be judged. That to give glory to him signifies to acknowledge and confess that all truth is from the Lord, may be seen above, n. 249; and as every truth, by virtue of which the church is a church, is from the Word, therefore the truth of the Word is understood; for the hour of his judgment is come, signifies, because every man will be judged according to the truth of the Word; this is signified, because by giving glory to him is signified to acknowledge and confess that every truth of the Word is from the Lord, and it is now said, For the hour of the judgment is come, and *for* involves this as the cause. That the truth of the Word will judge every one, may be seen above, n. 233, 273, and that the church exists from the Word, and its quality is according to its understanding of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 76—79. From these considerations it is plain that such is the spiritual sense of these words. The reason why it is such, is, because the angels of heaven by glory perceive nothing else but the divine truth, and as all divine truth is from the Lord, by giving glory to him, they perceive that the acknowledgment and confession that all truth is from him is what is meant; for all glory in the heavens is from this source and no other, and so far as a society in heaven is in divine truth, so far all things are resplendent, and so far the angels are in the splendour of glory. That by glory is meant divine truth, may appear from the following passages: "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, and the *glory of Jehovah* shall be revealed, and all flesh shall see it together," Isaiah xl. 3, 5. "Arise, shine; for thy light is come, and the *glory of Jehovah* is risen upon thee. Jehovah shall arise upon thee, and his *glory* shall be seen upon thee," Isaiah lx. 1 to the

end. "I will give thee for a covenant of the people, for a light of the Gentiles, and *my glory* will I not give to another," Isaiah xlii. 6, 8. "For mine own sake, even for mine own sake will I do it, and I will not give *my glory* unto another," Isaiah xlviii. 11. "So shall they fear the name of Jehovah from the west, and *his glory* from the rising of the sun, and the Redeemer shall come to Zion," Isaiah lix. 19, 20. "Then shall thy light break forth as the morning, the *glory of Jehovah* shall be thy rearward," Isaiah lviii. 8. "It shall come that I will gather all nations and tongues, and they shall come and see *my glory*," Isaiah lxvi. 18. "And Jehovah said, But as truly as I live, all the earth shall be filled with the *glory of Jehovah*," Numb. xiv. 20, 21. "The whole earth is full of *his glory*," Isaiah vi. 1—3. "In the beginning was the Word, and the Word was God. In him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and dwelt among us, and we beheld his *glory, the glory as of the only-begotten of the Father*, full of grace and truth," John i. 1, 4, 9, 14. "These things said Esaias, when he saw *his glory*, and spake of him," John xii. 41. "And they shall see the Son of Man coming in the clouds of heaven with power and great *glory*," Matt. xxiv. 3, 30. "The heavens declare the *glory of God*," Psalm xix. 1. "So the heathen shall fear the name of Jehovah, and all the kings of the earth *thy glory*. When Jehovah shall build up Zion, he shall appear in *his glory*," Psalm cii. 15, 16. "*The glory of God* shall lighten the New Jerusalem, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it," Apoc. xxi. 23, 24. "When the Son of Man shall come in *his glory*, and all his holy angels with him, then shall he sit upon the throne of his *glory*," Matt. xxv. 31; Mark viii. 38. That the *glory* of Jehovah filled and covered the tabernacle, Exod. xl. 34, 35; Levit. ix. 23, 24; Numb. xiv. 10—12; xvi. 19, 42. That it filled the house of Jehovah, 1 Kings viii. 10, 11: and other places, as Isaiah xxiv. 23; Ezek. i. 28; viii. 4; ix. 3; x. 4, 18, 19; Luke ii. 32; ix. 26; John v. 44; vii. 18; xvii. 24.

630. *And worship him that made heaven and earth, and the sea, and the fountains of waters*, signifies that the Lord alone is to be worshipped, because he alone is the Creator, Saviour, and Redeemer, and from him alone the angelic heaven and the church, and all things relating to them, exist. To worship signifies to acknowledge as sacred, see above, n. 579, 580, 588, 603; therefore to worship, when spoken of the Lord, signifies to acknowledge him as the God of heaven and earth, and to adore him. To make heaven, and earth, and the sea, and the fountains of waters, in a natural sense, means to create them, but, in a spiritual sense, it signifies to make the angelic heaven and the church, and all things relating to them; for by

heaven, in a spiritual sense, is signified the angelic heaven; by the earth and the sea, in that sense, is signified the church internal and external, n. 403, 404, 420, 470, and by fountains of waters are signified all the truths of the Word serving the church for doctrine and life, n. 409. That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time, thus as to his Divine Humanity, may appear from the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. Who cannot understand that one God is the Creator of the universe, and that there are not three creators? as also that creation had for its end a heaven and church out of the human race? on which subject see the *Wisdom of Angels concerning the Divine Providence*, n. 27—45. Hence it is that by making heaven and earth is signified, in a spiritual sense, to make the angelic heaven and the church. These things are said for the reason mentioned above, n. 613, where there is an explanation of what is signified by their having the Father's name written on their foreheads; and because that was said, therefore it is here said, worship Him that made heaven, and earth, and the sea, and the fountains of waters.

631. *And there followed another angel, saying, Babylon, that great city, is fallen, is fallen*, signifies that now the Roman Catholic religion as to its tenets and doctrinals is dispersed. By another angel is signified something new from the Lord, as above, n. 626; by Babylon, that great city, is signified the Roman Catholic religion as to its tenets and doctrinals; by falling is signified to be dispersed, for to fall is said of a city, but to be dispersed, of a religion and its doctrine, as signified by the city Babylon; that a city signifies doctrine, see above, n. 194. The reason why this is now said of Babylon, is, because after a new Christian heaven was made by the Lord, a new one was made at the same time of those who were of the Roman Catholic religion; the reason is, because the Christian heaven collected out of the Reformed, constitutes the centre, and the Papists are round about it; therefore, when the centre is made new, something new is at the same time produced in the circumference; for the divine light, which is divine truth, diffuses itself around, from the middle as from a centre, to the circumference, and reduces the things which are there also to order; on this account some mention is here made of Babylon, but it is treated of more particularly in chapters xvii. and xviii. That the reformed Christians constitute the centre, and that the Papists form a large circumference around it, and that spiritual light, which is divine truth proceeding from the Lord, diffuses itself as from its centre to all the circumferences even to the last, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 104--113, and in a small tract con-

cerning the *Last Judgment*, n. 48. From what has been said it may be perceived, that this mention of Babylon follows in order, after treating of the new Christian heaven and the proclaiming of the gospel; this is also what is signified by the expression, there followed.

632. *Because she made all nations drink of the wine of the wrath of her fornication*, signifies, because by profanations of the Word, and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By Babylon is signified the Roman Catholic religion as above; wine signifies truth derived from good, and, in an opposite sense, falsity derived from evil, n. 316, and fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation, n. 134; by making all nations drink is signified to seduce all whom they could subject to their dominion; by making them drink of that wine is signified to seduce, and by nations are signified those who are under their dominion.

633. *And a third angel followed them, saying with a loud voice*, signifies something further from the Lord concerning those who are principled in faith separated from charity. By a third angel following them, is signified something further from the Lord which follows in order, for by an angel, in a supreme sense, is signified the Lord, n. 626; the reason is, because an angel, when he speaks the Word, as in the present instance, does not speak from himself, but from the Lord; by saying with a loud voice, is signified what follows, which relates to the damnation of those who in life and doctrine confirm themselves in faith separated from charity. This chapter, from verse 1 to 5, treats of the new Christian heaven, and in verses 6 and 7, of the preaching of the gospel, that is, of the Lord's advent to establish a new church; and because they who are in faith separated from charity oppose this, there now follows a threatening and denunciation of damnation against those who still persist in that faith.

634. *If any man worship the beast and his image, and receive his mark on his forehead, or on his hand*, signifies he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it. To worship the beast signifies to acknowledge that faith, n. 580; to worship his image signifies to acknowledge and receive that doctrine, n. 603; to receive his mark on the forehead and on the hand, signifies to receive it in love and faith, and to confirm himself in it, n. 605, 606; and since they who confirm themselves in that love and faith, also live according to it, this likewise is signified. There are three degrees of the reception of that doctrine, which are described by these words; the first degree is the acknowledgment of that doctrine; the

second degree is the confirming it in one's self; and the third degree is the living according to it; to acknowledge it belongs to the thought, to confirm it in one's self belongs to the understanding, and to live according to it belongs to the will. There are some who are in the first degree, and yet not in the second and third, and there are some who are in the first and second, and yet not in the third; but they who are in the third degree, which is that of living according to it, are those concerning whom the following verses, 11, 12, are spoken. To live according to it, is to make light of evil, by thinking that evil does not condemn, because works of the law do not save, but faith only; also to make light of good, by thinking within one's self that no one can do good from himself, except it be meritorious; thus they are such as only shun evils on account of civil and moral laws, and not on account of divine laws; these are they who do good only for the sake of themselves and the world, consequently from self-love, and not for the Lord's sake, consequently not from love towards the neighbour. The reason why what now follows, in verses 11, 12, is said of these, is, because all that which enters only into the thought and into the understanding does not condemn, but that which enters into the will condemns; for this enters into the life, and remains or becomes permanent; for nothing can enter into the will but what is also of the love, and the love is the life of man. These also are they who do not examine themselves, nor know their sins, nor do the work of repentance, and therefore are condemned; for they say in their hearts, What need is there of examination, or of a knowledge and acknowledgment of sins, or of repentance, when all these are included in faith alone? I have seen many such in the spiritual world, who have shunned evils and done good on account of civil and moral laws, and not at the same time on account of spiritual laws, and who were cast into hell.

635. *He shall even drink of the wine of the wrath of God mixed with pure wine in the cup of his indignation*, signifies that they falsify the goods and truths of the Word, and tincture their lives with such falsifications. This is the signification of these words, because by the wine of the wrath of God poured out without mixture, is signified the truth of the Word falsified; and by the cup of his indignation is signified truth as a means of good, in like manner falsified; and by drinking is signified to appropriate them, or to tincture their lives with them. That by wine is signified the truth of the Word, may be seen, n. 316; by the wine of the wrath of God, the truth of the Word adulterated and falsified, n. 632; by poured out without mixture, is evidently signified its being falsified; by a cup also, the like is signified as by wine, because a cup is that which contains it. The reason why to drink signifies to tincture

their lives with them, is, because this is said to those who live according to the doctrine of justification by faith alone; see above, n. 634. By mixing wine and by mixture is also signified the falsification of truth, in David: "For in the hand of Jehovah there is *a cup*, and the *wine* is red, it is *full of mixture*, and he poureth out the same, but the dregs thereof all the wicked of the earth shall wring them out and drink them," Psalm lxxv. 8. In many parts of the Word wrath and anger are mentioned together, and in such cases wrath is predicated of evil, and anger of falsity, because they who are in evil are the subjects of wrath, and they who are in falsity are the subjects of anger; and both, in the Word, are attributed to Jehovah, that is, to the Lord, but it is meant that they take place in man against the Lord; see above, n. 575. That, in the Word, wrath and anger are mentioned together, appears from these passages: "Behold, the day of Jehovah cometh, cruel both with *wrath* and fierce *anger*: and the earth shall remove out of her place, in the *wrath* of Jehovah of Hosts, and in the day of his fierce *anger*," Isaiah xiii. 9, 13. "O Assyrian, the rod of my *wrath*, I will send him against an hypocritical nation, and against the people of mine *anger*," Isaiah x. 5, 6. "Whom I have slain in my *wrath* and in mine *anger*," Jerem. xxxiii. 5. "The *wrath* of Jehovah is upon all nations, and his *anger* upon all their armies," Isaiah xxxiv. 2. "Jehovah shall come to render his *anger* with *wrath*," Isaiah lxvi. 15. "And I will tread down the people in my *wrath*, and make them drunk in mine *anger*," Isaiah lxiii. 6. "Behold, my *wrath* and mine *anger* shall be poured out upon this place," Jerem. vii. 20: besides other passages, as in Jerem. xxxiii. 5; Ezek. v. 13; Deut. xxix. 27; and *anger of wrath*, Isaiah xiii. 13; Psalm lxxviii. 49, 50; Deut. v. 14, 15. And in Isaiah: "In Jehovah have I righteousness and strength, and all that are incensed against him shall be ashamed," xlv. 24.

636. *And shall be tormented with fire and brimstone before the holy angels and before the Lamb: and the smoke of their torment ascendeth up for ever and ever*, signifies self-love and the love of the world and their derivative lusts, and the pride of self-derived intelligence proceeding from the latter, and torment in hell from the former. By fire is signified the love of self and of the world, n. 494; by brimstone are signified lusts derived from those two loves, n. 452; and since all torment in hell results from these three, therefore it is said, "shall be tormented with fire and brimstone, and the smoke of their torment shall ascend up for ever and ever." It is said, before the angels and the Lamb, because these loves are contrary to divine truth and contrary to the Lord, who is the Word; for by angels divine truths are signified, they being the recipients of truth, n. 170, and by the Lamb is signified the Lord as to his Divine

Humanity and also as to the Word, n. 595. That torments in hell proceed from the above-mentioned loves, and that they are in those loves who are in faith separated from charity, may be seen above, n. 421, 502, 597.

637. *And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name*, signifies a perpetual state of things undelightful with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. To have no rest day nor night, signifies their perpetual state in things undelightful after death, seeing that their torment is spoken of just before; by day and night is signified at all times; and, in a spiritual sense, in every state, thus perpetually, for day and night in that sense signify states of life, n. 101, 476. That to worship the beast and his image, and receive the mark of his name, signifies to acknowledge that faith, receive its doctrine, confirm one's self in it, and live according to it, may be seen above, n. 634, where the same words occur.

638. *Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus*, signifies that the man of the Lord's church, by temptations arising from those who worship the beast, is explored as to his quality in regard to a life according to the commandments of the Word, and in regard to faith in the Lord. That this is the signification of these words, see above, n. 593. To keep the commandments signifies to live according to the precepts which are contained in the decalogue in a concise form; and by the faith of Jesus is signified faith in him, for all such persons have faith from the Lord, which faith is the faith of Jesus.

639. *And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth*, signifies a prediction from the Lord of their state after death, who will be of his New Church, which is, that they who suffer temptations on account of their faith in the Lord and life according to his precepts, will have eternal life and felicity. To "hear a voice from heaven saying," signifies a prediction from the Lord. The reason why it relates to their state after death who are to be of his New Church, is, because that state is treated of in this verse; by "them who die from henceforth," is signified their state after death; write, signifies let it be handed down to posterity, n. 39, 63; by blessed are signified they who have eternal life and felicity, because they are blessed; by the dead are signified they who afflicted their souls, crucified their flesh, and suffered temptations; that these are here meant by the dead, will be seen below; that they have eternal life and felicity who have suffered temptations on account of their faith in the Lord and their life according to his commandments, appears from what goes before, where it is said, "Here is the pa-

tience of the saints; here are they that keep the commandments of God and the faith of Jesus," by which is signified that the man of the New Church is explored by temptations as to his quality in regard to a life according to the commandments, and in regard to faith in the Lord, see above, n. 638; and from these words, "and that they may rest from their labours," by which is signified that they who are tempted will have peace in the Lord, as will be seen below, n. 641. By temptations are here meant spiritual temptations, which exist with those who have faith in the Lord and live according to his commandments, when they drive away the evil spirits that are with them, who act as one with their concupiscences; these temptations are signified by the cross in the following passages: "And he that taketh not his *cross* and followeth after me, is not worthy of me," Matt. x. 38. Jesus said, "If any man will come after me, let him deny himself, and take up his *cross* and follow me," Matt. xvi. 24; Luke ix. 23—25; xiv. 26, 27: as also by crucifying the flesh in Paul: "And they that are Christ's, *crucify* the flesh with the affections and lusts," Gal. v. 24. The reason why they are signified by the dead who have afflicted their soul, crucified their flesh, and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead to the world; for the Lord says, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it *die*, it bringeth forth much fruit," John xii. 24. Nor are any others meant by the dead in John: Jesus said "For as the Father raiseth up the *dead*, and quickeneth them, even so the Son quickeneth whom he will," v. 21; and in the same evangelist, Jesus said, "The hour is coming, and now is, when the *dead* shall hear the voice of the Son of God and live," v. 25; and also by the resurrection of the *dead*, Luke xiv. 14; Apoc. xx. 5, 12, 13; and in other places: see above, n. 106, and in David: "Precious in the eyes of Jehovah is the *death* of his saints," Psalm cxvi. 15. Jesus also said, "He that *loseth his life* for my sake, shall find it," Matt. x. 39; xvi. 25; Luke ix. 24, 25; xvii. 33; John xii. 25.

640. *Yea, saith the Spirit, that they may rest from their labours*, signifies that the divine truth of the Word teaches, that they who afflict their soul and crucify the flesh on account of it, shall have peace in the Lord. *Yea, saith the Spirit*, signifies that the divine truth of the Word teaches, n. 87, 104; that they may rest, signifies that they shall have peace in the Lord; by peace is meant tranquillity of soul in consequence of being no longer infested as before by evils and falses, thus by hell; by labours are meant labours of the soul, which consist in afflicting and crucifying the flesh, and in being tempted; therefore by they shall rest from their labours, is signified that they who afflict their soul and crucify their flesh in this world for the

sake of the Lord and of life eternal, shall have peace in the Lord; for the Lord says, "That in me ye shall have *peace*, in the world ye shall have tribulation," John xvi. 33. "*Peace* I leave you, *my peace* I give unto you, not as the world giveth, give I unto you," John xiv. 27. Such affliction is meant by labour in these places: "By the *labour* of his soul he shall see and be satisfied, by his knowledge shall my righteous servant justify many," Isaiah liii. 11. "Jehovah hath heard our voice, and looked on our affliction, and our *labour*, and our oppression," Deut. xxvi. 7. "They shall not *labour* in vain, nor bring forth for trouble," Isaiah lxxv. 23. "I know thy works, and thy *labour*, and thy patience, and hast borne, and hast patience, and for my name's sake thou hast *laboured* and hast not fainted," Apoc. ii. 2, 3.

641. *And their works do follow them*, signifies according as they have loved and believed, and thence acted and spoken. By their works which follow with them are signified all things which remain with man after death. It is well known, that the externals, which appear before men, derive their essence, soul, and life from the internals, which do not appear before men but which are apparent to the Lord and to the angels; the latter and the former, or the externals and internals taken together, constitute works; good works, if the internals are in love and faith, and the externals act and speak from their influence; but evil works, if the internals are not in love and faith, and the externals act and speak from their influence; if the externals act and speak seemingly from love and faith, those works are either hypocritical or meritorious. Ten persons may perform works which in externals are alike, but which in reality are not alike, seeing that the internals from which those externals proceed are dissimilar. Who cannot see that there is an internal and an external, and that these two make one? For who cannot see that the understanding and will constitute the internal of man, and speech and action his external? for who can speak and act without an understanding and a will? And since every one can see this, he may also see that works are external and internal at the same time; and as the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal; consequently, that the works which follow with them are according as they have loved and believed, and thence acted and spoken. That good works are charity and faith, may be seen above, n. 73, 76, 94, 141, and that the internal of man or the internal man does not consist in understanding without willing, but in willing and thence understanding, consequently that it does not consist in believing without loving, but in loving and thence believing, and that the doing these things constitutes the external of man, or the external man, may also be seen

above, n. 626. From what has been said it may appear, that by their works that follow with them, is signified according as they have loved and believed, and thence acted and spoken. The same is signified by works in the following passages: "In the day of judgment God will render to every man according to his *deeds*," Rom. ii. 6. "For we must all appear before the judgment-seat of Christ, that every one may receive the *things done* in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10. "For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his *works*," Matt. xvi. 27. "They that have *done good* shall come forth unto the resurrection of life, and they that have *done evil* unto the resurrection of damnation," John v. 29. "And the dead were judged out of those things which were written in the books, according to their *works*," Apoc. xx. 12, 13. "And, behold, I come quickly; and my reward is with me, to give to every man according as his *works* shall be," Apoc. xxii. 12. "And I will give unto every one of you according to your *works*," Apoc. ii. 23. "I know thy *works*," Apoc. ii. 1, 2, 4, 8, 13, 16, 26; iii. 1—3, 7, 8, 14, 15, 19. "I will recompense them according to their *deeds* and according to the *works* of their own hands," Jerem. xxv. 14. "Like as Jehovah of hosts thought to do unto us according to our ways and according to our *doings*," Zech. i. 6: and in many other places.

642. *And I saw, and behold, a white cloud; and upon the cloud one sat like unto the Son of Man*, signifies the Lord as to the Word. By a cloud is signified the Word in its literal sense, and by a white cloud the Word in its literal sense such as it is interiorly; and by the Son of Man is meant the Lord as to the Word; therefore it is said, on the cloud one sitting like the Son of Man. That by a cloud the Word is signified as to its literal sense, see above, n. 24, 513. The reason why a white cloud signifies the literal sense of the Word such as it is interiorly, is, because white is predicated of truths in the light, n. 167, 369, and interiorly in the literal sense of the Word there are spiritual truths, which are in the light of heaven. That by the Son of Man is meant the Lord as to the Word, see above, n. 44. The same is also abundantly proved in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 19—28. The Lord frequently said, "That they should see the *Son of Man* coming in the *clouds* of heaven," as in Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; and no one knows that it has any other signification than that, when he comes to judgment, he will appear in the clouds of heaven; but this is not what is meant, for the meaning is, that, when he comes to judgment, he will appear in the literal sense of the Word; and inasmuch as he now comes, he

therefore appears in the Word by his revealing the existence of a spiritual sense in every particular of the literal sense of the Word; that in that sense he alone is treated of; and that he alone is the God of heaven and earth: these are the things that are to be understood by his coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word; that in that sense the Lord alone is treated of; and that he alone is the God of heaven and earth, is shown in the two *Doctrines of the New Jerusalem*, one concerning the *Lord*, and the other concerning the *Sacred Scripture*. Since by the coming of the Lord in the clouds of heaven is meant his coming in his own Word, and this at the time when he is to execute judgment, and this being what the Apocalypse treats of, therefore it is said, "Behold, he cometh with *clouds*," Apoc. i. 7, and here, "I looked, and, behold, a white *cloud*, and upon the *cloud* one sat like the Son of Man." And in the Acts of the Apostles, "While they beheld, Jesus was taken up into heaven, and a *cloud* received him out of their sight; and two men in white apparel said, This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," i. 9, 11. By a cloud is signified the literal sense of the Word, because that sense is natural, and divine truth in natural light appears as a cloud in the eyes of angels, who are in spiritual light; as a white cloud with those who are in genuine truths from the literal sense of the Word, as a dark cloud with those who are not in genuine truths, as a black cloud with those who are in fables, and as a black cloud mingled with fire with those who are in faith separated from charity, by reason of their being in evils of life.—I have seen it.

643. *Having on his head a golden crown, and in his hand a sharp sickle*, signifies the divine wisdom from his divine love, and the divine truth of the Word. That by a crown on the head is signified wisdom, see above, n. 189, 252, and by a golden crown, wisdom from love, n. 235; and as it was seen on the head of the Son of Man, or of the Lord, by a golden crown is signified the divine wisdom from his divine love. The reason why a sickle signifies the divine truth of the Word, is, because by a harvest is signified the state of the church as to divine truth, here its last state, and therefore by reaping, which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment; and as these things are done by the divine truth of the Word, therefore this is signified by a sickle, and by a sharp sickle, the doing it exactly and exquisitely. By a sickle the same thing is signified as by a sword, but a sickle is used where harvest is treated of, and a sword, when war is treated of. That by a sword is signified divine truth fighting against fables, and *vice versa*, see above, n. 52, 108, 117.

644. *And another angel came out of the temple*, signifies

the angelic heaven. What is signified by an angel and angels, may be seen above, n. 5, 66, 170, 258, 342, 363, 344, 415, 465; in the present case, the angelic heaven is signified, because it is said, that he came out of the temple, and by the temple is signified heaven as a church, n. 191, 529, 585; for there is a church in the heavens just as on earth.

645. *Crying with a loud voice to Him who sat on the cloud, Thrust in thy sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe*, signifies the supplication of the angels of heaven to the Lord, that he would make an end, and execute judgment, because the church is now arrived at its last state. By crying with a loud voice to Him that sat on the cloud, is signified the supplication of the angels of heaven to the Lord, by reason of there being nothing correspondent upon the earth, for the church on earth is that to the angelic heaven, that a foundation is to a house which rests upon it, or as the feet upon which a man stands, and by which he walks; wherefore, when the church on earth is destroyed, the angels lament, and make supplication to the Lord; they supplicate that he would make an end of the church, and raise up a new one: hence it is, that by the angels crying with a loud voice to Him who sat on the cloud, is signified the supplication of the angels to the Lord; that by Him who sat on the cloud is signified the Lord as to the Word, see above, n. 643; that to thrust in his sickle and reap signifies to make an end and execute judgment, see above, n. 642, 643; by the time is come for thee to reap, is signified that there is an end of the church; for the harvest is ripe, signifies that the church is arrived at its last state; by harvest is signified the state of the church as to divine truth; the reason is, because from a harvest corn is procured, from which comes bread, and by corn and bread is signified the good of the church, this being procured by truths. That this is the signification of this passage, may be seen more clearly from those places in the Word where harvest, reaping, and sickle occur, as in the following: "For there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe, for their wickedness is great," Joel iii. 12, 13. "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest," Jerem. l. 16. "And it shall be when the harvest-man gathereth the corn, and reapeth the ears with his arm; in the morning shalt thou make thy seed to flourish, but the harvest shall be a heap in the day of grief and desperate sorrow," Isaiah xvii. 5, 6, 11. "Be ye ashamed, O husbandman, because the harvest of the field is perished," Joel i. 11. "Jesus said to his disciples, Say not ye there are yet four months, and then cometh harvest? lift up your eyes, and look on the fields, for they are white already to harvest," John iv. 35, 39. "Jesus said to his disciples, The

harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the *harvest*, that he will send forth labourers into his *harvest*," Matt. ix. 37, 38; Luke x. 2. In these passages, and also in Isaiah xvi. 9; Jerem. v. 17; viii. 20, by *harvest* is signified the church as to divine truth. But all that is contained in these verses of this chapter, and also in the two subsequent chapters, was foretold by the Lord in the parable of the sower and of the gathering of the harvest, which shall be adduced, because he teaches and illustrates their signification: "Jesus said, The kingdom of heaven is like unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So his servants came and said, Wilt thou then that we go and gather them up? but he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them; let both grow together until the *harvest*, and in the time of *harvest* I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. And the disciples came unto Jesus, saying, Declare unto us the parable. Jesus said, He that soweth the good seed is the Son of Man," or the Lord, "the field is the world," the church, "the good seed are the children of the kingdom," truths of the church, "but the tares are the children of the wicked one," fakes from hell, "the enemy that sowed them is the devil, the *harvest* is the end of the world," the end of the church, "and the reapers are the angels," divine truths: "as therefore the tares are gathered and burned in the fire, so shall it be in the end of the world," in the end of the church, Matt. xiii. 24—30, 36—43.

646. *And He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped*, signifies the end of the church, by reason that there was no longer any divine truth therein. This is signified, because by Him that sat on the cloud is signified the Lord as to the Word, n. 642; by thrusting in his sickle and reaping is signified to make an end and execute judgment, n. 643; by *harvest* is signified the state of the church, here its last state, n. 643, 645; and by the earth is signified the church, n. 285. From these connected into one sense, it appears, that by Him who sat on the cloud thrusting in his sickle, and the earth being reaped, is signified the end of the church, because there was no longer any divine truth therein.

647. *And another angel came out of the temple which is in heaven, he also having a sharp sickle*, signifies the heavens of the Lord's spiritual kingdom, and the divine truth of the Word with them. By an angel is signified, in a supreme sense, the Lord, also the angelic heaven, and likewise divine truth proceeding from the Lord, see above, n. 5, 66, 170, 258, 342, 363.

365, 415, 344; but here by an angel are signified the heavens of the spiritual kingdom, and thence the divine truths therein, because it follows that another angel came out of the altar, by whom are signified the heavens of the Lord's celestial kingdom, thus the divine goods therein, which will be treated of in the next article. There are two kingdoms into which all the heavens are divided, the spiritual kingdom and the celestial kingdom; the spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in wisdom from divine truths proceeding from the Lord; and the celestial kingdom is the kingdom of the Lord's love, because the angels there are in love proceeding from the Lord, and thence in all good. That there are two kingdoms, into which all the heavens are divided, may be seen in the work concerning *Heaven and Hell*, n. 20—28, and in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 101, 381; by the temple is signified the universal heaven, as above, n. 644, but as it is here said the temple which is in heaven, and afterwards the altar, by the temple is signified the heaven of the Lord's spiritual kingdom, as was observed above; and by a sharp sickle is signified the divine truth of the Word, as above, n. 643, 645. The reason why it is said above, that he that sat on the cloud put forth his sickle and the earth was reaped, and now, that an angel came out of the temple in heaven, he also having a sickle, and that he put it forth upon the earth and gathered the vintage of the vine of the earth, is, because by the earth, which was reaped by Him who sat on the cloud, or by the Lord, is signified the church throughout the whole world, but by the vine of the earth is signified the church in the Christian world. These words involve the same as what the Lord foretold in the parable of the sower and the gathering in of harvest, Matt. xiii., as above cited, n. 645, at the end, where it is said that the harvest is the consummation of the age, that is, the end of the church, and that the reapers are the angels, by which are signified divine truths; for the angels are not sent to reap, that is, to do these things, but the Lord does them by the divine truths of his Word; for the Lord says, "The Word that I have spoken, the same shall judge him in the last day," John xii. 48. See above, n. 233, 273.

648. *And another angel came out from the altar, having power over fire*, signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. By another angel are here signified the heavens of the Lord's celestial kingdom, because he was seen to come out from the altar, for by an altar is signified the worship of the Lord from love, see above, n. 392, and by fire is signified love, n. 468, and by fire upon the altar is signified divine love, n. 395. It is said that he had power over fire, because the angels cherish that love in themselves.

649. *And he cried with a loud cry to Him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth,* signifies the Lord's operation from the good of his love through the divine truth of his Word upon the works of charity and faith among the men of the Christian church. This is the spiritual sense of these words, because by those two angels are signified the heavens of the Lord's spiritual kingdom and of his celestial kingdom, n. 647, 648; and the heavens do nothing of themselves, but from the Lord, for the angels in the heavens are only recipients, therefore nothing else is signified in the spiritual sense but the operation of the Lord, in the present case, on the church in the Christian world, and on the works of charity and faith with the men therein; for by vine that church is signified, which will be further treated of in article 651; and by clusters and grapes are signified works of charity. The reason why these are signified by clusters and grapes, is, because they are the fruits of the vine in the vineyard, and by fruits in the Word are signified good works. The reason why the angel who came out from the altar, said to the angel who came out from the temple, that he should put forth his sickle and gather the vintage, is, because by the angel who came out from the altar are signified the heavens of the celestial kingdom, or the heavens which are in the good of love; and by the angel who came out from the temple are signified the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, as was observed above, and the good of love does not operate any thing from itself, but by the truth of wisdom, nor does the truth of wisdom operate any thing from itself, but from the good of love. That this is the case, is abundantly set forth in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*. This is the reason why the angel who came out from the altar called to the angel who came out from the temple, to put forth his sickle and gather the clusters of the vine or vineyard of the earth. On this account, then, it is, that by these words, the Lord's operation from the good of his love by the divine truth of his Word is signified. That grapes and clusters signify the good things and works of charity, may appear from the following passages: "Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the *vintage*, there is no *cluster* to eat, my soul desired the first ripe fruit. The good man is perished out of the earth, and there is none upright among men," Micah vii. 1, 2. "Their *grapes* are *grapes* of gall, their *clusters* are bitter," Dent. xxxii. 32. "My beloved hath a *vineyard* in a very fruitful hill; and he looked that it should bring forth *grapes*, and it brought forth *wild grapes*," Isaiah v. 1, 2, 4. "Who look to other gods, and love flagons of *grapes*," Hosea iii. 1. "For every tree is known by his own fruit

For of thorns men do not gather figs, nor of a bramble-bush gather they *grapes*," Luke vi. 44. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the *gleaning grapes*, when the *vintage* is done," Isaiah xxiv. 13. "If *grape-gatherers* come to thee, would they not leave some *gleaning grapes*?" Jerem. xlix. 9; Obad. verses 4, 5. "The spoiler is fallen upon thy summer fruits, and upon thy *vintage*," Jerem. xlviii. 32, 33. "Many days and years shall ye be troubled, for the *vintage* shall fail, the gathering shall not come," Isaiah xxxii. 9, 10: not to mention other passages in which the vine and the fruit of the vine are mentioned. There are goods of celestial love, and there are goods of spiritual love: the goods of celestial love are of love to the Lord, and the goods of spiritual love are of love towards our neighbour; the latter goods are called goods of charity, and are meant by the fruit of the vine, which consists of grapes and clusters; and the good things of love to the Lord are meant in the Word by the fruits of trees, particularly by olives.

For her grapes are ripe, signifies because it is the last state of the Christian church. The same is signified by the grapes of the vineyard being ripe as by the harvest being ripe, but a harvest is spoken of the church in general and a vineyard of the church in particular; that by the harvest being ripe is signified the last state of the church, see above, n. 645; therefore the same thing is denoted by the grapes of the vine being ripe. A vineyard signifies the church, where the divine truth of the Word is, and where the Lord is known thereby; because wine signifies interior truth, which comes from the Lord by the Word, therefore a vineyard in the present instance signifies the Christian church. That wine signifies truth from the good of love, thus from the Lord, see above, n. 316.

650. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth*, signifies the end of the present Christian church. By thrusting in his sickle and gathering the vine, the same is signified as by putting forth his sickle and reaping, but the latter is said of a harvest and the former of a vine; that to gather the vine signifies to cut the vine and gather its grapes, and that to reap signifies to cut down the harvest and gather the corn, is evident. That a vine or vineyard signifies the church where the Word is, by which the Lord is known, consequently in this case the Christian church, may appear from the following passages: Jesus said, "I am the *vine*, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire," John xv. 5, 6. Jesus likened the kingdom of

heaven to a householder, who brought labourers into his *vineyard*, Matt. xx. 1, 8. Of the sons who were to labour in the *vineyard*, Matt. xxi. 28. Of the fig-tree planted in the *vineyard* which bare no fruit, Luke xiii. 6—9. "Jesus spake a parable; a certain householder planted a *vineyard*, and hedged it round about, and let it out to husbandmen, that he might receive the fruits of it, but they slew his servants whom he sent to them, and last of all his son," Matt. xxi. 33—39; Mark xii. 1—9; Luke xx. 9—16. "Now will I sing to my well-beloved a song of my beloved touching his *vineyard*. My well-beloved hath a *vineyard*. And he fenced it about, and gathered out the stones thereof, and planted it with the choicest *vine*," Isaiah v. 1, 2, &c. "In that day sing ye unto her, a *vineyard* of red *wine*. I, Jehovah, do keep it; I will water it every moment," Isaiah xxvii. 2, 3. "Many pastors have destroyed my *vineyard*; they have made my pleasant portion a desolate wilderness," Jerem. xii. 10, 11. "Jehovah will enter into judgment with the ancients of his people, for ye have eaten up the *vineyard*," Isaiah iii. 14. "And in all *vineyards* shall be wailing," Amos v. 17, 18. "And in the *vineyards* there shall be no singing, neither shall there be shouting," Isaiah xvi. 10.

651. *And cast it into the great wine-press of the wrath of God*, signifies an exploration of the quality of their works, that they were evil. By casting the clusters of the vine into the wine-press, is signified to explore the nature of their works, for these are signified by clusters, as may be seen above, n. 649; but as it is called the great wine-press of the wrath of God, it signifies an exploration of their works as being evil, for the wrath of God is said of what is evil, n. 634. A wine-press signifies exploration, because, in presses, wine is expressed from clusters of grapes, and oil from olives, and from the wine and oil which are expressed is perceived the quality of the grapes and olives; and as by a vine is signified the Christian church, and by its clusters are signified works, therefore the exploring of these with the men of the Christian church is signified by casting them into the press; but inasmuch as they have separated faith from charity, and have made the former competent to salvation without the works of the law; and since from faith separated from charity none but evil works proceed, therefore it is called the great wine-press of the wrath of God. The exploration of works is also signified by a press or wine-press in the following passages: "My beloved hath a *vineyard* in a very fruitful hill, and he planted it with the choicest vine, and also made a *wine-press* therein, and he looked that it should bring forth grapes, and it brought forth wild grapes," Isaiah v. 1, 2. "Put ye in the sickle, for the harvest is ripe; come, get you down; for the *press* is full, the *fats* overflow, for their wickedness is great," Joel iii. 13. "The floor and the *wine-press*

shall not feed them, and the new wine shall fail in her," Hosea ix. 1, 2, &c. "The spoiler is fallen upon thy summer fruits and upon thy *vintage*, I have caused wine to fail from the *wine-presses*, none shall tread with shouting, the shouting shall be no shouting," Jerem. xlviii. 32, 33. "There was a certain householder which planted a vineyard, and digged a *wine-press* in it, and let it out to husbandmen, but they slew the servants whom he sent unto them, and last of all his son," Matt. xxi. 33. A press is also spoken of the goods of charity, from which truths of faith proceed, in Joel: "Be glad then, O *daughters of Zion*, and rejoice in the Lord your God, and the floors shall be full of wheat, and the *presses shall overflow with wine and oil*," ii. 23, 24.

652. *And the wine-press was trodden without the city*, signifies that an exploration was made from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith in the church. By the wine-press being trodden is signified that the quality of their works was explored; to tread the wine-press signifies to explore, and the clusters which are trodden signify works, as above, n. 649, in the present case, works resulting from the doctrine of faith of the church, which are evil works; by the city is here meant the great city, of which mention is made above, chap. xi. 11, v. 8, which is called the great *city*, spiritually Sodom and Egypt; that it means the doctrine of faith separated from charity, which is the doctrine of the church of the Reformed, see above, n. 501, 502; and as all exploration of church doctrine is made by the divine truth of the Word, and this not being in that doctrine, but out of it, that also is signified by the wine-press being trodden without the city. From these considerations it may appear, that by the wine-press being trodden without the city, is signified that examination was made, from the divine truths of the Word, into the quality of the works resulting from the doctrine of faith of the church. To tread the wine-press not only signifies to explore evil works, but likewise to bear with them in others, also to remove and cast them into hell, in the following places: "I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like *Him that treadeth in the wine-press*? I have trodden the wine-press alone," Isaiah lxiii. 1—3. "The Lord hath trodden under foot all my mighty men in the midst of me, the Lord hath *trodden* the virgin the daughter of Judah as a *wine-press*," Lam. i. 15. "He that sitteth on the white horse shall rule the nations with a rod of iron, and he *treadeth the wine-press* of the fierceness and the wrath of Almighty God," Apoc. xix. 15.

653. *And blood came out of the wine-press even unto the bridles of the horses*, signifies violence done to the Word by direful falsifications of truth, and the understanding so closed

thereby, that man is scarcely capable any longer of being taught, and thus led by divine truths from the Lord. By blood is signified violence done to the Word, n. 327, and the divine truth of the Word falsified and profaned, n. 379; for by the blood out of the wine-press is meant the juice and wine from the clusters that were trodden, and the juice of the grape and wine have a similar signification, n. 316; by the bridles of the horses are signified the truths of the Word, by which the understanding is guided, for a horse signifies the understanding of the Word, n. 298; hence a bridle signifies truth by which the understanding is guided; even unto the bridles of the horses means quite into the mouth, into which the bridle is inserted, and by the mouth the horse drinks and feeds, therefore it also signifies that such violence is done to the Word by dire falsifications, that man is scarcely capable of being taught any longer, and thus of being led of the Lord by divine truths. By a bridle is also signified that by which the understanding is guided or led, Isaiah xxx. 27, 28; xxxvii. 29; and by the blood of the grapes is signified the divine truth of the Word, Gen. xlix. 11; Deut. xxxii. 14; but in the present instance it is used in an opposite sense.

654. *For a thousand six hundred furlongs*, signifies mere falsities of evil. By furlongs the same is signified as by ways, because furlongs are measured ways, and by ways are signified leading truths, n. 176, and, in an opposite sense, leading falses; and by a thousand six hundred are signified evils in the whole complex, for by a thousand six hundred the same is signified as by sixteen, and by sixteen the same as by four, because sixteen is the product of four multiplied by itself, and four is said of good and of the conjunction of good with truth, n. 322, hence, in an opposite sense, of evil and the conjunction of evil with the false, as in the present instance; and as the multiplying of any number by a hundred does not take away its signification, but only exalts it, therefore, for a thousand six hundred furlongs signifies mere falses of evil. That all numbers in the Word signify things, may be seen above, n. 348, and that a number signifies the quality of a thing, n. 448, 608, 609, 610.

655. Here I will subjoin this Memorable Relation. I was conversing with some of those who are meant by the dragon in the Apocalypse; and one of them said to me, "Come along with me, and I will show you the amusements which are the delight of our eyes and hearts." And he carried me through a gloomy wood to the top of a hill, from which I could have a view of the diversions of the dragons. And I saw an amphitheatre erected in the form of a circus, with rows of benches one above another, on which the spectators were seated; they who sat on the lowest seats appeared to me, at a distance, like

satyrs and priapi, some covered and others entirely naked. On the benches above them sat the whoremongers and harlots, as I judged from their gestures and behaviour; and then the dragon said to me, "Now thou shalt see our pastime." And I saw, as it were, oxen, rams, sheep, goats, and lambs, driven into the area of the circus, and when they were in, a gate was opened, and there rushed in, as it were, young lions, panthers, leopards, and wolves, which attacked the flock with great fury, and tore them in pieces and killed them; but the satyrs, when the bloody slaughter was over, strewed sand over the place where the butchery had been executed. Then the dragon said to me, "These are our sports and pastimes, with which we are delighted;" and I replied, "Get thee hence, demon, in a short time thou wilt see this amphitheatre converted into a lake of fire and sulphur;" at this he laughed and went away. Afterwards I began to think within myself, "Why are such things permitted by the Lord?" and I received an answer in my heart, that they are permitted so long as these dragons continue in the world of spirits, but when the time of their stay in that world is at an end, those exhibitions are changed into such as are direful and infernal. All the appearances above mentioned were produced by the dragonists by means of phantasies; therefore they were not real oxen, rams, sheep, kids, and lambs, but it was thus that they represented the genuine goods and truths of the church, which are the objects of their hatred; the young lions, panthers, leopards, and wolves were appearances of the lusts abiding in those who seemed like satyrs and priapi; they who were totally destitute of any covering, were such as believed that evils do not appear in the sight of God; and they who had a covering, were such as believed that they do indeed appear, but yet do not condemn, provided they are principled in faith; the whoremongers and harlots were falsifiers of the truth of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear, at a distance, according to correspondences, the forms of such appearances being called representations of spiritual things in objects similar to those that are natural.

After this I saw them go out of the wood, the dragon being in the midst of the satyrs and priapi, and after them, their slaves and scullions, for such were the whoremongers and harlots; their company increased as they went along, and then it was given to hear what they were conversing about: they were saying that they perceived a flock of sheep and lambs in a meadow, which was a token that one of the cities of Jerusalem, where charity had the pre-eminence, was not far off. And they said, "Let us go and take that city, and cast out its inhabitants, and plunder their goods." Accordingly they drew near; but the city was encompassed with a wall, which was guarded by

angels. Then they said, "Let us take it by stratagem; let us send one who is skilled in mussion,* who can make black white, and white black, and can give to any object whatever colour he pleases." And there was found one who was expert in metaphysics, who could change the ideas of things into the ideas of terms, and conceal the things themselves under technical formularies, and thus fly away, like a hawk, with his prey under his wings. This metaphysician had instructions how to treat with the people of the city, by pretending that they were of the same religion, and wished to be let within the walls. So coming to the gate, he knocked, and when it was opened, he said that he wished to speak with the wisest person in the city; then he entered, and was conducted to one, whom he thus addressed, saying, "There are some of my brethren, without the gates of the city, who request to be let in; they profess the same religious sentiments with yourselves: we all, both you and we, make faith and charity the two essentials of religion; the only difference between us is, that you call charity the primitive and faith the derivative, whereas we say that faith is the primitive and charity is the derivative. But what matters it which is called the primitive, or which the derivative, provided they are both believed in?" The wise man of the city replied, "We will not talk this matter over alone, but in the presence of several witnesses, who may act as judges and arbiters between us, or else we shall never come to any determination." Accordingly witnesses were summoned, to whom the draconic spirit spake the same words as before; upon which the wise man of the city replied, "Thou hast asserted, that it is the same thing whether charity or faith be considered as the primary essential of the church, be it only agreed that each constitutes the church and its religion; and yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. I speak in this manner, because I have observed that thou art expert in the art of metaphysics, which art we call mussion, and some call it enchantment; but to speak in plain terms, the difference is the same as between what is above and what is below; nay! if thou art disposed to believe it, there is as much difference as between heaven and hell; for that which is primary constitutes the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us, in the first place, determine the meaning of charity and faith. Charity is the affection of the love of doing good to our neighbour, for the sake of God,

* It may be proper to inform the unlearned reader, that *mussion* means the same as muttering, or whispering, and is therefore a term suited to denote an art which consists in speaking obscurely and perplexedly on all subjects, and thereby darkening the clearness and plainness of genuine truth.

of salvation, and of eternal life; and faith is thought grounded in confidence concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of love for the sake of God, because he commanded it, but not for the sake of salvation and eternal life." And the wise man of the city said, "We will suppose that to be the case, provided you admit it is for the sake of God." When they had come to this explanation, the wise man of the city said, "Is not affection primary, and thought derived from it?" But the dragon's emissary said, "No! I deny it." To this reply was made, "You cannot deny it; does not man think from affection? take away affection, and can you think at all? it is just the same as if you were to take away sound from speech, in which case you cannot speak, for sound has relation to affection, and speech has relation to thought, seeing that affection produces sound, and thought frames it into speech; their connexion is like that which subsists between flame and light, for if you take away flame do you not extinguish the light? It is the same with charity, because charity is affection, and with faith, because faith is thought. Cannot you thus comprehend that what is primary is all in that which is secondary, just as sound is in speech? from which consideration you may see, that if you do not allow that to be primary which is so, you cannot have any thing to do with that which is secondary; therefore, if you assign to faith the first place, when in reality it is in the second, you must needs appear in heaven like a man inverted, with his feet uppermost and his head undermost, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, of what sort must your good works be, which constitute charity, but like those which the mountebank would perform with his feet, his hands being otherwise employed? Your charity, therefore, as you may see, is natural and not spiritual, because it is inverted." All this the emissary understood, for every devil can understand truth when he hears it, but cannot retain it, because the affection of evil, when it returns, casts out the thought of truth. After this, the wise man of the city explained at large the nature of faith when it is regarded as the primary essential of religion, showing that in such a case it is merely natural, and that it is mere science devoid of any spiritual life, consequently that it is not faith; "For your charity is nothing but natural affection, and from natural affection proceeds no other than natural thought, which is your faith; and I can venture to affirm, that in faith merely natural there is no more spirituality than in the mind's reflection on the Mogul's dominions, on the diamond mines there, or on the wealth and grandeur of that potentate." On hearing this the draconic spirit walked off in a rage, and related all that had passed to his com-

panions without the gates; who, when they heard what had been asserted, that charity is the affection of the love of doing good to one's neighbour for the sake of God, of salvation, and of eternal life, exclaimed with one consent, "It is a lie;" and the dragon himself cried out, "Alas! what enormous wickedness! Are not all good works, which are charity, when performed for the sake of salvation, meritorious?" Then they said one to another, "Let us call together more of our companions, and lay siege to this city; let us make scaling ladders, ascend the walls, rush upon them in the night, and cast out these charities." But when they made the attempt, lo, there appeared, as it were, fire from heaven, which consumed them; but the fire from heaven was but an appearance of their wrath and hatred against the inhabitants of the city, because they would not allow faith to be primary, and maintained that it was secondary; but the reason why they appeared to be consumed by fire was, because hell opened under their feet and swallowed them up. Incidents similar to this occurred to many in the day of judgment; and this is what is meant by these words in the Apocalypse: "The dragon shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them," chap. xx. 8, 9.

CHAPTER XV.

1. AND I saw another sign in heaven, great and marvellous: seven angels having the seven last plagues; for in them is consummated the wrath of God.

2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God.

3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God Almighty, just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name! for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels came out of the temple, having the

seven plagues, clothed in linen, clean and shining, and having their breasts girded with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power, and no one was able to enter into the temple, till the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. A preparation for disclosing the last state of the church, and laying open the evils and falses in which those who are of the church are principled, verses 1, 5—8; from whom they are separated who have acknowledged the Lord, and lived according to his commandments, verses 2—4.

THE CONTENTS OF EACH VERSE. V. 1, "And I saw another sign in heaven, great and marvellous," signifies a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith: "Seven angels having the seven last plagues," signifies the evils and falses in the church, such as exist in its last state, universally disclosed and laid open by the Lord: "For in them is consummated the wrath of God," signifies the devastation of the church and its consequent end: v. 2, "And I saw, as it were, a sea of glass mingled with fire," signifies the ultimate boundary of the spiritual world, where are collected those who had some religion and consequent worship, but no good of life: "And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," signifies those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word: "Standing on the sea of glass, having the harps of God," signifies the Christian heaven in its boundaries, and the faith of charity among those who are there: v. 3, "And they sing the song of Moses, the servant of God, and the song of the Lamb," signifies a confession grounded in charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the divinity of the Lord's Humanity: "Saying, Great and marvellous are thy works, O Lord God Almighty," signifies that all things in the world, in heaven, and in the church, were created and made by the Lord from divine love by divine wisdom: "Just and true are thy ways, thou King of saints," signifies that all things which proceed from him are just and true,

because he is divine good and divine truth itself in heaven and in the church: v. 4, "Who shall not fear thee, O Lord, and glorify thy name?" signifies that he alone is to be loved and worshipped: "For thou only art holy," signifies that he is the Word, the truth, and illumination: "For all nations shall come and worship before thee," signifies that all who are in the good of love and charity, will acknowledge the Lord to be the only God: "For thy judgments are made manifest," signifies that the truths of the Word plainly testify it: v. 5, "And after that I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," signifies that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is in the decalogue: v. 6, "And the seven angels came out of the temple, having the seven plagues," signifies a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falses may be disclosed, and that thus the wicked may be separated from the good: "Clothed in linen, clean and shining, and having their breasts girded with golden girdles," signifies this from the pure and genuine truths and goods of the Word: v. 7, "And one of the four animals gave unto the seven angels seven golden vials," signifies those truths and goods by which the evils and falses of the church are detected, taken from the literal sense of the Word: "Full of the wrath of God, who liveth for ever and ever," signifies the evils and falses which will appear, and be detected and laid open by pure and genuine truths and goods of the Word: v. 8, "And the temple was filled with smoke from the glory of God, and from his power," signifies the inmost of heaven full of the Lord's divine spiritual and celestial truth: "And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated," signifies in such degree there, that it could not further be supported, and this until, after devastation, the end of that church was seen.

THE EXPLANATION.

656. *And I saw another sign in heaven, great and marvellous* signifies a revelation from the Lord concerning the state of the church upon earth, and its quality as to love and faith. This is the subject of this and the following chapter; therefore it is signified by a sign in heaven, great and marvellous. That a sign in heaven signifies a revelation from the Lord concerning heaven and the church and of their state, see above, n. 532, 536; it is concerning love and faith, because it is called great

and marvellous; and great, in the Word, is said of such things as are of affection and love, and marvellous, of such things as are of thought and of faith.

657. *Seven angels having the seven last plagues*, signifies the evils and falses in the church, such as exist in its last state, universally disclosed and laid open by the Lord. By seven angels is signified the universal heaven; but as heaven is not heaven from any thing proper to the angels, but from the Lord, therefore by seven angels the Lord is signified, nor can any other disclose the evils and falses which are in the church. That by angels is signified heaven, and, in a supreme sense, the Lord, may be seen above, n. 5, 258, 344, 465, 644, 647, 648: by plagues are signified evils and falses, evils of love and falses of faith; for they are those which are described in the next chapter, and are signified by grievous and noisome sores, by the blood as it were of a dead man, whereby every living soul died, and by the blood into which the waters of the rivers and fountains were turned, by the scorching of fire with which men were afflicted, by the unclean spirits like frogs, which were demons, and by great hail; the evils and falses which are signified by all these things, are here understood by plagues; by the last plagues are signified the same in the last state of the church; by seven are signified all, n. 10, 394; but inasmuch as these evils, which are signified by the plagues in the next chapter, are not all in particular, but are all in general, by seven are here signified all in a universal sense, for the universal comprehends all the particulars. From these considerations it appears, that by "I saw seven angels having the seven last plagues," is signified that the evils and falses in the church, such as they exist in its last state, were all revealed universally by the Lord. That plagues signify spiritual plagues, which affect men as to their souls, and destroy them, which plagues are evils and falses, may appear from the following passages: "From the sole of the foot even unto the head there is no soundness in it; the wounds of the *recent plague* have not been closed, nor bound up, nor mollified with ointment," Isaiah i. 6. "Jehovah smote the people in wrath with an *incurable plague*," Isaiah xiv. 6. "O Jehovah, remove thy *plague* away from me, I am consumed by the blow of thine hand," Psalm xxxix. 11. "Thy bruise is incurable, and thy wound is grievous, for I have wounded thee with the *plague of an enemy* for the multitude of thine iniquity, because thy sins were increased; for I will heal thee of thy *plagues*," Jerem. xxx. 12, 14, 17. "If thou wilt not observe to do all the words of this law, then Jehovah will make thy *plagues* wonderful, and the *plagues* of thy seed great and even of long continuance, and every *plague* which is not written in the book of this law, until thou be destroyed," Dent. xxviii. 58, 59, 61. "There shall no evil befall thee, neither shall any

plagues come nigh thy dwelling," Psalm xci. 10. "Also Edom shall be a desolation; every one that goeth by shall hiss at all the *plagues* thereof," Jerem. xlix. 17. "But it shall be wholly desolate: every one that goeth by Babylon shall be astonished and hiss at all her *plagues*," Jerem. l. 13. "In one day shall *plagues* come upon Babylon," Apoc. xviii. 8. "The two witnesses shall smite the earth with every *plague*," Apoc. xi. 6. Neither is any thing else, but evils and falses, signified by the *plagues of Egypt*, which in part were similar to the *plagues* described in the next chapter, which *plagues* may be seen enumerated above, n. 503. They are also called *plagues*, Exod. ix. 14; xi. 1. Hence it is evident that by *plagues* no other than spiritual *plagues* are signified, which affect the souls of men and destroy them, as also in Isaiah xxx. 26; Zech. xiv. 12, 15; Psalm xxxviii. 6, 12; Apoc. ix. 20; xvi. 21; Exod. xii. 13; xxx. 12; Numb. viii. 19; Luke vii. 21; and in other places.

658. *For in them is consummated the wrath of God*, signifies the devastation of the church and its consequent end. By consummation is signified the devastation of the church and then its end, as will be seen presently; by the wrath of God is signified evil among men, which, because it is against God, is called the wrath of God, not that God is angry with man, but because man, in consequence of his evil, is angry with God, and because it seems to man, when he is punished and tormented for it, as is the case after death in hell, to come from God, therefore, in the Word, wrath and anger, yea evil, is attributed to God; but this in the sense of the letter only, this sense being written according to appearances and correspondences, but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light; concerning that wrath, see above, n. 525, 635. It is said that in those *plagues* the wrath of God is consummated, and that thereby is signified the devastation of the church and thus its end: the reason shall be explained. Every church, in process of time, decreases, by receding from the good of love and truths of faith, until there is nothing of these principles left remaining, this being brought about by the successive increase of evil and falsity; and when there is no longer any good of love and faith, then there is nothing but evil and falsity; and when this is the case, there is an end of the church; in this extremity, man knows no other than that evil is good and falsity truth, for he loves them from the delight he feels in them, and therefore confirms them; this is the end which is signified by the consummation, and is called devastation, in the following passages: "I have heard from Jehovah of hosts a *consummation and decision* upon the whole earth," Isaiah xxviii. 22. "The *consummation* decreed shall overflow with righteousness, for Jehovah, God of hosts, shall make a *consummation and decision* in the midst of the land,"

Isaiah x. 22, 23. "But the whole land shall be devoured by the fire of Jehovah's jealousy, for he shall make a speedy *consummation* of all them that dwell in the land," Zeph. i. 18 "And for the overspreading of abominations, he shall make it desolate, even until the *consummation and decision* shall be poured upon the desolate," Dan. ix. 27. "The whole land shall be desolate, yet will I not make a full *consummation*," Jerem. iv. 27. "Jehovah said, I will go down now and see whether they have made a *consummation* according to the cry of it, which is come unto me," Gen. xviii. 21, speaking of Sodom. "The iniquity of the Amorites is not yet *consummated*," Gen. xv. 16. The end of the church is also meant in the following passages by the consummation of the age: "The disciples asked Jesus, And what shall be the sign of thy coming and of the *consummation of the age*?" Matt. xxiv. 3. "And in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. So shall it be in the *consummation of the age*," Matt. xiii. 30, 40. "So shall it be in the *consummation of the age*, the angels shall come forth, and sever the wicked from among the just," Matt. xiii. 49. "Jesus said unto the disciples, And lo, I am with you alway, even unto the *consummation of the age*," Matt. xxviii. 20. Unto the consummation of the age means, unto the end of the church, and the establishment of a new church, with which the Lord will then be.

659. *And I saw as it were a sea of glass mingled with fire*, signifies the ultimate boundary of the spiritual world, where are collected those who had some religion and consequent worship, but no good of life. By a sea of glass, chap. iv. 6, is signified the new heaven of Christians, who were in truths of a common or general nature from the literal sense of the Word, n. 238; they who are in truths of a general kind, are also in the borders of heaven, therefore, at a distance, they appear to be in the sea, n. 398, 403, 404, 420; but in the present instance, by a sea of glass is signified the ultimate boundary of the spiritual world, where are collected those who have some religion and consequent worship, but no good of life; inasmuch as a collection of these is signified, therefore it is said, *as it were a sea of glass*, and further, it appeared *mingled with fire*, and by fire there is signified the love of evil, and thence the evil of life, n. 452, 468, 494, 766, 767, 787; thus not the good of life, for where there is no good there is evil. That a collection of these is here understood by "*as it were a sea of glass mingled with fire*," appears also from what next follows, as that "they who had gotten the victory over the beast and over his image stood beside *this sea*," by whom are signified those who, in consequence of the rejection of faith separated from charity, were in good of life and thence in heaven, n. 660. It is this

sea also which is meant, in chap. xxi. 1, by "*the sea* which was no more," n. 878. What the nature and quality of this sea, and of those who were in it, were, has also been granted me to see: they were such as did possess some religion, frequented churches, listened to discourses, received the Lord's supper, but never thought any further about God, salvation, and eternal life, being so ignorant as not even to know what sin is; therefore they were men as far as countenance or appearance was concerned; and many of them were so likewise in regard to civil and moral life, but not at all in regard to spiritual life, by virtue of which nevertheless man is man.

660. *And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name*, signifies those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word. By the beast is signified the faith of the dragon among the laity, treated of in chap. xiii. 1—11, because an image was made to him, verse 14; by his image is signified doctrine, n. 602, 634, 637; by mark is signified the acknowledgment of that faith, n. 605, 606, 634, 637, 679; by the number of his name is signified the falsification of the Word, n. 610. Hence it appears, that by these words they are signified who have rejected faith alone and its doctrine, and thus have not acknowledged and imbibed its falses, nor falsified the Word.

661. *Standing on the sea of glass, having the harps of God*, signifies the Christian heaven in its boundaries, and the faith of charity among those who are there. Since by the sea of glass is signified a collection of those who have indeed some religion and worship, but no good of life, n. 659, therefore, by those who were seen standing on that sea, is signified the Christian heaven at its boundaries, with whom there were religion, worship, and good of life, from the circumstance of their having gotten the victory over the beast and over his image. The superior Christian heaven is treated of in the foregoing chapter; they who composed that heaven are meant by the hundred forty and four thousand, who were seen standing with the Lamb on Mount Zion, and are mentioned, n. 612—625; by harps is signified the confession of the Lord from spiritual truths, n. 276, 616: spiritual truths are of faith originating in charity. Their being seen to have harps, and heard to sing the song afterwards mentioned, was representative of confession springing from the faith of charity; the affections of the thoughts and consequent sound of the discourse of the angels of heaven, are variously heard below in the spiritual world, either as the sound of waters, or of thunder, as above, chap. xiv. 2, or as the sound of trumpets, as above, chap. iv. 1, or, as in the present instance, like the sound of harps, as also above, chap. v. 8; xiv. 2: but yet

they are not waters which make a noise, nor thunders which thunder, nor trumpets and harps which sound, nor, indeed, are they songs; but the discourse of the angels and their confessions according to their affections and consequent thoughts, are heard as such below, from which the quality of their love and wisdom is perceived. That such things are heard is owing to the correspondence of affection with sound, and of thought in speech.

662. *And they sing the song of Moses, the servant of God, and the song of the Lamb*, signifies a confession grounded in charity, thus in a life according to the commandments of the law, which is the decalogue, and in a belief in the divinity of the Lord's Humanity. That to sing a new song is to confess, from joy of heart and from affection, that the Lord alone is the Saviour, Redeemer, and God of heaven and earth, may be seen above, n. 279, 615; here, however, it is not called a new song, but the song of Moses, the servant of God, and the song of the Lamb, and by the song of Moses is signified confession grounded in a life according to the precepts of the law, which is the decalogue, thus in charity, and by the song of the Lamb, confession grounded in faith concerning the divinity of the Lord's Humanity, for by the Lamb is meant the Lord as to his Divine Humanity, n. 269, 291, 595, and by Moses is meant, in an extensive sense, all the law written in his five books, and, in a more confined sense, the law which is called the decalogue; and as this serves man for the purposes of life, it is called the song of Moses, the servant of God, for by a servant, in the Word, is meant that man or thing which serves or is serviceable, n. 380, in this instance for the purposes of life. The reason why by Moses, in an extensive sense, is meant the law, is because his five books are called the law. That all the commandments, judgments, and statutes given by him in his five books are called the law, may be seen above, n. 417; that every thing which is written in those books is called the law of Moses, and also Moses, may appear from the following passages: "And Philip said, We have found him of whom *Moses in the Law* and the Prophets did write, Jesus of Nazareth," John i. 45. "*Moses in the Law* commanded that such should be stoned," John viii. 5. "And when the days of her purification according to the *Law of Moses* were accomplished," Luke ii. 22. "All things must be fulfilled which are written in the *Law of Moses*, and in the Prophets, and in the Psalms concerning me," Luke xxiv. 27, 44. "Did not *Moses give you the Law*?—Moses therefore gave unto you circumcision—that the *Law of Moses* should not be broken," John vii. 19, 22, 23. Abraham said unto the rich man in hell, "They have *Moses* and the Prophets, let them hear them; if they hear not *Moses* and the Prophets, neither will they be persuaded though one rose

from the dead," Luke xvi. 29, 31. "Therefore the curse is poured upon us, and the oath that is written in the *Law of Moses*, the servant of God.—As it is written in the *Law of Moses*, all this evil is come upon us," Dan. ix. 11, 13. "Remember ye the *Law of Moses*, my servant, which I commanded unto him in Horeb," Malachi iv. 4. "Jehovah said unto Moses, Lo, I come unto thee in a thick cloud. that the people may hear when I speak with thee, and also *believe thee for ever*," Exod. xix. 9. From what has been said, it may appear that by Moses, in an extensive sense, is meant the Word written by him, and is called the Law. That by Moses is meant the law which is the decalogue, follows of course, and the more so as Moses cut out the table upon which it was written, after he had broken the first, Exod. xxxiv. 1, 3, and when he brought them down his face shone, Exod. xxxiv. 29 to the end; for which reason Moses is represented in paintings as holding those tables in his hand. It is also said in Mark, *Moses said*, "Honour thy father and thy mother," vii. 10. "And Joshua wrote a copy of the *Law of Moses* upon the stones of the altar," Joshua viii. 32: that law was the decalogue or ten commandments. From these considerations it may be seen, that, in the present instance, by the song of Moses, the servant of God, nothing else is meant but confession springing from charity, thus from a life according to the commandments of the law, which are the decalogue.

663. *Saying, Great and marvellous are thy works, O Lord God Almighty*, signifies that all things in the world, in heaven, and in the church, were created and made by the Lord from his divine love by his divine wisdom. By the works of the Lord are signified all things which were created and made by him, these being in general all things in the world, all things in heaven, and all things in the church, which it is not possible to enumerate particularly. They are called great and marvellous, because great is said in reference to love, and marvellous in reference to wisdom, as above, n. 656; moreover, the Lord, in the Word, is called Lord from the divine good of divine love, and God from the divine truth of divine wisdom. That the Lord is called Almighty because he is, lives, and does all things from himself, and also governs all things from himself, may be seen above, n. 31: hence it is, that by "great and marvellous are thy works, O Lord God Almighty," in a universal sense, is signified that all things in the world, in heaven, and in the church, were created and made by the Lord from his divine love by his divine wisdom.

664. *Just and true are thy ways, thou King of saints*, signifies that all things which proceed from him are just and true, because he is divine good and divine truth itself in heaven and in the church. By ways are signified truths leading to good, n.

176, and by a king, when speaking of the Lord, is signified divine truth, and by king of saints, divine truth in heaven and in the church from him; for by saints are signified they who are in divine truths from the Lord, n. 173, 586: hence by "just and true are thy ways, thou King of saints," is signified that all things which proceed from the Lord are just and true, because he is divine truth itself in heaven and in the church. The Lord is called king in his Divine Humanity, because this is the Messiah, the Anointed, the Christ, the Son of God; that Messiah in the Hebrew language is Christ in the Greek, and that the Messiah or Christ is the Son of God, may be seen above, n. 520; that Messiah signifies both King and Anointed in the Hebrew language, is well known. The reason why the Lord, as king, is the divine truth, is, because this is signified by a king, n. 20, 483: hence it is that by kings are signified they who are in divine truths from the Lord, Apoc. i. 6; v. 10; it is on this account that heaven and the church are called his royalty; and his coming into the world is called the gospel of the kingdom: heaven and the church are called his kingdom, Dan. ii. 44; vii. 13, 14, 27; Matt. xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 16; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51. And his coming is called the gospel of the kingdom, Matt. iv. 23; ix. 35; xxiv. 14: but more may be seen on this subject in the *Doctrine of the New Jerusalem concerning the Lord*. That the Lord is called a King, appears from the following passages: "These shall make war with the Lamb, and the Lamb shall overcome them; for he is *Lord of lords and King of kings*," Apoc. xvii. 14. "He that sat on the white horse is called the Word of God,—and his name is *King of kings and Lord of lords*," Apoc. xix. 13, 16; Dan. ii. 47. "Nathaniel said, Rabbi, thou art the Son of God, thou art the *King of Israel*," John i. 49. "When the *Son of Man* shall come in his glory,—then he shall sit upon the throne of his glory;—then shall the *King* say unto them on his right hand, and unto them on his left—" Matt. xxv. 31, 34, 41. "And cried, Hosanna, blessed is the *King of Israel*, that cometh in the name of the Lord," John xii. 13. "Pilate asked Jesus, Art thou a king, then? Jesus answered, Thou sayest that *I am a king*. To this end was I born, and for this cause came I into the world," John xviii. 37. "Thine eyes shall see the *King* in his beauty;—*Jehovah is our King*; he will save us," Isaiah xxxiii. 17, 22. "I Jehovah am your Holy One, the *Creator of Israel, your King*," Isaiah xliii. 15. "Thus saith *Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts*, I am the first and I am the last, and beside me there is no God," Isaiah xlv. 6. "*Jehovah shall be King* over all the earth," Zech. xiv. 9; Psalm xlvii. 2, 6—8. "Lift up your heads, O ye gates;—and the

these are meant by nations, when used in a good sense, may be seen above, n. 483; to come and worship before him, signifies to acknowledge the Lord to be God, and as there is one God in whom there is a trinity, and that the Lord is that God, it signifies to acknowledge him to be the only God.

668. *For thy judgments are made manifest*, signifies the truths of the Word, when opened, testify it. By judgments are signified divine truths, according to which man should live, by which his quality is known, and according to which he will be judged; and as those divine truths are in the Word, and the Word is now laid open, which testifies that the Lord alone is the God of heaven and earth, therefore by "because thy judgments are made manifest," is signified, because the truths of the Word testify it. That the Word is now laid open, and testifies that the Lord is the only God of heaven and earth, and that we ought to live according to his commandments, and that the faith now generally prevailing should be removed, may appear from the *Four Doctrines* just published, one concerning the Lord, another on the *Sacred Scripture*, a third on a *Life according to the Commandments of the Decalogue*, and the fourth on *Faith*; these being the particulars that are meant by "for thy judgments are made manifest." Inasmuch as the Lord is divine good and divine truth, and since by judgment is signified divine truth, and by justice divine good, therefore, in many places, where the Lord is spoken of, justice and judgment are mentioned, as in the following: "Zion shall be redeemed with justice, and her converts with judgment," Isaiah i. 27. "He shall sit upon the throne of David, and upon his kingdom, to order it with judgment and with justice," Isaiah ix. 7. "Jehovah is exalted, for he dwelleth on high; he hath filled Zion with judgment and justice," Isaiah xxxiii. 5. "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am Jehovah,—which exerciseth loving kindness, judgment, and justice in the earth," Jerem. ix. 24. "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth," Jerem. xxiii. 5; xxxiii. 15. "I will betroth thee unto me in justice and in judgment," Hosea ii. 19. "But let judgment run down as water, and justice as a mighty stream," Amos v. 24. "Thy justice, O Jehovah, is like the great mountains; thy judgments are a great deep," Psalm xxxvi. 7. "Jehovah shall bring forth thy justice as the light, and thy judgment as the noonday," Psalm xxxvii. 6. "He shall judge thy people with justice, and thy poor with judgment," Psalm lxxii. 2. "Justice and judgment are the habitation of thy throne," Psalm lxxxix. 14. "When I shall have learned thy righteous judgments. Seven times a day do I praise thee, because of the judgments of thy justice," Psalm cxix. 7, 164; and in other places, that men ought to do justice

and judgment, as Isaiah i. 21 ; v. 16 ; lvi. 1 ; lviii. 2 ; Jerem. iv. 2 ; xxii. 3, 13, 15 ; Ezek. xviii. 5 ; xxxiii. 14, 16, 19 ; Amos vi. 12 ; Micah vii. 9 ; Deut. xxxiii. 21 ; John xvi. 8, 10. In these passages justice is mentioned in relation to the good of truth, and judgment in relation to the truth of good. Since judgment is mentioned in relation to truth, and justice to good, therefore in some places it is said truth and justice, as in Isaiah xi. 5 ; Psalm lxxxv. 11 ; and in David : "The *judgments of Jehovah are true*, and righteous altogether. More to be desired are they than gold ; sweeter also than honey and the honey-comb," Psalm xix. 9, 10. That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom, judgment, may be seen in the work concerning *Heaven and Hell*, n. 214—216.

669. *And after that I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened*, signifies that the inmost of heaven was seen, where the Lord is in his holiness in the Word, and in the law, which is the decalogue. By the temple is signified, in a supreme sense, the Lord as to his Divine Humanity, and heaven and the church thence derived, n. 191, 529, in the present instance the Christian heaven ; by the tabernacle of the testimony is signified the inmost of that heaven, where the Lord is, in his holiness in the Word, and in the law, which is the decalogue, because the tabernacle equally signifies heaven, n. 585, and the inmost part of the tabernacle was that where the ark was, in which were the two tables, upon which the ten words were written with the finger of God, which are the ten commandments of the decalogue, these being understood by the testimony, and also called the testimony ; from which it is evident, that by "I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened," is signified that the inmost of heaven was seen, where the Lord is in his holiness in the law or decalogue. The reason why the tabernacle of the testimony also signifies where the Word is, is, because the testimony is mentioned not only in relation to the law, which is the decalogue, but also to the Word, and to the Lord as the Word, the Word testifying of him, n. 490, 555. That the Word is in heaven, and is deposited in the inmost part thereof, which is called the sacred repository, and that the light in this place is bright and flaming, exceeding every degree of light that shines in the other parts of heaven without, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 70—75, and concerning that holy place, n. 73 of the same work. Respecting the holiness of the law, or decalogue, see the *Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue*, n. 53—60. That the ark, in which were contained the two tables, constituted the inmost part of the temple in Jerusalem, and consequently of the taber-

nacle, see 1 Kings vi. 19—28; viii. 4—10. That the law, which is the decalogue, was called the testimony, appears from the following passages: "And Moses went down from the mount, and the two tables of the *testimony* were in his hand;—and the tables were the work of God, and the writing was the writing of God, graven upon the tables," Exod. xxxii. 15, 16. "Two tables of *testimony*, tables of stone, written with the finger of God," Exod. xxxi. 18. "Jehovah said, Thou shalt put into the ark the *testimony* which I will give thee," Exod. xxv. 16, 21, 22. "And Moses took and put the *testimony* in the ark," Exod. xl. 20. "That the cloud of incense may cover the mercy-seat, that is upon the *testimony*," Levit. xvi. 13. "Jehovah said unto Moses, Lay up the rods before the *testimony*, and afterwards Aaron's rod before the *testimony*," Numb. xvii. 4, 9, 10. "And Moses left the rods before Jehovah," Numb. xvii. 11. The ark is called the ark of the *testimony*, Exod. xxxi. 7. And the tabernacle* is called the habitation of the *testimony*, Exod. xxxviii. 21.

670. *And the seven angels came out of the temple, having the seven plagues*, signifies a preparation from the Lord to operate by influx from the inmost heaven into the church, that its evils and falses may be universally disclosed, and that thus the wicked be separated from the good. That by the seven angels the Lord is meant, see above, n. 657; that by the seven plagues are signified all evils and falses understood in a universal sense, see also above, n. 657; by the temple is here meant the inmost of heaven, where the Word and decalogue are, as above, n. 669. The reason why their going out of the temple signifies a preparation to operate by influx, is, because they went out to the intent that, after they had received the vials, they might pour out the plagues in the vials upon the earth, the sea, the rivers, and fountains, upon the sun, upon the throne of the beast, and into the air; by which is signified influx into the church, that its evils and falses might be disclosed: that this was done for the sake of separating them from the good, will be seen in the next chapter.

671. *Clothed in linen, clean and shining, and having their breasts girded with golden girdles*, signifies this from the pure and genuine truths and goods of the Word. By linen clean and shining is signified truth pure and genuine, as will be seen presently; by the golden girdle about the breast is signified the proceeding and at the same time conjoining divine principle, which is the divine good, as above, n. 46; by being clothed and girded is signified to appear surrounded by them, for garments signify truths investing what is good, n. 166; and

* The word tabernacle is derived from the root *שָׁכַן*, signifying to dwell, or inhabit, and the original warrants this interpretation of our author.—*Edis.*

girdles or zones signify containing truths and goods in their order and connexion, n. 46; from these circumstances it appears, that by angels clothed in linen, clean and shining, and having their breasts girded with golden girdles, are signified truths and goods pure and genuine, and as they are from no other source but the Word, they signify the truths and goods of the Word. That linen signifies divine truth, may appear from the following passages: as, That Aaron had on *linen breeches* when he entered the tabernacle and approached the altar, Exod. xxviii. 42, 43. That when "Aaron went into the holy place, he was to put on the *holy linen coat*, to have the *linen breeches* upon his flesh, and to be girded with a *linen girdle*, and with the *linen mitre* to be attired; these are holy garments;—and shall put on the holy garments when he makes atonement for the people," Levit. xvi. 4, 32. In like manner, that the priests the Levites, "when they enter in at the gates of the inner court, they shall be clothed with *linen garments*, they shall have *linen bonnets* upon their heads, and shall have *linen breeches* upon their loins," Ezek. xlv. 17, 18. That the priests wore *linen ephods*, 1 Sam. ii. 28. That Samuel, when as a child he ministered before Jehovah, was girded with a *linen ephod*, 1 Sam. ii. 18. That David, when the ark was removed into his city, was girded with a *linen ephod*, 2 Sam. vi. 14. Hence it may appear, why the Lord, when he washed the disciples' feet, *girded himself with a towel, and wiped their feet with a towel*, John xiii. 4, 5. Also, why the angels appeared *clothed in linen*, Dan. x. 5; Ezek. ix. 2—4, 11; x. 2—7. Moreover, the angel which was seen in the Lord's sepulchre, "His countenance was like lightning, and his raiment *white as snow*," Matt. xxviii. 3. That the angel who measured the new temple had a *line of flax* in his hand, Ezek. xl. 3. Also Jeremiah, that he might represent the state of the church as to truth, was commanded to get a *linen girdle*, and hide it in the hole of a rock by the river, and that afterwards he found it was marred and profitable for nothing, Jerem. xiii. 1—7. It is also said in Isaiah, "A bruised reed shall he not break, and the *smoking flax* shall he not quench; he shall bring forth judgment unto truth," xlii. 3. By linen in these places nothing else is meant but truth.

672. *And one of the four animals gave unto the seven angels seven golden vials*, signifies those truths and goods, by which the evils and falses of the church are detected, taken from the literal sense of the Word. That the four animals, which are cherubs, signify the Word in ultimates, and its protection, lest its genuine truths and goods should suffer violation, may be seen above, n. 239; and as the interior truths and goods of the Word are protected by its literal sense, therefore this sense of the Word is signified by one of the four animals. By the seven vials the same is signified as by the seven plagues, for they are

things containing, and the same is signified by these, in the Word, as by that which is contained; thus the same thing is signified by a cup as is signified by the wine, and by a platter as by meat. That by cups, chalices, vials, and platters, the same is signified as by the things contained in them, will be seen in what follows. What is signified by the seven angels has been explained above. The reason why vials were given them, is, because the subject treated of is concerning the influx of truth and good into the church, in order that its evils and falses may be discovered, but naked goods and truths cannot enter by influx, for such are not received, but only truths clothed, such as are in the literal sense of the Word; and moreover the Lord always operates from inmost principles through ultimates, or in fulness. This is the reason why there were given to the angels vials, by which are signified containing truths and goods, such as are those of the literal sense of the Word, by means of which falses and evils are discovered. That the literal sense of the Word is a continent or containing vessel, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—36, and 37—49. That by vials, platters, cups, and chalices, and by bottles, are signified the things which they contain, may appear from the following passages: "Jehovah said, Take the wine *cup* of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And if they refuse to take the *cup*, then shalt thou say unto them, Ye shall certainly drink," Jerem. xxv. 15, 16, 28. "Babylon hath been a golden *cup* in the hand of Jehovah, that made all the earth drunken," Jerem. li. 7. "I will give the *cup* of thy sister into thine hand;—thou shalt be filled with drunkenness and sorrow, with the *cup* of astonishment and desolation, with the *cup* of thy sister Samaria," Ezek. xxiii. 31—34. "The *cup* of Jehovah shall be turned unto thee, and shameful spewing shall be on thy glory," Hab. ii. 16. "Unto thee, O daughter of Edom, the *cup* also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked," Lam. iv. 21. "Jehovah shall rain upon the wicked an horrible tempest, this shall be the portion of their *cup*," Psalm xi. 6. "For in the hand of Jehovah there is a *cup*, and the wine is red, it is full of mixture, and he poureth out of the same,—all the wicked of the earth shall wring them out and drink them," Psalm lxxv. 8. "They who worship the beast, shall drink of the wine of the wrath of God, which is poured out without mixture into the *cup* of his indignation," Apoc. xiv. 10. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the *cup* of his fury; thou hast drunken the dregs of the *cup* of trembling," Isaiah li. 17. "The woman having a golden *cup* in her hand full of abominations and filthiness of her fornication," Apoc. xvii. 4. "And double unto her double, according to her works, in the *cup*

which she hath filled, fill to her double," Apoc. xviii. 6. "I make Jerusalem a *cup* of trembling unto all people round about," Zech. xii. 2. "Thou blind Pharisee, cleanse first that which is within the *cup* and *platter*, that the outside of them may be clean also," Matt. xxiii. 25, 26; Luke xi. 39. Jesus said unto Zebedee's sons, "Are ye able to drink of the *cup* that I shall drink of?" Matt. xx. 22, 23; Mark x. 38, 39. Jesus said unto Peter, "The *cup* which my Father hath given me, shall I not drink it?" John xviii. 11. Jesus said in Gethsemane, "If it be possible, let this *cup* pass from me," Matt. xxvi. 39, 42, 44. "Jesus took the *cup*, saying, Drink ye all of it. For this is my blood of the New Testament," Matt. xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17. "Jehovah is the portion of my *cup*, thou maintainest my lot," Psalm xvi. 5. "Thou preparest a table before me,—my *cup* runneth over," Psalm xxiii. 5. "What shall I render unto Jehovah,—I will take the *cup* of salvation," Psalm cxvi. 12, 13. "To drink of the *cup* of consolations," Jerem. xvi. 7. A vial, and also a bottle or pitcher, signify the same as a cup, Matt. ix. 17; Luke v. 37, 38; Jerem. xiii. 12; xlvi. 12; Habak. ii. 15. By vials and censers containing incense, the same is signified as by incense; and in general by all kinds of vessels the same as by the things contained in them.

673. *Full of the wrath of God, who liveth for ever and ever*, signifies the evils and falses which will appear and be discovered by means of the pure and genuine truths and goods of the Word. It is said that the vials were full of the wrath of God, because they were full of plagues, by which are signified the evils and falses of the church, n. 657; but yet they were not full of them, but full of pure and genuine truths and goods from the Word, by means of which the evils and falses of the church were to be discovered; nor, indeed, were they vials in which were truths and goods, but influx from heaven into the church was signified by them: their being said to be full of the wrath of the living God, is conformable to the style of the Word in its literal sense, as may appear from the passages above cited, in which anger and wrath are ascribed to Jehovah, when yet Jehovah is not angry and wrathful, but man is angry and wrathful against him; the reason why it is so said in the letter, may be seen above, n. 525, 635, 658. From these considerations it is plain, that by vials full of the wrath of God, who liveth for ever and ever, are signified the direful evils and falses of the church, which will appear and be discovered by means of the goods and truths of the Word. Evils and falses, indeed, are only discovered by truths and goods, for these are in the light of heaven, but falses and evils are in the darkness of hell, and in darkness nothing is discovered, because nothing else but evil and falsity appear there, but by means of the light

of heaven all things are discovered, because in it all things appear; for the light of heaven is the divine truth of the Lord's divine wisdom.

674. *And the temple was filled with smoke from the glory of God and from his power*, signifies the inmost of heaven full of divine spiritual and celestial truth from the Lord. By the temple is signified the inmost of heaven, as explained above, n. 669; by smoke is signified the divine in ultimates, as will be seen presently. By glory is signified divine spiritual truth, n. 249, 629, and by power is signified divine celestial truth, n. 373; therefore, by the temple being filled with smoke from the glory of God and his power, is signified the inmost of heaven full of divine spiritual and celestial truth. The reason why smoke signifies divine truth in ultimates, is, because fire, from which smoke issues, signifies love; the fire of the altar of burnt-offering, celestial love, n. 395, 494; and the fire of the altar of incense, spiritual love, n. 277, 392, 394. That smoke has this signification, may appear from the following passages: "Jehovah will create upon every dwelling place of Mount Zion—a cloud and a *smoke* by day, and the shining of flaming fire by night, for upon all the glory shall be a defence," Isaiah iv. 5. "And the posts of the door moved at the voice of him that cried, and the house was filled with *smoke*," Isaiah vi. 4. "And the *smoke of the incense* which came with the prayers of the saints ascended up before God, out of the angel's hand," Apoc viii. 4. "And the *smoking flax* shall he not quench; he shall bring forth judgment unto truth," Isaiah xlii. 3. That smoke, in an opposite sense, signifies the falses of concupiscences, may be seen above, n. 422, and falses originating in the pride of self-intelligence, n. 452; smoke also signifies the same as cloud in many places.

And no one was able to enter into the temple, till the seven plagues of the seven angels were consummated, signifies in such degree there, that more could not be supported, and this until after devastation, the end of that church was seen. By no man being able to enter into the temple, is signified that the inmost of heaven was full of divine spiritual and celestial truth, to such a degree, as that more could not be borne; by the temple is signified here, as above, the inmost of heaven; by till the seven plagues of the seven angels were fulfilled, is signified this until after devastation, when is an end of the church, n. 658; and by the seven plagues of the seven angels, are signified the evils and falses which devastate the church and bring it to its end, n. 657.

675. To the above I will add this Memorable Relation. A paper was seen to come down from the Lord through heaven to a society of Englishmen, to one of the least among them, but

in which were two bishops. The paper contained an exhortation to acknowledge the Lord Jesus Christ as the God of heaven and earth, as he himself taught, Matt. xxviii. 18, and to recede from their doctrine respecting faith as being justificatory without the works of the law, because it was erroneous. The contents of the paper were read and transcribed by several, and they thought and spoke upon it from interior judgment, and they were in illumination from the Lord, the illumination being received in the light which is peculiar to the English more than to any other nation. But after they had received the paper, they said one to another, "Let us hear the sentiments of the bishops." Their opinion was accordingly given, but they reviled and contradicted its contents; for these bishops were among the number of those whose hearts were hardened by the fables which they had imbibed in the world: so that after a short consultation with each other, they sent the paper back again to heaven from whence it came. Upon this, after some murmuring, several of the laity retracted their former assent, and straightway the light they enjoyed on spiritual subjects, which before shone very bright, was suddenly extinguished. After this they were a second time admonished, but in vain; whereupon I observed that society sink under ground, but how deep I could not see it was thus removed from the sight of angels, who worship the Lord only, and hold in aversion the doctrine of justification by faith alone.

But some days after, I saw near a hundred persons ascending from the lower earth, whither that small society had sunk down, who coming to me, one of the wisest of them said, "Listen to our wonderful relation. On our descent, it appeared to us, at first, as if we were in a lake or a bog, but presently the appearance changed to that of dry ground, and then to a small city, in which particular dwellings were allotted to each person, but such as were very miserable. The next day we consulted among ourselves what steps we should take; and it was the opinion of many, that we should go and mildly remonstrate with the two bishops, for sending the paper back to heaven from whence it came down, for this was the apparent cause of our present calamity. Accordingly, a certain number of us were deputed to go to the bishops (he who gave me this relation said he was one of the deputies), and when we were introduced, a particular person of distinguished wisdom amongst us thus addressed them: 'Be pleased, fathers, to attend to us. We have plumed ourselves heretofore on the pre-eminence of our church and religion, because we have heard it asserted, that we enjoyed the highest degree of gospel light: but some of us have lately been favoured with illustration from heaven, in which state we had a perception that at this day there is no longer any church throughout the Christian world, because

there is no religion.' 'How?' replied the bishops, 'does not the church exist where the Word is read, where Christ the Saviour is acknowledged, and where the sacraments are administered?' To this our friend made answer: 'These indeed belong to the church, and constitute it, but they do not constitute the church without or extraneously to man, but within him.' He further added, 'As to the church, can the church be where three gods are worshipped? can the church be where its whole doctrine is grounded on a single passage of Paul falsely understood, and consequently not on the Word? can the church be whilst the Saviour of the world is not approached and worshipped, and where he is divided into two? As to religion, who can deny that religion consists in renouncing evil and doing good? can there be any religion where it is taught that faith alone saves and not charity? can there be any religion where it is taught that charity which proceeds from man is moral and civil charity merely, and can have nothing of religion in it? Is there in faith alone either any thing of deed or work, when yet religion consists in doing? Does there exist throughout the world any nation professing religion, which denies all saving virtue to the goods of charity, which are good works, when yet the all of religion consists in good, and the all of the church in doctrine, which teaches truths, and by truths good? You see, fathers, what glory would accrue to us, if the church and religion, which no longer exist, should commence and originate with us.' Then the bishops replied, 'You speak in too high a strain; does not faith in act, which is faith fully justifying and saving, constitute the church? and does not faith in state,* which is faith proceeding and perfecting, constitute religion? Apprehend this, my children.' To this the wise Englishman replied, 'Hear this, fathers! Does not a man, according to your ideas, conceive faith in act like a stock or a stone? and in a stock thus vivified, can the church exist? Is not faith in state the continuation and progression of faith in act? and since, according to your ideas, all saving virtue consists in faith, and not any in the good of charity from man, what then becomes of your religion?' 'Friend,' said the prelates, 'you talk in this manner in consequence of not knowing the mysteries of justification by faith alone, and not to know them is to be ignorant of the interior ways of salvation; your way is external, and that of the vulgar; walk in it, if you please, but only know this, that all good is from God, and none from man, and consequently, in

* These are terms taken from the continental writers on the doctrine of justification by faith alone. By *faith in act*, they mean faith at the instant of its supposed infusion, when the elect person is suddenly enabled to believe that his sins are pardoned, and his justification wrought, by the blood shed upon the cross: and by *faith in state*, they mean all the states which the elect person experiences subsequent to the first miraculous infusion of this justifying faith.

spiritual things, man can do nothing at all from himself; how then can he do such good as is spiritual from himself?' To this the Englishman, with some warmth, replied, 'I know your mysteries of justification better than you do yourselves, and I tell you plainly, that in these deep mysteries of yours I see nothing but spectres; does not religion consist in acknowledging and loving God, and in shunning and hating the devil? Is not God goodness itself? and is not the devil evil itself? Who among all the inhabitants of the earth, that has any religion, does not know this? Does not the acknowledging and love of God consist in doing good, because this is of God and from God? and does not shunning and hating the devil consist in not doing evil, because this is of the devil and from the devil? Your faith in act, which you call faith fully justifying and saving, or, what is the same thing, your act of justification by faith alone—does it teach you to do any good which is of God and from God, or to shun any evil which is of the devil and from the devil? Not in the least; for it is an established doctrine with you, that there is nothing of salvation in either. What is your settled faith in state, which you call faith proceeding and perfecting, but the same thing with faith in act? and how can this be perfected, if you exclude all good done by man as of himself, by urging, how can man be saved by any good from himself, when salvation is a free gift? and then, What good can come from man but meritorious good, and yet the merit of Christ is all? for which reason to do good for the sake of salvation, would be to attribute to a man's self that which belongs to Christ alone, and thus it would be undertaking to justify and save one's self? You add further, How can any one operate what is good, when the Holy Spirit operates all things without any aid from man? What need then is there of any accessory good from man, seeing that all such good in itself is not good?—with many other things. Are not these your mysteries? But such doctrines, in my eyes, are mere schemes and devices, contrived for the purpose of setting aside good works, which are the goods of charity, in order to establish your plan of justification by faith alone; and in consequence of so doing, you regard man, so far as relates to good works, and in general so far as relates to all the spiritual things belonging to the church and to religion, as a stock or as a lifeless image, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and acting, altogether as from himself, especially in spiritual things, man being man by virtue of such things. Supposing man, in respect to what is spiritual, not to think and operate as from himself, what then is faith? what is charity? what is divine worship? yea, what then is the church and religion?

You know that to do good to our neighbour from a principle of love, is charity, but you do not know what charity is, when nevertheless it is the soul, the life and essence of faith, and since charity is all this, what then is faith separated from charity but dead, and a dead faith is nothing but a chimera. I call it a chimera, because the apostle James calls faith without good works, not only dead, but devilish.' Then one of the prelates, when he heard his faith called dead, devilish, and chimerical, grew so angry, that he snatched his mitre from his head, and threw it upon the table, saying, 'I will not take it up again, until I have avenged myself on the enemies of the faith of our church:' and he shook his head, muttering and exclaiming, 'That James! that James!' On the front of his mitre was a thin plate with this inscription, Faith alone. Then suddenly there appeared a monster rising out of the earth, with seven heads, which had feet like a bear, and a mouth like a lion, exactly resembling the beast described in the Apocalypse, xiii. 1, 2, whose image was made and worshipped, verses 14, 15, of the same chapter. This spectre took the mitre off the table, and spreading it out wide, placed it on his seven heads, whereupon the earth opened under his feet, and he sunk down to hell. At this sight the bishop exclaimed, 'Violence! violence!' We then left them, and lo! there appeared steps before us, by which we ascended, and returned above ground, and to the sight of heaven, where we had been before." This relation was given me by the wise Englishman.

CHAPTER XVI.

1. AND I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth.

2. And the first went and poured out his vial upon the earth. And there fell a bad and noisome sore upon the men who had the mark of the beast, and upon them which worshipped his image.

3. And the second angel poured out his vial upon the sea: and it became blood as of a dead man: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and who wast, and art holy, because thou hast judged thus.

6. For they have shed the blood of saints and prophets; and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven, because of their pains and their sores; and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils working signs, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into the place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men great hail out of heaven, about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the evils and falses in the church of the Reformed are discovered by influx from heaven, verse 1; into the clergy, verse 2; into the laity, verse 3; into their understanding of the Word, verses 4—7; into their love, verses 8, 9; into their faith, verses 10, 11; into their interior reasonings, verses 12—15; into all things relating to the above together, verses 17—21.

THE CONTENTS OF EACH VERSE. V. 1, "And I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth," signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life: v. 2, "And the first went and poured out his vial upon the earth," signifies influx into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy: "And there fell a bad and noisome sore," signifies interior evils and falses destructive of all good and truth in the church: "Upon the men who had the mark of the beast, and upon them which worshipped his image," signifies among those who live a life of faith only, and receive its doctrine: v. 3, "And the second angel poured out his vial upon the sea," signifies influx among those there who are in the externals thereof, and principled in that faith, and are called the laity: "And it became blood as of a dead man; and every living soul died in the sea," signifies infernal falsity among them, by which every truth of the Word, consequently of the church and of faith, is extinguished: v. 4, "And the third angel poured out his vial upon the rivers and fountains of waters," signifies influx into their understanding of the Word: "And they became blood," signifies the truths of the Word falsified: v. 5, "And I heard the angel of the waters say," signifies the divine truth of the Word: "Thou art righteous, O Lord, who art, and who wast, and art holy, because thou hast judged thus," signifies that this is of the divine providence of the Lord, who is and who was the Word, which otherwise would be profaned: v. 6, "For they have shed the blood of saints and prophets," signifies, this by reason that this single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word: "And thou hast given them blood to drink, for they are worthy," signifies that they who have confirmed themselves in faith alone both in doctrine and in life, have been permitted to falsify the truths of the Word, and to tincture their life with falsifications: v. 7, "And I heard another out of the altar say, Even so, Lord God Almighty

true and righteous are thy judgments," signifies the divine good of the Word confirming that divine truth: v. 8, "And the fourth angel poured out his vial upon the sun," signifies influx into their love: "And power was given unto him to scorch men with fire," signifies that love to the Lord tormented them, because they were in the concupiscences of evils from the delight of their love of them: v. 9, "And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues," signifies that by reason of the delight of self-love, originating in grievous concupiscences of evils, they did not acknowledge the divinity of the Lord's Humanity, from whom nevertheless flows all good of love and truth of faith: "And they repented not to give him glory," signifies that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to his Humanity, although the Word so teaches: v. 10, "And the fifth angel poured out his vial upon the throne of the beast," signifies influx into their faith: "And his kingdom became darkened," signifies that nothing but falses appeared: "And they gnawed their tongues for pain," signifies that they could not endure truths: v. 11, "And blasphemed the God of heaven, because of their pains and their sores," signifies that they could not acknowledge the Lord to be the only God of heaven and earth, by reason of the repugnances arising from interior falses and evils: "And repented not of their deeds," signifies that, although instructed from the Word, still they would not recede from their falses of faith and consequent evils of life: v. 12, "And the sixth angel poured out his vial upon the great river Euphrates," signifies influx into their interior reasonings, whereby they confirm the doctrine of justification by faith alone: "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," signifies that their false principles of reasoning were removed among those who are in truths derived from good from the Lord, and are to be introduced into the New Church: v. 13, "And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies, it was perceived that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law: "Three unclean spirits, like frogs," signifies, there resulted mere ratiocinations and cupidities of falsifying truths: v. 14, "For they are the spirits of devils," signifies that they were the cupidities of falsifying truths and reasoning from falses: "Working signs, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," signifies attestations that their falses are truths, and excitations of all those in that church, who are in

the same falses, to impugn the truths of the New Church : v. 15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments," signifies the Lord's advent, and then heaven to those who look to him, and persist in a life according to his commandments, which are the truths of the Word : "Lest he walk naked, and they see his shame," signifies, lest they should be with those who are in no truths, and their infernal loves should appear : v. 16, "And he gathered them together into the place called in Hebrew Armageddon," signifies a state of combat of falses against truths, and a desire to destroy the new church, springing from the love of rule and pre-eminence : v. 17, "And the seventh angel poured out his vial into the air," signifies influx into all things appertaining to them at once : "And there came a great voice out of the temple of heaven from the throne, saying, It is done," signifies, thus a manifestation from the Lord, that all things relating to the church are devastated, and that the last judgment is now at hand : v. 18, "And there were voices, and thunders, and lightnings," signifies ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil : "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great," signifies, as it were concussions, paroxysms, inversions, and casting down from heaven of every thing relating to the church : v. 19, "And the great city was divided into three parts, and the cities of the nations fell," signifies that that church as to doctrine is entirely destroyed thereby, and in like manner all the heresies which had emanated from it : "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," signifies, then the destruction also of the tenets of the Roman Catholic religion : v. 20, "And every island fled away, and the mountains were not found," signifies that there was no longer any truth of faith, nor any good of love : v. 21, "And there fell upon men a great hail out of heaven, about the weight of a talent," signifies direful and atrocious falsities, whereby all the truth of the Word, and thence of the church, is destroyed : "And men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great," signifies that, because they have confirmed themselves in such falses, they have denied truths to that degree as not to be able to acknowledge them, by reason of repugnances proceeding from their interior falsities and evils.

THE EXPLANATION.

676. *And I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the wrath of God upon the earth,* signifies influx from the Lord from the inmost heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life, to deprive them of truths and goods, and lay open the falses and evils in which they are, and thus to separate them from those who believe in the Lord, and are in charity and its faith from him. This is the summary of what is contained in this chapter. By the temple is signified the temple of the tabernacle of the testimony, mentioned in the foregoing chapter, xv. 5, whereby is signified the inmost of heaven, where the Lord is in his holiness in the Word, and in the law or decalogue, n. 669. By a great voice coming from thence, is signified a divine command to go and pour out the vials. By the seven angels is meant the Lord, as above, n. 657. By pouring out the vials, which contained the plagues, upon the earth, is signified influx into the church of the Reformed; by pouring out the vials is signified the influx, and by the earth is signified the church, n. 285. The church among the Reformed is still treated of; but in the next chapter the subject is concerning the Roman Catholic church, and afterwards concerning the last judgment, and finally concerning the New Church, which is the New Jerusalem (see the preface and n. 2). Chapters viii. and ix. treat of the seven angels who had the seven trumpets, which they sounded, andasmuch as many similar circumstances occur there, I will explain, what is signified by those seven angels, and what by these: by the seven trumpets, which the seven angels sounded, is signified the exploration and manifestation of the falses and evils, in which they who are in faith separated from charity are principled; but by the seven vials full of the seven last plagues, is signified their devastation and consummation, for the last judgment is not executed upon them until they are devastated. Devastation and consummation in the spiritual world take place in this manner: from those who are in falses as to doctrine, and thence in evils as to life, are taken away all the goods and truths which they possessed only in the natural man, and by virtue of which they simulated Christians; on being deprived of which, they are separated from heaven, and conjoined with hell; and then they are disposed into societies in the world of spirits according to their various concupiscences, and afterwards these societies soon begin to sink down. They are deprived of goods and truths by an influx from heaven: the influx is of genuine truths and goods, by which they are tortured and tormented; just like a serpent when put near a fire, or thrown

upon an ant-hill ; for which reason they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at last, by reason of their feeling as if their infernal torment proceeded from them, they curse them : when this has come to pass, they enter into their own evils and falses, and are separated from the good. These are the things which are described and signified in this chapter by the pouring out of the vials, wherein were the seven last plagues. The vials did not contain the evils and falses, signified by the plagues, but genuine truths and goods, the effect of which was such as has been described ; for the angels came out of the temple of the tabernacle of testimony, by which is meant the inmost of heaven, where there are nothing but truths and goods in divine holiness, chap. xv. 6. Of this is the devastation and consummation which the Lord speaks of in these words : " For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath," Matt. xxv. 29 ; Mark iv. 25. " Take, therefore, the talent from him, and give it unto him which hath ten talents ; for unto every one that hath shall be given, that he may abound, but from him that hath not shall be taken away even that he hath," Matt. xxv. 28, 29 ; Luke xix. 24—26.

677. *And the first went and poured out his vial upon the earth.* signifies influx into those who are in the interior things of the Reformed Church, and study the doctrine of justification by faith alone, and who are called the clergy. By pouring out his vial is signified influx, as above, n. 676. By the earth is signified the church, n. 285, in the present instance, those therein who are skilled in its interior things, and are such as study the doctrine of justification by faith alone ; these also say that they understand its interior things ; but these interior things are only confirmations of this single position, that faith alone justifies without the works of the law : other interior things they know not ; and as these are chiefly priests, professors of divinity, and lecturers in colleges, in short doctors and pastors, therefore this first influx was into them, who are called the clergy. The reason why they are meant, is, because it is said that the first angel poured out his vial upon the earth, and the second angel upon the sea, and, further, by the earth is meant the church among those who are in its internals, and by the sea is meant the church among those who are in its externals, as above, n. 398, 403, 420, 470 ; that these are meant, is also evident from its being said that a noisome sore broke out upon them.

678. *And there fell a bad and noisome sore,* signifies interior evils and falses destructive of all good and truth in the church. By a sore, in this passage, nothing else is signified but evil ori

ginating in a life according to this primary article of doctrine, that faith alone without the works of the law justifies and saves, because it is said to fall upon the men who had the mark of the beast, and worshipped his image, whereby that faith, and a life according to it, are signified; wherefore by a bad and noisome sore are signified interior evils and falses, destructive of all good and truth in the church: what is noisome or noxious signifies what is destructive, for evil cannot but destroy good, and falsehood truth. A sore has this signification because the sores of the body proceed from a corrupt state of the blood, or some other interior malignity; it is the same with sores understood in a spiritual sense, these proceed from concupiscences and their delights, which are interior causes. The evil itself which is signified by a sore, and which appears to be pleasant in externals, conceals within it the concupiscences whence it springs, and of which it is composed. It is well to be attended to, that the interiors of the human mind exist in successive order and in simultaneous order in every one; they are in successive order from its superior or prior things to its inferior or posterior things, and they are in simultaneous order in ultimates or postremes, but in these latter they exist from interior things to exterior, as from a centre to its circumference. This is shown at large in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 173—281, where degrees are treated of: from which it appears that the ultimate is the complex of all prior things: hence it follows, that all the concupiscences of evil exist in simultaneous order inwardly in the very evil which the man perceives in himself, every evil which a man perceives in himself being in ultimates; for which reason when a man rejects evil from himself, he at the same time rejects its concupiscences; but still not by his own power, but by the Lord. A man can indeed of himself reject evil, but not its concupiscences; wherefore, when he desires to reject evil, by fighting against it, he will look up to the Lord, for the Lord operates from intimates or inmost principles to ultimates, for he enters through the soul of man, and purifies him. These observations are made, that it may be known that a sore signifies the evil appearing in ultimates or extremes, and originating from internal malignity; this takes place with all who persuade themselves that faith alone saves, and therefore do not reflect upon any evil in themselves, nor look up to the Lord. Ulcers and wounds signify evils in extreme things, springing from interior evils, which are concupiscences, as in the following passages: "From the sole of the foot even unto the head there is no soundness in it; but *wounds* and *bruises* and *putrefying sores*: they have not been closed, neither bound up, neither mollified with ointment," Isaiah i. 6. "For mine iniquities are gone over my head,—my *wounds* stink, and are become corrupt because of my foolish-

ness," Psalm xxxviii. 5, 6. "In the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound," Isaiah xxx. 26. "If thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes;—Jehovah will smite thee with the *botch* of Egypt, and with the *emerods*, and with the *scab*, and with the *itch*; and in the knees and in the legs, with a *sore botch* that cannot be healed, from the sole of thy foot unto the top of thy head," Deut. xxviii. 15, 27, 35. Nor had the "*boil* breaking out with *blains* upon man and upon beast in Egypt," Exod. ix. 8—11, any other signification; for the miracles performed in Egypt signified the evils and falses in which they were principled. And inasmuch as the Jewish nation were guilty of profaning the Word, this being signified by leprosy, therefore the leprosy was not only in their flesh, but also in their clothes, houses, and vessels; and the kinds of profanation are signified by the various bad forms of leprosy, such as *tumors*, *ulcerous tumors*, *white and red spots*, *abscesses*, *scalls*, *freckled spots*, *scurfs*, &c., Levit. xiii. 1 to the end. For the church with that nation was a representative church, in which internals were represented by corresponding externals.

679 *Upon the men which had the mark of the beast, and upon them which worshipped his image*, signifies, among those who live a life of faith alone, and receive its doctrine. To have the mark of the beast signifies to acknowledge faith alone, to confirm one's self in it, and to live according to it; and to worship his image signifies to receive its doctrine, see above, n. 602, also 634, 637. By living a life of faith alone, and receiving its doctrine, is meant to make no account of life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the Son's sake, they shall be saved. This is particularly the case with those who are acquainted with the interior subtilties of this doctrine, and acknowledge them; such being here treated of, see above, n. 677.

680. *And the second angel poured out his vial upon the sea*, signifies an influx of truth and good from the Lord among those in the church of the Reformed who are in its externals, and are principled in that faith, and are called the laity. By pouring out his vial is signified the influx of truth and good from the Lord, as above, n. 676, 677; by the sea is signified the external of the church, thus those who are in its externals, when the earth signifies the internal of the church, and thus those who are in its internals, n. 398, 403, 404, 420, 470, 477; these are they who are called the laity, and are principled in that faith.

681. *And it became blood as of a dead man, and every living soul died in the sea*, signifies infernal falsity among them, by

which every truth of the Word, and consequently of the church, and of faith, is extinguished. By blood as of a dead man, or by gore and sanies, is signified infernal falsity; for by blood is signified divine truth, and, in an opposite sense, the same falsified, n. 379; but by blood as of a dead man, is signified infernal falsity, for by death is signified extinction of spiritual life, and thence by dead is signified what is infernal, n. 321, 525. By every living soul dying, is signified that every truth of the Word, of the church, and of faith was extinguished, for by living soul is signified the truth of faith, and by the death of the living soul, extinction of the truth of faith. By soul in the Word, when spoken of man, is signified his spiritual life, which also is the life of his understanding, and as the understanding is such by virtue of truths, and truths are of faith, therefore by soul is signified the truth of faith. That this is the signification of soul may appear from many passages in the Word, and particularly from those where soul and heart occur; that by soul and heart is meant the life of man, is plain, but his life is from the will and understanding, or spiritually speaking, from love and wisdom, so from charity and faith; and the life of the will from the good of love, or of charity, is meant by the heart, and the life of the understanding from the truths of wisdom, or of faith, is meant by the soul. This is what is meant by soul and heart in Matt. xxii. 3; Mark xii. 30, 33; Luke x. 27; Dent. vi. 5; x. 11; xi. 14; xxvi. 16; Jerem. xxxii. 41, and in other places; it is the same in those passages where the heart is mentioned by itself, and the soul by itself. That the reason of their being named is grounded in the correspondence of the heart with the will and love, and of the respiration of the lungs with the understanding and wisdom, may be seen in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, Part V. where that correspondence is treated of.

683. *And the third angel poured out his vial upon the rivers and fountains of waters*, signifies influx into their understanding of the Word. By the third angel pouring out his vial, in like manner as by the former, is signified influx from the Lord from truths and goods, in the present case, into the understanding of the Word among them: for by rivers are signified truths in abundance, serving the rational man, thus the understanding, for doctrine and life, n. 409, and by a fountain of waters is signified the Lord as to the Word, thus the Word of the Lord, and therefore by fountains of waters are signified divine truths thence, n. 384, 409.

684. *And they became blood*, signifies the truths of the Word falsified. That by blood, in a good sense, is signified divine truth, and, in an opposite sense, divine truth falsified, see above, n. 373; the reason why divine truth falsified and profaned is signified by blood, is, because the Jews shed the Lord's

blood, who was the divine truth itself, or the Word, and this they did in consequence of having falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation did the same violence to the Lord as they had done to the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 15—17. The reason why they who are principled in faith alone, falsify all the truths of the Word, is, because the whole Word treats of a life according to the commandments that are therein, and of the Lord as being Jehovah and the only God, and they who are principled in faith alone, do not think of living according to the commandments in the Word, nor do they approach the Lord.

685. *And I heard the angel of the waters say*, signifies the divine truth of the Word. By the angel of the waters nothing else is signified but the divine truth of the Word, because waters signify truths, n. 50, and an angel signifies what is divine from the Lord, n. 415, 631, 633, and also truth from him, n. 170.

686. *Thou art righteous, O Lord, Who art, and Who wast, and art holy, because thou hast judged thus*, signifies that this is of the divine providence of the Lord, who is and who was the Word, and divine truth itself, which otherwise would be profaned. Thou art righteous, O Lord, because thou hast judged thus, signifies that this is of the Lord's divine providence, as will be seen presently; Who art, and Who wast, signifies the Lord as to the Word, and that he is and was the Word, according to John i. 1, 2, 14. The reason why the Lord is here understood as to the Word, is, because the subject now treated of is concerning the understanding of the Word among those who are of the church. What is further signified by Is and Was, the Beginning and End, the First and the Last, the Alpha and the Omega, when applied to the Lord, may be seen above, n. 13, 29—31, 38, 57; by holy is signified that he is the divine truth itself, n. 173, 586, 666. From these considerations it appears, that by Thou art righteous, O Lord, Who art, and Who wast, and art holy, because thou hast judged thus, is signified that this is of the divine providence of the Lord, who is and was the Word and divine truth itself. The reason why it is so ordered by the divine providence that they who are principled in faith alone should be permitted to falsify the truths of the Word, is, because if they knew them, so as to think of them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately; wherefore if they were to receive the genuine truths of the Word, they would mix them with the evils of their life; and the result of this would be a profanation of what is holy. It is therefore one of the laws of permission, which are also laws of the divine providence, that they should from them-

selves falsify truths, and this in proportion as they are in evils of life. That it is so ordered by the divine providence, that they who are in evils of life should never be otherwise than in falses of doctrine, lest the divine truths of the Word should be profaned, may be seen in the *Wisdom of Angels concerning the Divine Providence*, n. 221—233, and 257 to the end.

687. *For they have shed the blood of saints and prophets*, signifies, this by reason that that single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word. By shedding blood is signified here, as above, n. 684, to falsify the truths of the Word, thus to pervert them; by saints are signified they who are in truths in the church, thus also abstractedly, the truths of the church, n. 586. By prophets are signified they who are in doctrinals from the Word, thus also abstractedly, doctrinals from the Word, n. 133.

688. *And thou hast given them blood to drink, for they are worthy*, signifies that they who have confirmed themselves in faith alone, both in doctrine and in life, have been permitted by the divine providence of the Lord to falsify the truths of the Word, and to tincture their lives with such falsifications. By drinking blood is signified not only to falsify the truths of the Word, but also to imbibe such falsifications in their life, for he who drinks any thing appropriates it to himself and imbibes it. It is said, “for they are worthy,” by reason that they who receive the doctrine of justification by faith alone, and live according to it, are in evils as to life, and evil operates that in them; and of those who are in evils, it is here said, that they are worthy, as it is said in the world of those who are punished for crimes. Concerning the divine providence in relation to this subject, see above, n. 686.

689. *And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments*, signifies the divine good of the Word confirming that divine truth. By another (angel) is signified the divine good of the Word; by an angel is signified somewhat divine from the Lord, n. 415, 431, 633; and by an angel out of the altar is signified the divine good of love, n. 648, here, the divine good of the Word, because the Word still continues to be treated of, and because by the angel of the waters is signified the divine truth of the Word, n. 685. Now, since the divine good of the Word and the divine truth of the Word make one, therefore the signification of what was spoken by the angel of the waters is similar to that which was spoken by the angel out of the altar; for the angel of the waters said, “Thou art righteous, O Lord, Who art, and Who wast, and art holy, because thou hast judged thus;” but the angel out of the altar said, “Even so, Lord God Almighty; true and righteous are thy judgments.” Both these expres-

sions have the same signification, but with this difference, that one of the angels spake from the influence of truth, and the other from good, and one confirmed what the other spake, but by different words; one by words which belong to the class of truth, and the other by words which belong to the class of good; for there is a marriage of good and truth in every particular of the Word, n. 97, and there are words which relate to good, and words which relate to truth, which seem different, but nevertheless involve things which are similar.

690. *And the fourth angel poured out his vial upon the sun,* signifies influx into their love. By pouring out his vial is signified here, as before, influx from goods and truths, in the present case into their love; for by the sun is signified the divine love of the Lord, and, in an opposite sense, self-love, n. 53, 382, 414, here, self-love, because it follows, that men were scorched with fire, and burned with great heat, by which are signified the concupiscences of that love.

691. *And power was given unto him to scorch men with fire,* signifies that love to the Lord tormented them, because they were in the concupiscences of evils from the delight of the loves of them. Since by pouring out his vial is signified influx from the Lord from goods and truths, therefore by pouring his vial upon the sun is signified influx from the Lord from divine love, in order to discover the quality of the love of the men of that church; hence, by its being given the angel to scorch men with fire, is signified that the divine love of the Lord tormented them; and inasmuch as the divine love of the Lord does not torment any but those who are in the concupiscences of evils from the delight of self-love, it thence follows, that by its being given them to scorch men with fire, is signified that love to the Lord tormented them, because they were in concupiscences of evil from the delight of self-love. That burning heat signifies concupiscences prompting to evils and consequent falses may be seen above, n. 382; and that fire signifies divine love, and, in an opposite sense, infernal love, n. 494. That self-love is infernal love, and that its delight is infernal delight, and that the delight of that love exists from and consists of innumerable concupiscences of evils, is abundantly set forth in the *Wisdom of Angels concerning the Divine Providence*, as also in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*. That this is the case is not known in the Christian world, because it is not known what love to the Lord is, and this love it is which makes manifest the nature of self-love.

692. *And men were scorched with great heat and blasphemed the name of God, who hath power over these plagues,* signifies that by reason of the delight of self-love originating in grievous concupiscences of evils, they did not acknowledge the divinity of the Lord's humanity, from which nevertheless flows all good

of love and truth of faith. By heat are signified the concupiscences of evils, which are contained in self-love and its delight, n. 382, 691, therefore by burning with great heat, is signified to be in grievous concupiscences, and so in the delight of love; by blaspheming the name of God, is signified to deny or not to acknowledge the Divinity of the Lord's Humanity, nor the sanctity of the Word, n. 517, 582. To blaspheme is to deny or not to acknowledge, and the name of God is the Lord's Divine Humanity, and at the same time the Word, n. 584. By having power over plagues, is signified that from him flows every good of love and truth of faith, by which evils and fables are removed, n. 673, 687, 690, and inasmuch as the seven angels having the seven last plagues went out of the tabernacle of the testimony, Apoc. xv. 5, 6, and since by the temple of the tabernacle of the testimony is signified the inmost of heaven, where the Lord is in his holiness, in the Word, and in the law, which is the decalogue, n. 669, and thence proceeds the influx, which is signified by pouring out of the plagues, n. 676, it is evident, that by God having the power over plagues, is meant the Lord from whom the influx proceeds. The nature of self-love shall be explained in a few words; the delight of it exceeds every delight in the world, for it is composed of mere concupiscences of evils, and each concupiscence breathes its delight. Every man is born into this delight, and inasmuch as it compels the mind of man to think constantly of himself, it withholds it from thinking of God and of his neighbour, except from himself and concerning himself; wherefore if God does not favour his concupiscences, he is angry with God, just as he is angry with his neighbour when he does not favour them. This delight, when it increases, incapacitates man for thinking above self, but under self, for it immerses his mind in the selfhood of his body, and the man thence becomes successively sensual, and a sensual man speaks in a high and lofty tone about matters of a worldly and civil nature, but of God and divine things he can only speak from the memory. If he is a person engaged in civil matters, he acknowledges that the world was created by nature, and that it is governed by self-derived prudence, and denies a God. If he is a priest, he speaks of God and divine things from the memory, yet in a high and lofty tone, but in his heart he has little belief in them.

693. *And they repented not to give him glory*, signifies that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to his Humanity, although the Word so teaches. Not to repent, signifies not to depart from evils, but to abide in them; and not giving him glory, signifies not to receive in faith that the Lord is the God of heaven and earth, this being, in fact, the giving him glory. That the Lord is the God of heaven and earth, is plainly taught

by himself in Matt. xxviii. 18; John xiii. 3; xvii. 2, 3; as also that the Father and He are one, John x. 30; xiii. 45; xiv. 6—11; xvi. 15, and in other places; and moreover, the doctrine of the church teaches, that the Divinity and Humanity are one person, united like soul and body.

694. *And the fifth angel poured out his vial upon the throne of the beast*, signifies influx from the Lord into their faith. By the angel pouring out his vial is signified here, as before, influx; and by the throne of the beast is signified where faith alone reigns; by a seat or throne is signified a kingdom, and by the beast faith alone, n. 567, 576, 577, 594, 601, 660. That a throne is also mentioned in relation to the government of falsity and evil, appears from the following passages: "The dragon gave the beast his power and his *throne*, and great authority," Apoc. xiii. 2. "I know thy works, and where thou dwellest, even where Satan's *throne* is," Apoc. ii. 13. "I beheld till the *thrones* were cast down, and the Ancient of Days did sit," Dan. vii. 9. "And I will overthrow the *throne* of kingdoms, and I will destroy the strength of the kingdoms of the heathen," Hagg. ii. 22. "Lucifer hath said, I will exalt my *throne* above the stars of God," Isaiah xiv. 13, and in other places.

695. *And his kingdom became darkened*, signifies that nothing but falses appeared. By darkness falses are signified, because light signifies truth; that darkness signifies falses, by which are evils, and thick darkness, falses derived from evils, see above, n. 413; therefore by the kingdom of the beast being full of darkness, is signified that nothing but falses appeared. That they who have confirmed themselves in faith separated from charity, falsify the whole Word, may be seen above, n. 136, 610; that they are not in possession of any truths, n. 467, 501, 653, but merely of falses, n. 563, 597, 602. But the falses of their faith do not indeed appear before them as darkness, that is, as falses, but they appear to them as if they were lucid, that is, as if they were truths, after they have confirmed themselves in them, but nevertheless while they are viewed from the light of heaven, which discovers all things, they appear dark; for which reason, when the light of heaven flows into their dens in hell, the darkness is such that they cannot see one another; on which account every hell is closed so as not to leave a crevice open, and then they are in their own light; the reason why they do not appear to themselves to be in darkness but in the light, although they are in falses, is, because their falses, after confirmation, appear to them as truths, hence comes their light, but it is the light of infatuation, such as is the light of the confirmation of what is false. This light corresponds to that to which owls and bats owe their sight, to whom darkness is light and light darkness, yea, to whom the sun itself is thick darkness: eyes like these have they after

death, who during their abode in the world confirmed themselves in falses to such a degree as to see falsity as truth and truth as falsity.

696. *And they gnawed their tongues for pain*, signifies that they could not endure truths. By pain is not meant pain from falses, for these occasion them no pain whatever, but pain from truths is meant, thus that they could not endure them. By gnawing their tongues is signified that they would not hear truths, the tongue signifying the confession of truth, because the tongue is subservient to thought for the purpose of speech, and spiritually for the purpose of confession; to gnaw the tongue signifies to detain the thought from hearing truths. That this is the signification of gnawing the tongue cannot be confirmed from the Word, by reason that the expression does not occur anywhere else, but it has been granted me to know this from experience in the spiritual world, where, if any one gives utterance to the truths of faith, those spirits who cannot bear to hear truths keep their tongues between their teeth, and also bite their lips, and induce others likewise to press their tongues and lips with their teeth, and this to such a degree as to give pain. From these considerations it is evident, that by gnawing their tongues for pain, is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and also the doctrine of truth, see above, n. 182.

697. *And blasphemed the God of heaven, because of their pains and their sores*, signifies that they could not acknowledge the Lord to be the only God of heaven and earth by reason of repugnances arising from the interior falses and evils that spring from the acknowledgment and reception of the dogma concerning faith alone. To blaspheme the God of heaven, signifies to deny or not to acknowledge the Lord to be the only God of heaven and earth, n. 571, 582; by pains is signified the pain of acknowledging it, as above, n. 696, thus repugnances arising from interior falses, for what is repugnant to us is painful. Pain is predicated of falses; by sores are signified interior evils, as above, n. 678, and as interior evils and falses spring from the acknowledgment and reception of the dogma concerning faith alone, therefore this also is signified.

698. *And repented not of their deeds*, signifies, that although instructed from the Word, still they would not recede from the falses of faith and consequent evils of life. Not to repent signifies not to recede from, as above, n. 693, and by deeds are here signified the falses of faith, and consequent evils of life, as above, n. 641. According to the sense of the letter, neither pains nor sores could compel them to repent of their falses and evils, but according to the spiritual sense, it is instruction from the Word which could not drive them from their falses and evils, because these are infernal. Hence it appears, that by not re-

penting of their deeds, is signified, that although instructed from the Word, yet they would not recede from their falses of faith and consequent evils of life. It is said that deeds here signify the falses of faith and consequent evils of life, and it is so said because the false of faith precedes, and the evil of life follows after: for it is a falsity of faith, that evil does not condemn him who is in faith, the consequence of which is, that man lives heedlessly, through not thinking about any evil, and thus never repents, or does the work of repentance; in like manner, if he persuades himself that works contribute nothing to salvation, but that faith alone effects this without works.

699. *And the sixth angel poured out his vial upon the great river Euphrates*, signifies influx from the Lord into their interior reasonings, whereby they confirm themselves in justification by faith alone. By the sixth angel pouring out his vial, is here signified, as before, influx; by the great river Euphrates are signified interior reasonings, as above, n. 444, 445, in the present instance the interior reasonings of that church, whereby they confirm justification by faith alone, these reasonings being treated of in what now follows.

700. *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared*, signifies that the falses of their reasonings were removed with those who are in truths derived from good from the Lord, and are to be introduced into the New Church. By the water being dried up, is signified that the falses of their interior reasonings were removed; by being dried up is signified that they were removed, and by water is signified truths, and, in an opposite sense, falses, n. 50, 614; in the present case, the falses of interior reasonings, because it was the water of the river Euphrates, by which river such reasonings are signified, n. 699. By the kings for whom a way was to be prepared, are signified they who are in truths derived from good from the Lord, n. 28, 483. By the rising of the sun is signified the beginning of a new church from the Lord, the same as by morning, n. 151. By preparing the way is signified to prepare for introduction. From these considerations it is evident, that by the water being dried up, that the way of the kings from the rising of the sun might be prepared, is signified that the falses of their reasonings were removed with respect to those who are in truths derived from good from the Lord, and are to be introduced into the New Church.

This is the series of the subjects under consideration: the one here treated of relates to the consummation or end of the present church, and to the establishment or beginning of a new church, and contentions relating thereto; they of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, of which mention is made below; and his contentions with those who will be of the New Church,

are meant by the gathering together of the kings of the earth to battle; but they of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves or implies something similar to the introduction of the children of Israel into the land of Canaan, only with this difference, that for the former the river Jordan was dried up, but for the latter the river Euphrates; the reason why the river Euphrates was dried up for the latter, is, because, in the present instance, the contention is carried on by means of interior reasonings, which are to be dried up, that is, removed, before introduction can be effected; which also is the cause why their interior reasonings are discovered and laid open in this work; indeed, were these interior reasonings to remain undiscovered, man, with all his intelligence, might unawares be easily seduced and led away.

701. *And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, signifies a perception that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law. By the mouth is signified doctrine, and thence preaching and discourse, n. 453, 574. By the dragon is signified the acknowledgment of three gods, and of justification by faith alone, and the consequent devastation of the church, n. 537. By the beast which came up out of the sea, which is here meant, are signified the men of the external church who are in that acknowledgment and faith, n. 567, 576, 577, 601. By the false prophet are signified the men of the internal church, who teach theology as formed from those doctrines; the false prophet is not mentioned before, but it is the beast which rose out of the earth which is now so called, see above, n. 594. Now as all these things are signified by the dragon, the beast out of the sea, and the false prophet, by which is here meant the same as the beast out of the earth, it follows, that by, *I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, is signified a perception that from the theology founded on the doctrine of a trinity of persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law.

702. *Three unclean spirits like frogs*, signifies there resulted mere ratiocinations and cupidities of falsifying truths. By spirits the same is here signified as by demons, because it is presently said that they were spirits of demons, and by demons are signified the lusts of falsifying truths, n. 458. By three are signified all, n. 400, 505, therefore, in this instance exclusively; by frogs are signified ratiocinations proceeding from lusts, because they croak, and have itching desires, hence it is plain,

that by the three unclean spirits like frogs, are signified mere ratiocinations and lust of falsifying truths. Frogs in this passage have a like signification with the frogs of Egypt, because the devastation of the church effected among the Egyptians is in like manner described by miracles, concerning which it is thus written in Moses: "Aaron stretched out his hand over the waters of Egypt, and the *frogs* came up, and covered the land, and afterwards the *frogs* were removed, and remained in the river only," Exod. viii. 1—10; Psalm lxxviii. 45; cv. 30. The reason why frogs were produced from the waters of Egypt, and remained in the river, was, because the waters in Egypt, and especially the waters of its river, signified the falses of doctrine upon which their reasonings were founded.

703. *For they are the spirits of demons*, signifies that they were cupidities of falsifying truths, see above, n. 458, and as they were like frogs, they were also the lusts of reasoning from falses, as above, n. 702.

704. *Working signs which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty*, signifies attestations that their falses are truths, and excitements of all those in that church who are in the same falses, to impugn the truths of the New Church. That to make or do signs is to testify and also to make attestation that a thing is true, see above, n. 598, 599, in the present case, that their falses are truths. By the kings of the earth and of the whole world, are signified they who are principally in falses grounded in evil, here all who are in the same falses throughout the whole church; for by kings are signified they who are in truths derived from good, and, in an opposite sense, they who are in falses derived from evil, n. 483. By the earth is signified the church, n. 285, in like manner by the world, n. 551. By going away to gather them to battle, is signified to incite them to combat or to make opposition, for by war is signified spiritual war, which is that war of falsity against truth, and of truth against falsity, n. 500, 586; the reason why it means to oppose or impugn the truths of the New Church, is, because it is called the great day of God Almighty, and by that day the coming of the Lord is signified, and upon that the establishment of the New Church; that this is the signification of the great day will be seen presently. It is said that the spirits of demons would do this, because they signify the lusts of falsifying truths, and reasoning from falses, as above, n. 703. From these considerations it is evident, that by spirits of demons making signs to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, are signified attestations by those who are meant by the dragon, the beast, and the false prophet, as above, n. 701, 702, that their falses are truths, and the excitements of

all those in that church, who are in the same falses, to oppose or impugn the truths of the New Church. That the great day of God Almighty signifies the coming of the Lord, and upon that the establishment of a new church, is evident from many passages in the Word, as from these: "*In that day* shall Jehovah alone be exalted," Isaiah ii. 11. "*In that day* the remnant of Israel shall stay upon Jehovah, the Holy One of Israel, in truth," Isaiah x. 20. "*In that day* shall be a root of Jesse; to it shall the Gentiles seek, and his rest shall be glorious," Isaiah xi. 10. "*In that day* shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel," Isaiah xvii. 7, 9. "*In that day* it shall be said, Lo, this is our God; we have waited for him, and he will save us," Isaiah xxv. 9. "Therefore my people shall know my name; therefore in *that day* they shall know that I am he that doth speak; behold it is I," Isaiah lii. 6. "Alas! for *that day* is great, so that none is like it," Jerem. xxx. 7. "Behold, the *days come*, saith Jehovah, that I will make a new covenant, and the city shall be built to Jehovah," Jerem. xxxi. 27, 31, 38. "*In those days*—will I cause the branch of righteousness to grow up unto David," Jerem. xxxiii. 15. "For the house of Israel to stand in the battle in the *day of Jehovah*," Ezek. xiii. 5. "*In that day* shall Michael stand up, the great prince, which standeth for the children of thy people. *In that day* thy people shall be delivered, every one that shall be found written in the book," Dan. xii. 1. "*In that day*, saith Jehovah, that thou shalt call me, Ishi. *In that day* will I make a covenant with them. *In that day* will I hear," Hosea ii. 16, 18, 21. "Behold, I will send you Elijah the prophet before the coming of the *great day of Jehovah*," Malachi iv. 5. "*In that day* shall Jehovah their God save the flock of his people," Zech. ix. 16. "*In that day* there shall be a fountain opened to the house of David and the inhabitants of Jerusalem," Zech. xiii. 1. "Behold, the *day of Jehovah* cometh, it shall be *one day* which shall be known to Jehovah. *In that day* shall there be one Jehovah, and his name one. *In that day* there shall be a great tumult. *In that day* shall there be upon the bells of the horses, Holiness to Jehovah," Zech. xiv. 1, 7, 9, 13, 20. Besides these there are many other passages, in which by the *day of Jehovah* is meant the coming of the Lord, and then the establishment of a new church by him, as in the following places, Isaiah iv. 2; xx. 6; xxiv. 21; xxv. 9; xxviii. 5; xxix. 18; xxx. 25, 26; xxxi. 7; Jerem. iii. 16—18; xxxiii. 5—7, 12, 20; l. 4, 20, 27; Ezek. xxiv. 26, 27; xxix. 21; xxxiii. 11, 12; xxxvi. 33; Hosea iii. 5; vi. 1, 2; Joel iii. 1, 2, 14, 18; Obad. ver. 15; Amos ix. 11, 13; Micah iv. 6; Habak. iii. 2; Zeph. iii. 11, 16, 19; Zech. ii. 11; Psalm lxxii. 7, 8. And that day is called the *day of Jehovah*, Joel i. 15; ii. 1, 2, 11; Amos v. 13, 18, 20; Zeph. i. 7, 14; ii. 2, 3; Zech.

xiv. 1, and in other places. Inasmuch as there is a consummation of the age, that is, an end of the old church, at the coming of the Lord, and the commencement of a new church, therefore by the *day of Jehovah*, in many passages, is also signified the end of the former church, and it is said that there will then be rumors, tumults, and wars, which passages are adduced in the *Doctrine of the New Jerusalem concerning the Lord*, n. 4, 5.

705. *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments*, signifies the Lord's advent, and then heaven to those who look to him, and persist in a life according to his commandments, which are the truths of the Word. That to come as a thief, when said of the Lord, signifies his advent, and then the portion of those who have lived well, in heaven, and of those who have lived wickedly, in hell, see above, n. 164. That he is called blessed who receives eternal life, n. 639. To watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord, n. 158, and to keep his garments signifies to continue therein to his life's end, for garments signify investing truths, n. 166, 212, 328, consequently, the Lord's commandments in the Word, for these are truths. Now these things follow in their order; for what goes before relates to the Lord's advent, and to the New Church, as also to the opposition it will meet with from those who are of the old church; and inasmuch as combat is at hand, they who are in truths from the Word are admonished to abide in them, lest they fall in the conflict spoken of in the next verse.

706. *Lest he walk naked and they see his shame*, signifies, lest they should be with those who are in no truths, and their infernal loves should appear. To walk naked, signifies to live without truths. The shame of nakedness, or the secret parts, signifies unclean loves, which are infernal loves; and inasmuch as it is said, lest they see his shame, it signifies lest they should appear; that by nakedness is signified ignorance of truth, and by shame of nakedness infernal love, see above, n. 213. These observations are for those who will be of the Lord's New Church, that they may learn truths and abide in them, for without truths their connate evils, which are infernal loves, cannot be removed. A man may, indeed, live as a Christian without truths, but this only before men, but not in the sight of angels. The truths which they should learn relate to the Lord, and to the commandments according to which their lives must be regulated.

707. *And he gathered them together into the place called in Hebrew Armageddon*, signifies a state of combat of falses against truths, and a desire to destroy the New Church, springing from the love of dominion and pre-eminence. To gather together into a place, in this instance, to battle, signifies to excite to combat from falses against truths. The reason why it signifies

a state of combat, is, because a place signifies a state of a thing; the reason why it is with intent to destroy the New Church, is, because combat between the Old and New Church is understood, and the intent of combat being to destroy. The signification of Armageddon shall be explained below. It was said before "that the dragon went to make war with the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ," Apoc. xii. 17; as also, "that to the beast which came out of the sea it was given to make war with the saints," xiii. 7. And in this chapter, "that the spirits of devils which came out of the mouth of the dragon, and of the beast, and of the false prophet, go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty," verses 13, 14. The subject now treated of is the battle itself, the success of which is not described, but only its state, this being signified by Armageddon. In heaven Armageddon* signifies the love of honour, dominion, and pre-eminence; moreover, Aram, or Arom, in the Hebrew tongue, signifies loftiness; and by Megiddon, in the ancient Hebrew, love proceeding from loftiness is signified, as is evident from its signification in the Arabic tongue; the same is signified by Hadradrиммон in the valley of Megiddo, in Zechariah xii. 11. In that chapter also the Lord's advent is treated of, and of the end of the then existing Jewish church and the commencement of a new church, which was to be established by the Lord, and likewise the collision between those churches, for which reason the expression *in that day* so often occurs in that chapter, and by that day is signified the advent or coming of the Lord, as above, n. 704; to render this evident, I will adduce the passages: "*In that day* will I make Jerusalem a burdensome stone for all people. *In that day* I will smite every horse with astonishment, and his rider with madness. *In that day* will I make the governors of Judah like an hearth of fire among the wood. *In that day* shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them shall be a David. *In that day* I will seek to destroy all the nations that come against Jerusalem:" and lastly, "*In that day* shall there be a mourning in Jerusalem, as the mourning of Hadradrиммон in the valley of Megiddon," ver. 3, 4, 6, 8, 9, 11; and in the subsequent chapter, "*In that day* shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem. *In that day* shall the prophets be ashamed, and shall put on a garment of hair cloth, to lie," xiii. 1, 4. By *that day* is signified the Lord's advent, and then the end of the old church and commence-

* 'Αρμαγεδδων—Armageddon.—from מן a mountain, and מגידו or מגידו—the mountain of Megiddo; a place distinguished in ancient times for blood and slaughter. It occurs not as a verb in Hebrew, but its root in Arabic signifies to excel, or exceed in glory and honour.

ment of the new, as was said above ; but what is there signified by the valley of Megiddon cannot be seen, unless the series of things contained in that and the two subsequent chapters in that prophet be laid open by the spiritual sense ; and since this sense has been revealed to me, I will explain them, though only in a summary way. The xiith chapter of Zechariah, in its spiritual sense, sets forth, "That the Lord is about to form a new church, ver. 1. That at that time there will not be any doctrine in the old church, and that therefore they must flee from it, ver. 2, 3. That there is no longer any understanding of truth, except with those who are in the Word, and are of the New Church, ver. 4. That these will learn the good of doctrine from the Lord, ver. 5. That then the Lord, by the truths of the Word, will destroy all falses, that the doctrine of the New Church may teach nothing but truth, ver. 6, 7. That then the church will be in doctrine concerning the Lord, ver. 8. That he will destroy all men and things which are contrary to that doctrine, ver. 9. That then there will be a New Church from the Lord, ver. 10. And that then all and singular things in the church will be in lamentation, ver. 10—14." These are the contents of the xiith chapter in the spiritual sense. The contents of the next or xiiith chapter are as follows : "That the Word will be for the New Church, and that it will be opened to them, ver. 1. That the falses of doctrine and worship will be totally destroyed, ver. 2, 3. That the old prophetics or doctrinals shall cease, and that there shall be no more falses of doctrine, ver. 4, 5. That the Lord will be killed by those who are in the old church, to the intent that they who believe in him may be dispersed, ver. 6, 7. That they who are of the devastated church will perish, and that they who are of the New Church are to be purified and taught by the Lord, ver. 8, 9." These are the contents of chap. xiii. in the spiritual sense. The contents of chap. xiv. are these : "Concerning the Lord's combats against the wicked, and their dispersion, ver. 1—5. That then there will be no truth, but that divine truth will come from the Lord, ver. 6, 7. That divine truth will proceed from the Lord, ver. 8, 9. That truth will be multiplied in the New Church, nor will there be any falsity of evil therein, ver. 10, 11. That he who fights against those truths will plunge himself into all kinds of falses, ver. 12. That then follows the destruction of all things of the church, ver. 13—15. That then the Gentiles even, who are external natural men, will accede to the worship of the Lord, ver. 16—19 : and that there will then be intelligence originating in the good of charity, from which will proceed worship." These are the contents of the xiith, xiiith, and xivth chapters of Zechariah in the spiritual sense, which are here laid open on account of their treating of the last state of the old and the first state of the New Church. And as it is said that they are to be gathered

together into a place called in the Hebrew Armageddon, it is evident that the same passages in that prophet relate to the last state of the present church and first state of the New Church. Armageddon, as has been observed, signifies the love of honour, power, and pre-eminence, for from that source comes combat, and from and on account of it there exists lamentation, such as is described in chap. xii. 11—14. The same thing is likewise signified by Megiddon, 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20—24, but in a spiritual sense.

708. *And the seventh angel poured out his vial into the air*, signifies influx from the Lord into all things collectively that pertain to the men of the Reformed Church. By the seventh angel pouring out his vial, is signified here, as by those before mentioned, influx; by the air is signified all things relating to perception and thought, and thus to their faith; therefore it also signifies the general quality of all those who are principled in faith separated from charity, seeing that by the air their respiration is signified, and respiration corresponds to the understanding, thus to perception and thought, and also to faith, because faith is of the thought according to the perception of the understanding; that there is such a correspondence, and that in the spiritual world every one respire according to his faith, is abundantly set forth in the work entitled *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, Part V.

709. *And there came a great voice out of the temple of heaven from the throne, saying, It is done*, signifies that thus it was made manifest by the Lord, that all things of the church are devastated, and that the last judgment is now at hand. By a great voice coming out of the temple of heaven, is signified a manifestation from the Lord from the inmost of heaven; by a great voice, manifestation, and by the temple of heaven is signified the inmost of heaven, from which the influx proceeds, n. 669. The reason why it is said to have come out of the throne, is, because by a throne is signified heaven, and also judgment: that heaven is signified thereby, may be seen, n. 221, 222, and judgment, n. 229, and this because it is now made manifest that all things of the church are devastated, thus that it has come to its end, and at the end of the church judgment takes place; wherefore this is said upon the last angel pouring the vial out of the temple and throne of heaven. It is done, signifies it is consummated, that is, that all things of the church are devastated, see above, n. 676.

710. *And there were voices, and thunders, and lightnings*, signifies ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil in the church among those who are in faith alone, and who turn away from reflecting upon the evils in themselves, because they have no inclination to desist from them even if they come to a knowledge of them. That by

voices, thunders, and lightnings, are signified ratiocinations, falsifications of truth, and arguings grounded in falsities, may appear from what is said above, n. 396, 530, where like expressions occur. That they who are principled in faith separated from the works of the law, and consequently are in evils of life, turn away from reflecting upon the evils in themselves, by reason that they have no inclination to desist from them, even on coming to a knowledge of them, is evident without explanation; experience indeed teaches this; for evils are delights because they are loves, and no one is willing to give up his delights, unless he has respect to a life after death, and first of all considers the nature of hell, and afterwards the nature of heaven, and thinks of them independently of any evil act; if also he at the same time looks to the Lord, and thinks upon the relation of time with eternity, as being nothing in the comparison, he is then able to reflect upon his own evils, to desire to know them, and to desist from them. But if he has confirmed himself in faith alone, then will he say in his heart, our theological faith, that God the Father has mercy for the sake of the Son, who suffered for our sins, upon supplication for this with some degree of confidence, will effect every thing; and this without reflecting upon any evil in himself; he must likewise say to himself on the authority of that faith, that evil does not condemn, and that salvation is of pure mercy, and the like; thus other notions of a like nature: so he will continue in his evils, and delight in them to his life's end. Such are the ratiocinations, falsifications of truth, and arguings grounded in the falsities of evil, which are here signified by voices, thunders, and lightnings.

711. *And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great,* signifies, as it were, concussions, paroxysms, inversions, and casting down from heaven of every thing relating to the church. That by earthquakes are signified changes of the state of the church, may be seen above, n. 331, and inasmuch as earthquakes are slighter or more severe, in the present instance most severe, because it is said, that such an earthquake was not since men were upon earth, it is evident that by the earthquake are here signified concussions, paroxysms, inversions, and casting down from heaven, of every thing relating to the church. It is said also of the dragon, who is called the old serpent, the devil, and Satan, that "With his tail he drew down from heaven a third part of the stars, and did cast them to the earth," Apoc. xii. 4. And the same of the he-goat, Dan. viii. 10—12. The Lord also says concerning the end of this church, "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be," Matt. xxiv. 21. The end of the church is also described in the prophets by shak

ings, overturnings, and sinkings of the earth, and by many other things attendant on earthquakes.

712. *And the great city was divided into three parts, and the cities of the nations fell*, signifies that that church as to its doctrine is entirely destroyed thereby, and in like manner all the heresies which have emanated from it. That by a city is signified the doctrine of the church, or what amounts to the same, the church as to doctrine, see above, n. 194, 501, 502; therefore by the cities of the nations are signified the heretical doctrines or heresies, that have sprung from it, which are many. To be divided into three parts signifies to be totally destroyed, for by being divided in the Word is signified to be dissipated, because in that case they do not cohere, and by three is signified all and the whole, n. 400, 505; hence by being divided into three parts is signified to be totally destroyed. By falling, which is said of the cities of the nations, is also signified to be destroyed. It is said that the city was divided into three parts, and that the cities of the nations fell, because an earthquake was mentioned just before, in which such effects have place. By the great city is meant the great city spoken of above, chap. xi. 8, which is there called Sodom and Egypt, as may be seen above, n. 501—504. The reason why a city signifies doctrine, and thence cities signify doctrinals, is, because by land, and particularly by the land of Canaan, is signified the church; and since the church is a church from and according to doctrine, therefore by cities are signified doctrinals; these were also taught in cities, because in them were synagogues, and in Jerusalem was the temple; hence it is that by Jerusalem is signified the church as to doctrine in a universal sense.

713. *And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath*, signifies, then the destruction also of the tenets of the Roman Catholic religion. By Babylon as a city, as in the present passage, is signified that religion as to its tenets and doctrinals, n. 631; by giving her the cup of the wine of the fierceness of the wrath of God, is signified to devastate until there is nothing but evil and falsity; that this is meant by the cup of the wine of the fierceness of the wrath of God, see above, n. 631, 632.

And every island fled away, and the mountains were not found, signifies that there was no longer any truth of faith nor any good of love.*

714. *And there fell upon men a great hail out of heaven, about the weight of a talent*, signifies direful and atrocious falsities, whereby every truth of the Word, and thence of the

* This verse is omitted in the original Latin, but the spiritual sense of the words is here repeated as it is given at the beginning of the chapter; the reader is referred, however, to n. 336 of this work, where nearly the same expressions occur together with their explanation.—Tr.

church, is destroyed. That hail signifies falsity destroying truth and good, may be seen above, n. 399; and inasmuch as it is said to be great hail about the weight of a talent, it signifies direful and atrocious falsities, whereby every truth and good of the Word and thence of the church is destroyed. The reason why it is said to be of the weight of a talent, is, because a talent was the largest weight both of silver and also of gold; and by silver is signified truth, and by gold, good, and, in an opposite sense, falsity and evil, n. 211. Its being said that the hail came down from heaven upon men, is according to appearances, the literal sense of the Word being grounded in appearances and correspondences. This is similar to what was said before concerning the plagues, that they were poured out upon men by angels from heaven, when nevertheless they are truths and goods sent down by the Lord, which, among those who are below, are turned into evils and falsities, n. 673. In the spiritual world also, among those who are engaged in reasonings grounded in falsities against the truths of the Word, hail sometimes appears to come down, and upon others sulphur and fire, and inasmuch as these appear in the atmosphere above them, and come as it were from heaven, therefore it is said, agreeably to that appearance, that such hail came down from heaven.

715. *And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great*, signifies that in consequence of having confirmed themselves in such falsities, they have denied truths to that degree as not to be able to acknowledge them, by reason of the repugnances proceeding from their interior falsities and evils. To blaspheme God signifies to deny and not to acknowledge the Lord to be the alone God of heaven and earth, n. 551, 582, 697, and in like manner the truth of the Word; for the plague thereof was exceeding great, signifies by reason of those direful and atrocious falsities which spring from the confirmation of the tenet respecting justification by faith alone, n. 715: the reason why they are incapable of acknowledging truths in consequence of their confirming themselves in falsities, is, because the confirmation of falsity is the negation of truth. It appears as if it was meant that the plague of hail was so great, that they blasphemed God on account of their sufferings or pain when it fell upon them, but this is not what is meant, but that they were unable to acknowledge truths by reason of falsities; in like manner as before in this chapter, where it is said that they blasphemed the name of God on account of the heat, verse 9; and that they blasphemed the God of heaven because of their pains and sores, verse 11; the explanation of which may be seen, n. 692, 697.

716. To the above I will add this Memorable Relation. In the spiritual world I held a conversation with some English

bishops on certain tracts published in London in the year 1758, concerning *Heaven and Hell*; on the *New Jerusalem and its Heavenly Doctrine*; on the *Last Judgment*; on the *White Horse*; and on the *Earths in the Universe*; which tracts were presented to all the bishops, and to many of the nobles or lords; they said that they had both received and seen them, but that they did not think them of any value, although they were skillfully written; and, further, that they had dissuaded every one, as far as possible, from reading them. I asked the reason, when yet they contained arcana relating to heaven and hell, and to the life after death, and other important subjects, which were revealed by the Lord for the use of those who will be of his New Church, which is the New Jerusalem? But they replied, "What is that to us?" and began to abuse them, as they had done before in the world; I heard them. And then were read to them these words from the Apocalypse: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons working signs, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty,—and he gathered them together into the place called in the Hebrew *Armageddon*," Apoc. xvi. 12—16; on this passage being explained to them, it was observed that they and others like themselves were the persons to whom it alluded.

This conversation with the bishops was heard from heaven by their king, the present king's grandfather,* who, with some degree of warmth, asked what was the matter; and then one of the party, who had not acted in concert with them in the world, turned to the king, and said: "They whom you now see, thought in the world, and therefore still think, of the Lord's Divine Humanity as of the humanity of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as to a cause for the sake of which these are effected; for they believe in God the Father, and not in his Son, although they know from the Lord, that 'It is the will of the Father, that they should believe in the Son, and that they who believe in the Son have eternal life, and that they who do not believe in the Son shall not see life.' Not to mention their rejecting charity from having any part in salvation, although charity exists from the Lord through man as from man." Continuing his discourse with the king, he exposed the hierarchy

* This was published in the year 1766, consequently the king here mentioned is George II.

which many of them continually affect and also exercise, establishing it by the strict union and connexion which they form with each other and all of their own order, by means of emissaries, messengers, epistolary correspondence, and conversations, supported by ecclesiastical and at the same time by political authority, so that they are bound together like sticks in a faggot; and it was by means of that hierarchy, that the above-mentioned works for the use of the New Jerusalem, although published in London, and presented to them, were so shamefully rejected, as not even to be thought worthy of a place in their catalogues. On hearing these things the king was astonished; but more especially at the thoughts they entertained concerning the Lord, who nevertheless is the God of heaven and earth; and concerning charity, which nevertheless is the very essence of religion. The interiors of their mind and faith were then laid open by means of light from heaven, on perceiving which the king said, "Get you hence! Alas! how is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal?"

Then the king inquired, by what means the clergy were kept so universally in subjection to the bishops, and he was informed that it proceeded from the power which every bishop has in his diocese of nominating for the king's approbation a single person to a living, and not three candidates, as in other kingdoms; and that in consequence of this power they have an opportunity of promoting their dependents to more distinguished honours and larger incomes, each one in proportion to his obedience. It was also shown to what an extent such an hierarchy might go, and that it had proceeded to the length of having dominion as the essential thing, whilst religion was only the formal. Their ardent love of dominion was also laid open to the sight of the angels, and they saw that it exceeded the love of dominion of those who are in secular power.

CHAPTER XVII.

1. **AND** there came one of the seven angels who had the seven vials and talked with me, saying unto me, Come; I will show unto thee the judgment of the great harlot, that sitteth upon many waters:

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into the wilderness:

and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, MYSTERY; BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven; and he goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

13. These have one mind, and they will give their power and strength unto the beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put it in their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast, until the words of God shall be consummated.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the Roman Catholic religion; describing the manner in which it had falsified the Word, and thence perverted all things of the church, verses 1—7: how it had falsified and perverted those things among such as were subject to its dominion, verses 8—11: but this in a less degree among those who were not thus subjected to its dominion, verses 12—15. Concerning the Reformed, that they had withdrawn themselves from its yoke, verses 16, 17: of its prevalence notwithstanding, verse 18.

THE CONTENTS OF EACH VERSE. V. 1, "And there came one of the seven angels who had the seven vials, and talked with me," signifies influx now, and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religion: "Saying unto me, Come; I will show unto thee the judgment of the great harlot that sitteth upon many waters," signifies a revelation concerning that religion as to its profanations and adulterations of the truths of the Word: v. 2, "With whom the kings of the earth have committed whoredom," signifies that it has adulterated the truths and goods of the church derived from the Word: "And the inhabitants of the earth have been made drunk with the wine of her whoredom," signifies the insanity in spiritual things of those who are in that religion, in consequence of their adulteration of the Word: v. 3, "And he carried me away in spirit into the wilderness," signifies that in a spiritual state he was carried to those with whom all things of the church were devastated: "And I saw a woman sit upon a scarlet beast, full of names of blasphemy," signifies that religion upon the Word profaned by them: "Having seven heads and ten horns," signifies intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word: v. 4, "And the woman was arrayed in purple and scarlet," signifies divine good and divine truth celestial, which are of the Word, among them: "And decked with gold and precious stones," signifies divine good and divine truth spiritual, which are of the Word, among them: "And pearls," signifies the knowledges of good and truth, which are of the Word, among them: "Having a golden cup in her hand full of abominations and filthiness of her whoredom," signifies that religion grounded in a profanation of the holy things of the Word, and in the defilements of its goods and truths by direful falses: v. 5, "And upon her forehead was a name written, Mystery; Babylon the great, the mother of harlots and abominations of the earth," signifies the Roman Catholic religion as to its interior hidden quality, that by reason of its originating from the love of dominion, grounded in self-

love, over the holy things of the church and of heaven, thus over all things of the Lord and his Word, it defiled and profaned the things which relate to the Word and thence to the church: v. 6, "And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus," signifies that religion in a state of insanity, in consequence of the adulteration and profanation of divine truths and goods of the Lord, of the Word, and thence of the church: "And when I saw her, I wondered with great admiration," signifies astonishment that that religion should be such inwardly, when nevertheless it appears otherwise outwardly: v. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns," signifies a discovery of the significations of the things which precede and were seen: v. 8, "The beast that thou sawest, was, and is not," signifies the Word among them acknowledged to be holy, and yet, in reality, not acknowledged: "And shall ascend out of the bottomless pit, and go into perdition," signifies occasional deliberation in the papal consistory concerning the reception and reading of the Word by the laity and common people, but followed by rejection: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is," signifies the amazement felt by all those of that religion, who from its first establishment have affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists: v. 9, "Here is the mind which hath wisdom," signifies that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord: "The seven heads are seven mountains on which the woman sitteth:" v. 10, "And they are seven kings," signifies the divine goods and divine truths, upon which that religion is founded, in time destroyed, and at length profaned: "Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space," signifies that all the divine truths of the Word are destroyed, except this one, that unto the Lord is given all power in heaven and in earth; and except the other, which has not as yet come into discussion, but when it is, will not remain with them, which is, that the Lord's Humanity is divine: v. 11, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition," signifies that the Word, spoken of above, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should recede on that account: v. 12, "And the ten horns which thou sawest are ten kings,

who have received no kingdom as yet," signifies the Word as to its power from divine truths among those who are in the kingdom of France, and are not so much under the yoke of the papal dominion, with whom nevertheless there is not as yet a church altogether separated from the Roman Catholic religion: "But receive power as kings one hour with the beast," signifies that the Word has power among them, and they through the Word, as though they were in its divine truths: v. 13, "These have one mind, and they will give their power and strength unto the beast," signifies that they unanimously acknowledge, that there is no government or dominion over the church, except through the Word: v. 14, "These shall fight with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings," signifies the Lord's combats with them concerning the acknowledgment of his Divine Humanity, because in it the Lord is God of heaven and earth, and also the Word: "And they that are with him are called, and chosen, and faithful," signifies that they who approach and worship the Lord alone, are those who go to heaven, as well they who are in the externals of the church, as they who are in its internals and inmost principles: v. 15, "And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues," signifies that they are under the papal dominion, but principled in the truths of the Word, variously adulterated and profaned, according to the varieties of its doctrine and discipline, and according to the varieties of its religion and confession: v. 16, "And the ten horns which thou sawest upon the beast, these shall hate the harlot," signifies the Word as to its power derived from the divine truths among the Protestants, who have entirely cast off the yoke of Popery: "And shall make her desolate and naked," signifies that they will divest themselves of its falses and evils: "And shall eat her flesh, and burn her with fire," signifies that they will hate and condemn the evils and falses which are proper to that religion, and destroy them from among themselves, and will desecrate the religion itself, and root it out from among them: v. 17, "For God hath put it into their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast," signifies judgment from the Lord among them, that they might totally repudiate and desecrate the Roman Catholic religion, and root out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church: "Until the words of God should be consummated," signifies until all things should be fulfilled which are foretold concerning them: v. 18, "And the woman which thou sawest is that great city which reigneth over the kings of the earth," signifies that the Roman Catholic religion as to doctrine prevails in the Christian world,

and in some measure even yet among the Reformed, although they are not under papal dominion.

THE EXPLANATION.

717. "What goes before, from chapter vii. to chapter xvi. inclusive, treats of the Reformed; this chapter and the next treat of the Papists, among whom they who have claimed to themselves the power of opening and shutting heaven are meant by Babylon; in this place, therefore, it shall be at once explained, what is specifically meant by Babylon. By Babylon or Babel is meant the love of dominion over the holy things of the church, grounded in self-love, and inasmuch as that love rises in proportion as it is left without restraint, and as the holy things of the church are also the holy things of heaven, therefore by Babylon or Babel is likewise signified dominion over heaven. And since this love thus acts the part of a devil, because it aspires to the same things, it cannot do otherwise than profane things holy, by adulterating the goods and truths of the Word, therefore by Babylon or Babel is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. Such is the signification of Babylon in the Apocalypse, and of Babel in the prophetic and historical parts of the Word, as in the following passages; concerning Babylon: 'Behold the day of Jehovah cometh; cruel both with wrath and fierce anger.—For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.—And I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. And *Babylon*, the glory of kingdoms,—shall be as when God overthrew Sodom and Gomorrah. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces,' Isaiah xiii. 1, 9—11, 14, 19, 21, 22; besides many other passages throughout the whole of this chapter.

"Thou shalt take up this proverb against the king of *Babylon*, and say,—Thy pomp is brought down to the ground. How art thou fallen from heaven, O Lucifer, son of the morning!—For thou saidst in thine heart, I will ascend into the heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds, I will be like the Most High,—yet thou shalt be brought down to hell;—for I will rise up against

them,—and cut off from *Babylon* the name and remnant,' Isa. xiv. 4, 11—15, 22; not to mention other passages throughout the whole of this chapter.

“‘Jehovah hath spoken against *Babylon*. Your mother shall be sore confounded; she that bare you shall be ashamed: behold the hindermost of the nations shall be a wilderness, a dry land, and a desert. Put yourselves in array against *Babylon* round about—shoot at her, spare no arrows: how is *Babylon* become a desolation among the nations!—for she hath been proud against Jehovah, against the Holy One of Israel. A drought is upon her waters; and they shall be dried up, for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the island, shall dwell there, and owls shall dwell therein, as God overthrew Sodom and Gomorrah,' Jerem. l. 1, 12, 14, 23, 29, 31, 34, 39, 40; to which might be added many other passages concerning *Babylon* from the whole of this chapter.

“‘*Babylon* hath been a golden cup in Jehovah's hand, she made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad,—forsake her,—for her judgment reacheth unto heaven, and is lifted up even to the skies. Behold, I am against thee, O destroying mountain, which destroyest all the earth:—I will roll thee down from the rocks, and will make thee a burnt mountain. And I will punish Bel in *Babylon*, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of *Babylon* shall fall. Behold, the days come, that I will do judgment upon the graven images of *Babylon*: and her whole land may be confounded. Though *Babylon* should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come. And I will make drunk her princes and her wise men, her captains, and her rulers, and they shall sleep a perpetual sleep, and not wake," Jerem. li. 1, 7, 9, 20, 44, 47, 53, 57; with many other things in that chapter relating to *Babylon*.

“‘Come down and sit in the dust, O virgin daughter of *Babylon*, sit on the ground, there is no throne. Take the millstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: and thou saidst, I shall be a lady for ever;—so that thou didst not remember the latter end of it. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee; and thou saidst in thine heart, I am, and none else beside me. Desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to

profit, if so be thou mayest prevail,' Isaiah xlvii. 1—3, 7, 10, 11, 12; besides many other things in that chapter concerning Babylon.

"The like is signified by the city and tower, whose top reached unto heaven, which they who came from the east attempted to build in the valley of Shinar, whose speech Jehovah coming down from heaven confounded, whence the place was named *Babel* (confusion), Gen. xi. 1—9.

"The like is signified by the following passages in Daniel: By the image which was seen by Nebuchadnezzar, king of *Babylon*, whose feet were part of iron and part of clay, which the stone cut out without hands smote and brake in pieces, and all parts of the image became like the chaff of the summer threshing floors, and the stone became a great mountain, Dan. ii. 31—47. By the great image which Nebuchadnezzar king of *Babylon* made, and commanded them to fall down before it and worship it; and that they who did not should be cast into a fiery furnace, Dan. iii. 1—7, &c. By the tree which grew till the height thereof reached unto heaven, and the sight thereof to the end of the earth,—which a watcher and a Holy One who came down from heaven, commanded to be hewn down, and cut off his branches, shake off his leaves, and scatter his fruit:—and because the king of *Babylon* was represented by it, it came to pass that he was driven from man, dwelt with the beasts, and ate grass like an ox, Dan. iv. 1 to the end. By Belshazzar king of *Babylon* drinking wine with his nobles, his wives, and his concubines, out of the golden and silver vessels of the temple of Jerusalem, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone; on which account there was a hand-writing on the wall, and the king himself was slain the same day, Dan. v. to the end. By the statute of Darius the Mede, king of *Babylon*, that no one, within the space of thirty days, should ask a petition of any god or man, save only of the king, and if otherwise, should be cast into the den of lions, Dan. vi. 8 to the end. And by the four great beasts which came up from the sea, which Daniel saw, the fourth of which was terrible and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it. And that then the thrones were cast down, and the Ancient of Days did sit; and the books were opened, and the beast slain and burned with fire: and that then one like the Son of Man came with the clouds of heaven,—unto whom was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 1—14, and subsequent verses."

718. *And there came one of the seven angels which had the*

seven vials, and talked with me, signifies influx now and revelation from the Lord, from the inmost of heaven, concerning the Roman Catholic religion. Thus far the state of the Reformed Church at its end has been treated of; but now the state of the Roman Catholic religion at its end is referred to; and this according to the order mentioned in the introduction. It is not called the Roman Catholic church, but the Roman Catholic religion, because they do not approach the Lord, nor read the Word, and because they invoke the dead; a church being a church by virtue of its derivation from the Lord, and from the Word, and its perfection being according to its acknowledgment of the Lord, and according to its understanding of the Word. The reason why one of the seven angels who had the seven vials came and talked with John, is, because by the seven angels who had the seven vials, is signified influx from the Lord from the inmost of the Christian heaven into the church, with a view to discover the evils and falses therein, see above, n. 672, 676, 677, 683, 690, 691, 699, 700; here therefore by those seven angels is signified the Lord speaking from the inmost of heaven, and revealing the state of the Roman Catholic religion at its end. Hence also it is, that one of those seven angels took John up to a high mountain, and showed him the Lamb's wife, which is the New Jerusalem, chap. xxi. 9, 10.

719. *Saying unto me, Come; I will show unto thee the judgment of the great harlot, that sitteth upon many waters*, signifies a revelation concerning that religion, as to its profanations and adulterations of the truths of the Word. To say and to show signifies a revelation; by judgment is signified the state thereof at its end; by the great harlot is signified the profanation of the holy things of the Word and church, and the adulteration of good and truth; by many waters are signified the truths of the Word adulterated; by sitting upon them is signified to be and to live in them; that by committing whoredom, fornication, and adultery, is signified to falsify and adulterate the Word, see above, n. 134, 620, 632; and that by waters are signified its truths, n. 50, 563, 614, 685; here, those truths adulterated and profaned, because it says the harlot sat upon them. From these considerations it is evident, that by saying unto me, I will show unto thee the judgment of the great harlot that sitteth upon many waters, is signified a revelation concerning that religion, as to its profanations and adulterations of the truths of the Word. The like is said of Babylon in Jeremiah: "Jehovah hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness," li. 12, 13. The reason why they are said to have adulterated and profaned the truths of the Word, is, because they applied the truths of the Word to the obtaining do-

minion over the holy things of the church and over heaven, and to claiming to themselves the divine power of the Lord; and to apply the truths of the Word to the obtaining dominion over the holy things of the church and of heaven, is to adulterate them; and to apply them to the purpose of claiming to themselves the Lord's divine power is to profane them. That they have confirmed their tenets by proofs drawn from the Word, is well known; but read them with attention, and you will see that they applied every thing taken from the Word to the obtaining dominion over the souls of men, and to the acquiring to themselves divine power, authority, and majesty. It is on this account that Babylon is called "the mother of harlots and abominations of the earth," verse 5.

720. *With whom the kings of the earth have committed whoredom*, signifies that it has adulterated the truths and goods of the church which are derived from the Word. To commit whoredom signifies to falsify and adulterate the truth, as above, n. 719; by the kings of the earth are signified the truths of the church which are derived from the Word, by kings, truths from good, and by earth, the church. That by kings are signified those who are in truths from good from the Lord, and thence abstractedly the truths from good, may be seen above, n. 20, 664; in the present case, those truths adulterated and profaned. It is said that the kings of the earth committed whoredom with the great harlot, as though the truths of the church derived from the Word, which are signified by the kings of the earth, had so done; but this is agreeable to the style of the Word in its literal sense, in which are ascribed to God and to the divine things proceeding from him, such as are the truths of the Word, the things which come nevertheless from man and his evils, as has been frequently observed above; therefore the genuine sense, which is the spiritual sense, is, that that religion adulterated, yea, profaned the truths of the church which are derived from the Word. He who is ignorant of the spiritual sense may easily be misled, by supposing that by the kings of the earth are meant the kings of the earth, when yet kings are not meant, but truths derived from good, and, in the opposite sense, falses derived from evil. To render it more fully evident, that by the kings of the earth nothing else but the truths or falses of the church are meant, and by their whoredoms, the truths of the church, which are derived from the Word, falsified, adulterated, and profaned, some passages shall be adduced out of the Apocalypse and the book of Daniel, from which any one capable of reflection may see that kings are not meant; thus: "Jesus Christ hath made us *kings* and *priests*," Apoc. i. 6. "And hast made us unto our God *kings* and *priests*; and we shall reign on the earth," Apoc. v. 10. "That ye may eat the flesh of *kings*, and the flesh of captains, and the flesh of mighty men,

and the flesh of horses, and of them that sit on them," Apoc. xix. 18. "The seven heads are seven mountains. And they are seven *kings*; five are fallen, and one is; and the beast that was, and is not, even he is the eighth, and is of the seven," Apoc. xvii. 9—11. "And the ten horns—are *ten kings*, who have received no kingdom as yet," Apoc. xvii. 12; it is also said, Apoc. xviii. 3, 9, as well as here, that "the *kings of the earth* committed *fornication*, and lived deliciously with the *harlot*:" who that is able to reflect at all, may not see that kings in these instances do not mean kings? In like manner in Daniel, as that by the rough goat is meant the *king of Grecia*, and the great horn that is between his eyes is the *first king*. And when transgressors are come to the full, a *king* of fierce countenance, and understanding dark sentences, shall stand up, Dan. viii. 21, 23. That the four beasts that rose out of the sea were *four kings*, who shall arise out of the earth; and that the ten horns of the fourth beast were *ten kings*, and that another should rise after them who should subdue *three kings*, Dan. vii. 17, 24. In like manner, that *the king* of the south and *the king* of the north should fight with each other; and that *the king* of the south should give him the daughter of women; and that he should exalt himself against God, and acknowledge a strange god, and that he should honour with gold and silver, and with precious stones, and pleasant things, those who acknowledged that god, and should cause them to have dominion over many, and divide the land for gain; and that he should plant the tabernacle of his palaces between the seas, in the glorious holy mountain; yet that he should come to his end; with much more to the same purpose, Dan. xi. 1 to the end. By the king of the south is signified the kingdom or church of those who are in truths, and by the king of the north is signified the kingdom and church of those who are in falses, for it is a prophecy concerning the churches to come, showing their quality in their beginning, and afterwards. The reason why they who are in truths from good from the Lord are called kings, is, because they are called the sons of the Lord, and inasmuch as they are regenerated from him, they are said to be born of him, and are also called heirs, and from the circumstance also of the Lord's being himself essentially a king, whose kingdom is heaven and the church.

721. *And the inhabitants of the earth have been made drunk with the wine of her whoredom*, signifies the insanity in spiritual things of those who are of that religion, in consequence of their adulteration of the Word. By being made drunk with the wine of whoredom is signified to be insane in spiritual things from the falsification of the truths of the Word, in the present case from their adulteration; by wine the divine truth of the Word is signified n. 316, and by whoredom is signified its falsification

and adulteration, n. 134, 620, 632, 635. Therefore by being made drunk with that wine, is signified insanity in spiritual things; by the inhabitants of the earth are signified they who are in the church, as above, chap. xi. 10; xii. 12; xiii. 13, 14; xiv. 16; but here, they who are in that religion, seeing that the church is not amongst them, by reason that they do not approach the Lord, nor read the Word, and because they invoke the dead, see above, n. 718. To be made drunk with that wine signifies insanity in spiritual things, as may be seen indeed without confirmation from other passages in the Word, but as many are not able to see this, on account of their not thinking spiritually but sensually, that is, materially, of every thing in the Word, when they read it, I will adduce some passages from the Word, to prove, that being made drunk signifies insanity in spiritual things, that is, in such as are of a theological nature; thus: "They are *drunken*, but not with wine, they stagger, but not with strong drink," Isaiah xxix. 9. "Hear now this, thou afflicted, *drunken*, but not with wine," Isaiah li. 21. "Babylon hath been a golden cup in Jehovah's hand, that made all the earth *drunken*: the nations have *drunken* of her wine; therefore the nations are mad," Jerem. li. 7. "Babylon shall be a hissing.—In their heat I will make their feasts, and I will make them *drunken*, that they may rejoice, and sleep a perpetual sleep, and not wake," Jerem. li. 37, 39. "Babylon is fallen, is fallen,—because she made all nations *drink of the wine* of the wrath of her fornication," Apoc. xiv. 8; xviii. 3. "Every bottle shall be filled with wine. Behold, I will fill all the inhabitants of this land, even the kings—and the priests and the prophets—with *drunkenness*," Jerem. xiii. 12, 13. "Thou shalt be filled with *drunkenness* and sorrow, with the cup of astonishment and desolation," Ezek. xxiii. 32, 33. "Rejoice, O daughter of Edom, the cup also shall pass unto thee; thou shalt be *drunken*, and shalt make thyself naked," Lament. iv. 21. "Thou also shalt be *drunken*," Nah. iii. 11. "Drink ye, and be *drunken*, and spew, and fall, and rise no more," Jerem. xxv. 27. "Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to *drink wine*, and men of strength to mingle *strong drink*," Isaiah v. 21, 22; not to mention other passages, as Isaiah xix. 11, 12, 14; xxiv. 20; xxviii. 1, 3, 7—9; lvi. 12; Jerem. xxiii. 9, 10; Lament. iii. 15; Hos. iv. 11, 12, 17, 18; Joel i. 5—7; Habak. ii. 15; Psalm lxxv. 8; cvii. 27.

722. *And he carried me away in the spirit into the wilderness*, signifies that in a spiritual state he was carried to those with whom all things of the church were devastated. By a wilderness is signified the church in which there is no longer any truth, consequently, where all things relating to it are devastated, n. 546; and by being in the spirit is signified to be in a spir-

itual state from divine influx, concerning which see above, n. 36; hence by he carried me away in the spirit into the wilderness is signified that, in a spiritual state, he was carried to those with whom all things of the church were devastated.

723. *And I saw a woman sit upon a scarlet beast, full of names of blasphemy*, signifies that religion seated upon the Word profaned by them. By the woman is signified the Roman Catholic or Babylonian religion, for it follows, "Upon her forehead was a name written, Mystery; Babylon the great, mother of harlots and abominations of the earth." That by a woman is signified the church in regard to the affection of truth, see n. 434, here, the Roman Catholic religion which is in an opposite affection. By the scarlet beast is signified the Word, as will be seen presently; and by full of names of blasphemy, is signified that it was totally profaned; for by blasphemy is signified the denial of the Lord's Divinity in his Humanity, and the adulteration of the Word, n. 571, 582, 692, 716, thus profanation; for he who does not acknowledge the Lord's Divinity in his Humanity, and falsifies the Word, though not intentionally, yet commits profanation, but only in a slight degree; whereas they who ascribe to themselves all the power of the Lord's Divine Humanity, and therefore deny it, and they who apply every thing in the Word to the acquiring to themselves dominion over the holy things of the church and of heaven, and for that reason adulterate the Word, are guilty of grievous profanation. From these considerations it may appear, that by these words, "I saw a woman sit upon a scarlet beast, full of names of blasphemy," is signified that religion seated upon the Word profaned by them. By scarlet is signified the truth of the Word from a celestial origin. That by the scarlet beast is signified the Word as to divine truth celestial, appears, at first thought, far-fetched and strange, nay, absurd; and this because it is called a beast; but that by a beast, in a spiritual sense, is signified natural affection, and that the expression is thus applied to the Word, to the church, and to man, may be seen above, n. 139, 405, 567; that the four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and are also called beasts in Ezekiel, see n. 239, 275, 286, 672; that a horse, which is also a beast, signifies the understanding of the Word, see n. 298. That a lamb signifies the Lord, a sheep a member of the church, and a flock the church itself, is well known. Such considerations are suggested, that no one may be surprised at the circumstance of the scarlet beast signifying the Word. And inasmuch as the Roman Catholic religion rests its strength and dignity upon the Word, therefore that woman appeared sitting upon a scarlet beast, as she had before appeared upon many waters (verse 1), by which are signified the truths of the Word adulterated and profaned, as above, n. 729

That by that beast is signified the Word, appears manifestly from the things said of it in the following passages of this chapter, as in verse 8: "The *beast* that thou sawest, was, and is not;—and they that dwell on the earth shall wonder when they behold the *beast* that was, and is not, and yet is." In verse 11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." In verses 12, 13: "That the ten horns are ten kings, who shall give their power and strength to the *beast*." In verse 17: "For God hath put it in their hearts—to give their kingdom to the *beast*." Such things can only be said of the Word.

724. *Having seven heads and ten horns*, signifies intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word. That the head signifies intelligence and wisdom when spoken of the Lord and of the Word, and, in an opposite sense, insanity and folly, may be seen above, n. 538, 585; that seven does not signify seven, but the all of any thing, and is applied to whatever is holy, n. 10, 391; that a horn signifies power, n. 270, and that ten horns signify much power, n. 539; that by seven heads is signified intelligence at first holy, afterwards none, and at last insanity, appears from verses 9 and 10 of this chapter, where the angel mentions the signification of seven heads, as will be seen below. Hence it is plain that by the beast having seven heads and ten horns, is signified intelligence derived from the Word, at first holy, afterwards none, and at last insanity, and much power continually derived from the Word.

725. *And the woman was arrayed in purple and scarlet*, signifies divine good and divine truth celestial, which are of the Word among them. By purple is signified divine good celestial, and by scarlet is signified divine truth celestial, as will be seen presently; by being clothed with them is signified to have them about them, consequently among them; the reason why these principles are among them from the Word, is, because by the scarlet beast upon which the woman sat is signified the Word, n. 723; that the divine good and truth of the Word is about them as a garment, thus among them, is well known, for they worship the Word from without and not from within; they acknowledge it, because it treats of the Lord, and of his power over heaven and the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they affirm themselves to be; and since upon these two circumstances they found their majesty, dignity, and power, they of necessity acknowledge the holiness of the Word: but yet the Word to them is only like the garment of purple and scarlet ornamented with gold, precious stones, and pearls, on the harlot that held in her hand a golden

cup, full of abominations and filthiness of fornication. Since purple and scarlet are mentioned, and then gold, precious stones, and pearls, and by purple and scarlet is signified divine good and truth celestial, and by gold and precious stones divine good and truth spiritual, both derived from the Word, therefore something should be said concerning the divine celestial and divine spiritual principles. There are two kingdoms into which the Lord's universal heaven is divided, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of angels who are principled in love from the Lord, and the spiritual kingdom of angels who are principled in wisdom from the Lord; in both kingdoms there is good and truth, the good and truth among the angels of the celestial kingdom being signified by purple and scarlet, and the good and truth among the angels of the spiritual kingdom being signified by gold and precious stones; both these kinds of good and truth are derived to the angels from the Lord through the Word; wherefore there are two interior senses in the Word, one celestial and the other spiritual. This then is the reason why the woman who sat upon the scarlet beast appeared clothed or arrayed in purple and scarlet, and decked with gold and precious stones, and pearls. The same that is signified by this woman is also signified by the rich man who was clothed in *purple* and *fine linen*, and fared sumptuously every day, at whose gate Lazarus was laid, desiring to be fed with the crumbs which fell from the rich man's table, Luke xvi. 19—21; by the rich man clothed in purple and fine linen, are meant the Jews who had the Word, and by Lazarus are meant the Gentiles who had it not. The following passages have a like signification: "They that did feed delicately are desolate in the streets, they that were brought up in *scarlet* embrace dunghills," Lament. iv. 5. "And when thou art spoiled, what wilt thou do? though thou clothest thyself with *crimson*, though thou deckest thee with ornaments of gold;—in vain shalt thou make thyself fair," Jerem. iv. 30. "Ye daughters of Israel weep over Saul, who clothed you in *scarlet*, with other delights, who put on ornaments of gold upon your apparel," 2 Sam. i. 24. "Fine linen with brodered work—was that which thou spreadest forth to be thy sails, *blue* and *purple* was that which covered thee," Ezek. xxvii. 7; speaking of Tyre, by which are signified the knowledges of truth and good from the Word. Since purple and scarlet signify celestial good and truth, therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were wrought of blue, purple, scarlet, and fine linen, Exod. xxv. 4, 31, 36; xxvii. 16; xxviii. 6, 15; the curtain, Exod. xxvi. 1; the veil before the ark, Exod. xxvi. 31; the covering for the door of the tabernacle, Exod. xxvi. 36; the covering of the door of the court, Exod. xxviii. 16; the ephod, Exod. xxviii. 6; the belt, Exod. xxviii. 8; the

breast-plate of judgment, Exod. xxviii. 15; the fringe of the cloak of the ephod, Exod. xxviii. 33; the scarlet cloth over the show-bread, Numb. iv. 8. From what has been said it is evident what is signified by the purple and scarlet, with which the woman was arrayed who sat upon the scarlet beast. In like manner in the following passages: where it is said, "Alas! that great city, that was clothed in fine linen, and *purple*, and *scarlet*, and decked with gold, and precious stones, and pearls. For in one hour so great riches is come to nought," Apoc. xviii. 16, 17; and that purple and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon, Apoc. xviii. 12.

726. *And decked with gold and precious stones*, signifies divine good and divine truth spiritual, which are of the Word among them. By gold is signified good, n. 211; by a precious stone is signified truth, n. 231, 540, 570, both from the Word. The reason why spiritual good and truth are signified, is, because by purple and scarlet is signified celestial good and truth and they are both joined together in the Word on account of the marriage union of good and truth therein, n. 186; and celestial good and truth, inasmuch as they have relation to love, are in their essence good, and spiritual good and truth, inasmuch as they have relation to wisdom, are in their essence truth. That celestial good and truth have relation to love, and that spiritual good and truth have relation to wisdom, may be seen above, n. 725. What is further signified by this woman's appearing thus arrayed and decked out, may be seen in the foregoing article.

727. *And pearls*, signifies the knowledges of good and truth which are of the Word among them. By pearls, in a spiritual sense, are signified the knowledges of good and truth as well celestial as spiritual, derived from the Word, particularly from its literal sense, and as pearls signify those knowledges, they are therefore named after purple and scarlet, and after gold and precious stones. The same knowledges are signified by pearls in the following passages: "The kingdom of heaven is like unto a merchant seeking goodly *pearls*; who, when he had found one *pearl* of great price, went and sold all that he had, and bought it," Matt. xiii. 45, 46. By this is signified knowledge concerning the Lord. "And the twelve gates of the wall of the New Jerusalem were *twelve pearls*, every several gate was of *one pearl*," Apoc. xxi. 21; the gates of the New Jerusalem signify introduction into the New Church, and introduction is effected by the knowledges of good and truth derived from the Word. "Neither cast ye your *pearls* before swine, lest they trample them under their feet, and turn again, and rend you," Matt. vii. 6; by swine are signified they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth derived from the Word. Because by Babylon is signi-

fied that religion, by which all the knowledges of good and truth derived from the Word were rejected, it is said of her, "And the merchants of the earth shall weep and mourn over Babylon, for no man buyeth their merchandise any more: the merchandise of gold and silver, and of precious stones, and of pearls," Apoc. xviii. 11, 12.

728. *Having a golden cup in her hand, full of abominations and filthiness of her whoredom*, signifies that religion grounded in a profanation of the holy things of the Word and in the defilement of its goods and truths by direful falses. That by a cup or chalice the same thing is signified as by wine, being its containing vessel, may be seen above, n. 672, and by the wine of Babylon is signified that religion with respect to its dire falses, n. 632, 635. By abominations are signified the profanations of what is holy; and by the filthiness of whoredom are signified the defilements of the good and truth of the Word; therefore by having a golden cup in her hand full of abominations and filthiness of her whoredom, is signified that religion consisting of profanations of the holy things of the church, and defilements of the goods and truths of the Word by direful falses. These things are similar to what the Lord said to the Scribes and Pharisees, "Woe unto you—hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness," Matt. xxiii. 27.

729. *And upon her forehead was a name written, Mystery, Babylon the great, mother of harlots and abominations of the earth*, signifies the Roman Catholic religion as to its interior hidden quality, that in consequence of its originating from the love of dominion, grounded in self-love, over the holy things of the church and of heaven, thus over all things relating to the Lord and his Word, it defiled and profaned the things which relate to the Word, and thence to the church. By written upon her forehead is signified to be inherent in the love, for the forehead signifies the love, n. 347, 605; by a mystery is signified what is concealed interiorly. By Babylon the great is signified the Roman Catholic religion, and all its quality, as above, n. 717. By whoredoms are signified the adulterations of what is good and true in the Word, n. 719—721; and also the defilements of the same, as above, n. 728. By abominations are signified the profanations of the holy things of the church, as above, n. 728. By the earth is signified the church, n. 285; consequently, by mother of harlots and abominations of the earth is signified their origin. Now inasmuch as these words were written on her forehead, and since by written on the forehead is signified to be inherent in the love, and their love is the love of dominion from self-love, over all things of the church and over heaven, thus over all things relating to the Lord and

his Word, therefore this is what is signified. From these considerations it may be seen, that by being written upon her forehead, **Mystery**; **Babylon the great**, mother of harlots and abominations of the earth, is signified the Roman Catholic religion, as to its interior hidden quality, that in consequence of its originating from a love of dominion, grounded in self-love, over the holy things of the church, and over heaven, thus over all things relating to the Lord and his Word, it defiled and profaned those things which are of the Word, and thence of the church. That the love of ruling over all things of the church exists, is well known from the authority laid claim to over the souls of men and over every thing relating to their worship; that the love of ruling over heaven exists, is known from the power they assume of loosing and binding, and thus of opening and shutting; that the love of ruling over all things relating to the Lord exists, is known from the vicarship, by which they attribute to themselves all things relating to him; and that the love of ruling over all things of the Word likewise exists, is known from their reserving to themselves alone the right of interpretation. It is called the love of dominion from self-love, because there is also a love of dominion from the love of uses, which two loves are diametrically opposite to one another, for the love of dominion from self-love is diabolical, inasmuch as it respects self only, and the world for the sake of self; but the love of dominion from the love of uses is celestial, for it respects the Lord, from whom nothing proceeds but uses, and uses to him consist in doing good to the church for the sake of the salvation of souls; wherefore this love abominates the love of dominion originating in self-love.

730. *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus*, signifies that religion in a state of insanity in consequence of the adulteration and profanation of the divine truths and goods of the Lord, of the Word, and thence of the church. By the woman is signified that religion, as above, n. 723, 725; by being drunk is signified insanity in spiritual things, n. 721. By blood is signified the falsification, adulteration, and profanation of the Word, n. 327, 379, 681, 684. By saints are signified they who, by means of the Word, are in divine truths from the Lord, and abstractedly, the divine truths of the Lord, of the Word, and thence of the church, n. 173, 586, 666. By the witnesses of Jesus are signified abstractedly the truths and goods from the Lord through the Word in the church, n. 6, 16, 490, 506, 669; here the same profaned, because it says the blood of the martyrs or witnesses of Jesus, and is spoken in relation to Babylon, by which is also signified the profanation of the good and truth of the Word and of the church, n. 717, 718. It is thus evident, that by I saw the woman drunk with the blood of the saints, and

with the blood of the witnesses of Jesus, is signified the insanity of that religion in a state of insanity, from the adulteration and profanation of the divine truths and goods of the Lord, of the Word, and thence of the church.

731. *And when I saw her I wondered with great admiration*, signifies astonishment that that religion should be such inwardly, when, nevertheless, it appears otherwise outwardly. To wonder with great admiration is to be greatly astonished; seeing her signifies that the woman, that is, the religion, is such inwardly, when, nevertheless, it outwardly appears otherwise: for he was astonished to see the woman sitting upon a scarlet beast, arrayed in purple and scarlet, and decked with gold, precious stones, and pearls, and having a golden cup in her hand, which things constituted her outward appearance, and yet the cup was full of abominations and filthiness of fornication; and he saw written in her forehead, "Mother of harlots and abominations of the earth," which constitute what is internal with her. This is said by John, because every one even at this day cannot but be astonished at seeing that religion so holy and splendid in externals, not knowing that it is so profane and abominable in internals.

732. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns*, signifies a discovery of the signification of the things which precede and were seen. This does not require further explanation.

733. *The beast that thou sawest was, and is not*, signifies the Word among them acknowledged to be holy, and yet in reality not acknowledged. That by the beast is signified the Word, may be seen above, n. 723. By was, and is not, is signified that it was acknowledged to be holy, and yet in reality was not acknowledged. That the Word was among them, and also is, and yet is not, is a thing well known; it is acknowledged indeed to be holy, because it treats of the Lord, and of his power over the church, and over heaven, and of Peter and his keys, but yet it is not acknowledged, for it is not read by the people, inasmuch as they are withheld from reading it, and it is taken away from them, yea, even prohibited under various pretences of the monks, being kept only in libraries and monasteries, where few read, much less attend to, any thing that is in it; but only to the dictates of the pope, which they maintain to be equally sacred; yea, when they speak from their hearts, they decry and blaspheme the Word. From these considerations it may appear, that by the beast which was, and is not, is signified the Word acknowledged among them to be holy, and yet in reality not acknowledged.

734. *And shall ascend out of the bottomless pit, and go into*

perdition, signifies that occasional deliberation in the papal consistory concerning the reception and reading of the Word by the laity and common people, but that it was rejected. By the beast which should ascend, is signified the Word, as above, n. 723, 733. By the bottomless pit out of which it was to ascend, nothing else can be signified but that religion, and particularly where its throne is, thus the papal consistory; the reason why this is meant by the bottomless pit is, because what is there decreed has for its object dominion over the holy things of the church, and over heaven, consequently over all things relating to the Lord and his Word, n. 729; these are the essential objects which they have in view as their desired end, but the good of the church and the salvation of souls they consider as formalities serving as means for the attainment of that end. To go into perdition, signifies to be rejected. That they have sometimes deliberated there respecting the reception and reading of the Word by the laity and common people, but that it has been rejected, is known from ecclesiastical history; it was also proposed by a pontiff who is now among the reformed and the blessed, as mentioned in the *Continuation concerning the Spiritual World*, n. 59, but the proposal was not accepted; this however is chiefly known from the bull called *Unigenitus*, and likewise from the councils.

735. *And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*, signifies the amazement of all who are of that religion from its first establishment, who affected to exercise dominion over heaven and earth, that the Word, although so rejected, still exists. To wonder signifies to be astonished; they that dwell on the earth, signify those who are of the church, in the present instance, those who are of that religion, as above, n. 721; whose names were not written in the book of life from the foundation of the world, signifies all who do not believe in the Lord, and are not principled in doctrines derived from the Word, from the establishment of the church, here from the establishment of that religion, n. 588, 589; and these are no other than such as affect dominion over heaven and earth. By the beast which was, and is not, and yet is, is signified that the Word, notwithstanding it is so rejected, still exists. From which it is evident, that, by they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is, is signified the astonishment of all those who are of that religion, who from its first establishment affected dominion over heaven and earth, that the Word, although thus so rejected, still exists; for all who affect dominion over the holy things of the church and over heaven, hate the

Word, because they hate the Lord, if not confessedly, yet in heart; that this is the case, few in this world know, because they are in the body, but it is made manifest after death, when every one is in his spirit; therefore they are amazed that the Word still exists, notwithstanding it is so rejected, as above, n. 734. The reason why the Word still exists, is, because it is divine and the Lord is in it.

736. *Here is the mind which hath wisdom*, signifies that this interpretation is in the natural sense, but for the use of those who are in the spiritual sense from the Lord. Here is the mind, signifies that this is the meaning and interpretation of the things which are seen; which hath wisdom, signifies for the use of those who are wise interiorly. The reason why it is an interpretation in the natural sense for the use of those who are in the spiritual sense, is, because the interpretation by the angel was given in the natural sense and not in the spiritual, for he said that the seven heads of the beast were seven mountains, and also that they are seven kings, and that one of them is, and the other is not yet come, and that the beast is the eighth, and is one of the seven, with other things of a like nature, to the end of the chapter; and these things cannot be understood except by those who are in the spiritual sense from the Lord, therefore this is what is signified by having wisdom. The interpretation was given by the angel in a natural and not in a spiritual sense, because the natural sense is the basis, continent, and firmament of the spiritual and celestial sense, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—49; on which account also the interpretations in other parts of the Word are given in a natural sense, which yet cannot be interiorly understood but by means of the spiritual sense; as may be seen in the prophets, and also in the evangelists in many places.

737. *The seven heads are seven mountains, on which the woman sitteth. And they are seven kings*, signifies the divine goods and divine truths of the Word, upon which the Roman Catholic religion is founded, destroyed in time and at length profaned. Since by the scarlet beast is signified the Word, and thence by its heads are signified the goods of love and truths of wisdom which it contains, therefore the Word is described as to its quality in regard to these two among those who are meant by Babylon, the divine good of love therein being described by mountains, and the divine truth therein by kings; that by mountains are signified the goods of love, see n. 336, 339, 714, and that by kings are signified the truths of wisdom n. 20, 664, 704, and that by the head, when spoken of the Lord, is signified the divine love of his divine wisdom, and the divine wisdom of his divine love, n. 47, 538, 565, and that by seven is signified all and what is complete, and that it is said of holy

things, n. 10, 391, 657, and that by the woman is signified the Roman Catholic religion, n. 723. Hence then by "the seven heads are seven mountains on which the woman sitteth," are signified the divine goods and divine truths of the Word, upon which the Roman Catholic religion is founded; the reason is, because by that religion the whole Word is profaned and adulterated, see above, n. 717, 719, 721—723, 728—730. It is said to be in time profaned, because at first the Word was held sacred among them, but as they saw they could exercise dominion by means of the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes, as equally sacred, but in reality superior; and at length they transferred all the Lord's power without reserve to themselves; it is in consequence of their first state, when they held the Word sacred, that Lucifer, by whom is meant Babylon, n. 717, is called the son of the morning; but it is in consequence of their latter state that he is said to be brought down to hell, Isaiah xiv.; but on this subject several things may be seen in the *Wisdom of Angels concerning the Divine Providence*, n. 257. It might be conceived that Rome is meant by the seven mountains on which the woman sitteth, seeing that this city is built upon seven mountains, from which also she is named; but admitting that Rome may be understood, on account of the throne and tribunal of that religion being established there, still by the seven mountains are here signified the divine goods of the Word, and thence of the church, profaned, for the number seven adds nothing but what is holy, in this instance such as is profaned, as does the same number in other places; as where the *seven* spirits before the throne of God are mentioned, Apoc. i. 4; the *seven* candlesticks, in the midst of which was *one* like unto the Son of Man, Apoc. i. 13; the *seven* stars, Apoc. ii. 1; iii. 1; the *seven* lamps of fire,—before the throne, Apoc. iv. 5; the *seven* seals with which the book was sealed, Apoc. v. 1; the *seven* horns and *seven* eyes of the Lamb, Apoc. v. 6; the *seven* angels with *seven* trumpets, Apoc. viii. 2; the *seven* thunders, Apoc. x. 3, 4; the *seven* angels having *seven* plagues in vials, Apoc. xv. 1, 6, 7. So also here it is said that the scarlet beast had "*seven* heads," and that the *seven* heads were *seven* mountains, and likewise that they were *seven* kings.

738. *Five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space*, signifies that all the divine truths of the Word are destroyed, with the exception of this one, that unto the Lord is given all power in heaven and in earth; and of this, which has not yet come into discussion, but when it is, it will not remain, namely, that the Lord's Humanity is Divine. By five is not signified five, but all the rest, here, all the remaining divine truths of the Word, which are signified by kings; for numbers, in the Apocalypse, and in

the Word in general, signify the quality of the things with which they are connected; being like certain adjectives annexed to substantives, or like certain predicates adjoined to their subjects, as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, as mentioned above; here therefore five signify all the rest, because seven signify all the holy things of the Word, and it follows that one is, and that the other is to come, thus that there are two out of all that remained; from which it is evident that by five are fallen is signified that all the rest are destroyed; they are said to fall, because this expression applies to kings who fall by the sword; by *One is*, nothing else is signified but this divine truth, that *unto the Lord is given all power in heaven and in earth*, according to the Lord's own words, Matt. xxviii. 18; John xiii. 3; xvii. 2, 3, 10, see above, n. 618; the reason why this one is not destroyed, is, because without it they could not have claimed to themselves a right of exercising dominion over all things of the church, and of the Word, and over heaven. By the other which is not yet come, and when he cometh, he must continue but a short space, is signified a divine truth which has not yet come into discussion, and when it comes, will not remain with them, which is, that the *Lord's Humanity is Divine*. It is said it must continue a short space, because it is according to divine providence, concerning which see above, n. 686. That it is a divine truth that the Lord's Humanity is Divine, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. But the reason why it has not yet been brought into discussion, is, because after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Humanity to be Divine, inasmuch as then it would have been said by the laity and common people, that they had transferred to themselves the divine power, and that at that rate the pope himself must be God, and his ministers gods; but that this point will be brought into discussion, may appear from this circumstance, that it is foretold in the Apocalypse. "That this other truth, which is that the Lord's Humanity is Divine, was seen by them, although with their eyes shut as it were, is evident from their saying, that in the eucharist there is not only the Lord's body and blood, but also his Soul and Divinity, consequently, that his Humanity is omnipresent as well as his Divinity, and his Humanity could not be omnipresent were it not divine. They say, likewise, that Christ, as to his body and blood, and at the same time as to his Soul and Divinity, is in them by means of the eucharist, and they in him, and this is said of his Humanity; which could not be said, because it would not be possible, were not his Humanity Divine. Besides, they also declare, that the saints will reign with Christ, and that Christ ought to be worshipped, and the saints invoked and revered;--

also that Christ is the true light, and that in him they live and have merit, with other things of a like nature, which imply the Divinity of his Humanity. These things are from the Council of Trent and the bull thence delivered. Hence, as was observed, they see that truth, but as it were with their eyes shut."

739. *And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition*, signifies that the Word, before alluded to, is divine good itself, and that it is divine truth, and that it is taken away from the laity and common people, lest the profanations and adulterations of it by their leaders should be rendered apparent, and they should recede on that account. By the beast that was and is not is signified the Word, as before, verse 8; by being itself the eighth, here the eighth mountain, is signified that it is divine good itself, for by the seven mountains are signified the divine goods of the Word, n. 737; hence, by the beast itself being the eighth mountain is signified that it is divine good itself; by eight is also signified good; and because all the goods of the Word with them are profaned, it is not said to be itself one of the seven mountains, as it was just before said to be of the seven kings, by whom are signified the divine truths of the Word, all of which were not adulterated, n. 737, 738. From these few remarks, the arcanum which lies concealed in these words may be perceived. By its going into perdition is signified that it is rejected, as above, n. 734; but inasmuch as the Word is not so far rejected as to prevent its being acknowledged to be holy, though it be taken out of the hands of the laity and common people, lest the profanations of good and adulterations of truth therein, by their leaders, should be perceived, and the laity should on that account recede, therefore this, as being its real cause, is signified by going into perdition. The reason why the Word is divine good and divine truth itself, is, because in all and every particular thereof there is the marriage of the Lord and the church, and thence the marriage of good and truth; as also because in every particular thereof there is a celestial sense and a spiritual sense, and in its celestial sense it is divine good, and in its spiritual sense it is divine truth; and these are in the Word because the Lord is the Word; all which points are set forth in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*.

740. *And the ten horns which thou sawest are ten kings who have received no kingdom as yet*, signifies the Word as to its power derived from divine truths among those who are in the kingdom of France, and are not so much under the yoke of the popish dominion, with whom, nevertheless, there is not as yet a church altogether separated from the Roman Catholic religion. That this is said of those who are in the kingdom of France, may appear from the series and connexion of things in the spir-

itual sense ; for the subject now treated of relates to the reception of the Word by those who are in the Christian world ; to the reception of the Word and consequent state of the church among the Roman Catholics, verses 9—11 ; to the reception of the Word and consequent state of the church among those who are attached to that religion only as to externals, who, for the most part, belong to the kingdom of France, verses 12—14 ; to the rest who profess that religion indeed, but yet dissent from it in various points, verse 15 ; and to the Protestants or Reformed, who have openly receded from that religion, verses 16, 17. But that all these are treated of cannot possibly be known, unless it be known that by the scarlet beast is meant the Word, and that the church exists according to its reception of the Word. That by the scarlet beast is meant the Word, see above, n. 723, and that the church is a church from the Word, and according to the understanding thereof, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 76—79. By horns, in the present case the horns of the beast, is signified the power of the Word, and by ten horns much power, here divine power, because it is of the Lord by the Word. That horns signify power, and ten horns much power, see above, n. 270, 539, 724. By kings are signified they who are in divine truths derived from the Word, and abstractedly the divine truths therein ; hence, by their having received no kingdom as yet, is signified among whom there is not as yet a church altogether separated from the Roman Catholic religion. From these considerations it may be seen that by the ten horns being ten kings, who have received no kingdom as yet, is signified the Word as to its power derived from divine truths, among those who are in the kingdom of France, and elsewhere ; also among those who are called Jansenists, and are not so much under the popish yoke, among whom nevertheless there is not as yet a church altogether separated from the Roman Catholic religion. It is said that there is not as yet among those who are in the kingdom of France a church altogether separated from the Roman Catholic religion, because they adhere to that religion in its externals, but not so much in internals. Externals are formalities, and internals are essentials. The reason why they still adhere to it, is, because there are so many monasteries there, and because the priesthood there is under the pope's jurisdiction, and these are guided in every formality according to papal edicts and statutes, from which circumstance many do still continue in the essentials of that religion, wherefore the church there is not yet separated. This is what is signified by their having received no kingdom as yet.

741. *But receive power as kings one hour with the beast*, signifies that the Word has power among them, and they through the Word, as though they were in its divine truths. By receiv

ing power with the beast, is signified to have power together with the Word, thus that the Word has power with them, and that they have power through the Word; by receiving power is signified to prevail, and by the beast is signified the Word, n. 723. As kings, signifies as though they were in divine truths derived from the Word; for by kings are signified those who are in divine truths derived from the Word, and abstractedly the divine truths therein, see n. 20, 664, 704, 740; by one hour is signified a little while, and also in some degree; from hence it is evident, that by receiving power as kings one hour with the beast, is signified that the Word had power with them, and they through the Word, as though they were principled in its divine truths. This is said, because they acknowledge the Word to be divinely inspired, and hence that the church is a church by virtue of the Word; but still they do not as yet derive divine truths from it, except such as are of a common or general nature, as that God only is to be worshipped, and that no man ought to be worshipped as a God; and that the power given to Peter is not in itself divine, and yet that to open and shut heaven is to exercise divine power, which is not a power proper to man; they confirm these things among themselves from the Word; but before others, who do not hear the Word from rationality, which is given by continual influx from heaven to every one who is desirous of being in truths. As to their not proceeding further, and drawing their doctrinals of faith and life from the Word, it is owing to the Lord's divine providence, lest truth and falsity should be mixed together, and an interior strife should thence arise, like that of a fermentation which produces turbidity, seeing that in externals or in ceremonial matters they are still in connexion with the Roman Catholic religion.

742. *These have one mind, and they will give their power and strength to the beast*, signifies that they unanimously acknowledge that there is no government or dominion over the church but through the Word alone. By having one mind is signified to acknowledge unanimously; by giving their power and strength to the beast is signified to ascribe to the Word the government and dominion over the church. That the government and dominion over the church is meant, follows from this being the subject treated of, because the Word is treated of; hence it is evident, that by these having one mind, and giving their power and strength to the beast, is signified that they unanimously acknowledge that there is no government or dominion over the church but through the Word alone. They acknowledge, indeed, the pope as the head of the church, but they do not acknowledge his government and dominion over the church to be like that of the head over the body, but like what is supreme over a body which does not rule and govern from itself, but

from God by and through the Word, and that in such a case it ought to be obeyed: consequently, that the interpretation of the Word is not left to his arbitrary determination alone, as has come to pass, seeing that in this manner the divine authority of the Word is perverted and destroyed.

743. *These shall fight with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings,* signifies the Lord's combat with them concerning the acknowledgment of his divine humanity, because in that humanity the Lord is God of heaven and earth, and also the Word. By their combating with the Lord, and the Lord with them, is not meant such a combat as is carried on by the wicked, and with the wicked, but such as is carried on by those and with those who are not yet in truths concerning the Lord; by the Lamb is signified the Lord as to the Divine Humanity, and also as to the Word, n. 269, 291, 595; and by overcoming them is signified to convince by the Word: because he is Lord of lords and King of kings, signifies, because he is the God of heaven and earth; in consequence of his dominion over all the goods of heaven and the church he is called Lord of lords, and because his kingdom is over all the truths of heaven and the church he is called King of kings, n. 664. From what has been said it is evident, that by these shall make war with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings, is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Humanity, because the Lord in his Divine Humanity is the God of heaven and earth. That the Lord is the God of heaven and earth, he himself manifestly teaches, for he says: "All things whatsoever the Father hath are mine," John xvi. 15. "The Father loveth the Son, and hath given *all things into his hand*," John iii. 35, 36; xiii. 3. "Father, as thou hast given him power over all flesh;—and *all mine are thine, and thine are mine*," John xvii. 2, 3, 10. "*All power* is given unto me in heaven and in earth," Matt. xxviii. 18. "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me. If ye had known me ye should have known my Father also:—Believe me, that I am in the Father, and the Father in me," John xiv. 6—11. "I and my Father are one," John x. 30. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life," John iii. 15, 17, 18, 36; vi. 47; xv. 26, and elsewhere. Who does not know that the Lord was conceived from God the Father (Luke i. 34, 35), and who cannot thence understand, that God the Father, who is Jehovah, took upon him Humanity in the world, and consequently, that the Humanity is the Humanity of God the Father; and thus that God the Father and He are one, as the soul and body are one? Can any one therefore approach the soul of a man, and descend

thence to his body? Is not his humanity to be approached? and is not his soul addressed hereby at the same time? By these and many other passages which occur in the Word, the Lamb will overcome them; wherefore since they have ceased to worship the pope, let them worship Him from whom the pope says he derives all power over the church and heaven; for the pope is a man, and the Lord is God, and God alone is to be approached, invoked, and adored, that is, worshipped. The Lord alone is the Holy One who ought to be invoked, Apoc. xv. 4. I am aware it will be thought, How can Jehovah the Father, who is the Creator of the universe, come down and assume Humanity? But let them think also, How can the Son from eternity, who is equal to the Father, and also the Creator of the universe, do this? Does it not amount to the same thing? It is said the Father and the Son from eternity, but there is no Son from eternity, it is the Divine Humanity called the Son, that was sent into the world, Luke i. 34, 35. But on this subject see below, n. 990.

744. *And they that are with him are called, and chosen, and faithful*, signifies that they who approach and worship the Lord alone, are they who go to heaven, as well they who are in the externals of the church, as they who are in its internals and inmost principles. They that are with him, signifies such as approach the Lord, for they are with him; by the called, chosen, and faithful, are signified they who are in the externals, internals, and inmost principles of the church, who, because they are in the Lord, go to heaven. By the called, indeed, are meant all men, because all are called, but by the called who are with the Lord, are meant they who are in heaven with the Lord, as all are called who are at the marriage with the bridegroom: by the elect it is not meant that any are elected by predestination, but they who are with the Lord are so called: by the faithful are meant such as have faith in the Lord. The reason why it means those who are in the externals, internals, and inmost principles of the church, is, because the Lord's church is distinguished, like heaven, into three degrees; in the ultimate degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree they who are in its inmost principles. They who are in the externals of the church with the Lord, are denominated the called; they who are in its internals are denominated the elect; and they who are in its inmost principles are denominated the faithful; for so they are called in the Word, where Jacob is said to be called, and Israel chosen, because by Jacob are there meant such as are in the externals of the church, and by Israel such as are in its internals. It is here said, "They that are with him are called, and chosen, and faithful," because it was said before that they shall fight with the Lamb, and the Lamb will over-

come them, that they may know that such as the Lord overcomes, that is, convinces by the Word, are with him in heaven, some in the ultimate heaven, some in the second, and some in the third, every one according to reception.

745. *And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues,* signifies that they are under the papal dominion, but principled in the truths of the Word variously adulterated and profaned by that religion, according to the varieties of its doctrine and discipline, and of its religion and confession. The waters which he saw where the harlot sitteth, are the waters that are mentioned in verse 1 of this chapter, where it is said, "I will show unto thee the judgment of the great whore that sitteth upon many waters." That by waters are there signified the truths of the Word adulterated and profaned, see above, n. 719. The reason why it is said that these waters are peoples and multitudes, and nations and tongues, is, because by them are signified all who are under the papal dominion of various doctrine and discipline, religion and confession; for by peoples are signified they who are in doctrine, n. 383; by multitudes they who are in discipline; by nations they who are in religion, n. 483; and by tongues they who are in confession it is.. 282, 483. The reason why these are now mentioned, is, because what goes before relates to the reception and understanding of the Word by those who are in the Roman Catholic religion, from verses 8—11; and afterwards to the reception and understanding of the Word by the noble French nation, from verses 12—14; and here, therefore, to the reception and understanding of the Word among the rest of those who are under the papal dominion: after this follow verses 16, 17, relating to the Protestants; thus are all these things foretold in their exact order. That under the papal dominion there are people of various doctrine, discipline, religion, and confession, is well known; for the Roman Catholic religion is differently observed in the several kingdoms in which it is established.

746. *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies the Word as to its power derived from divine truths among the Protestants, who have entirely cast off the yoke of popery. It is said here, as above, verse 12, "The ten horns which thou sawest;" but it is added above, "are ten kings," whereas, here it is said "these," because in one as well as in the other, they are treated of who have seceded from the Roman Catholic religion; in the former, they who have seceded in part, and in the latter, they who have done so altogether. That the Protestants or the Reformed are here treated of is evident from what follows,—viz., that they would make the harlot desolate and naked; and that they would eat her flesh, and burn her with fire, and give her king

dom to the beast. That by the ten horns which thou sawest upon the beast, is signified the Word as to its power derived from divine truths, see above, n. 740. To hate the harlot is not to endure the Roman Catholic religion, and therefore to cast off the papal yoke.

747. *And shall make her desolate and naked*, signifies that they will divest themselves of its falses and evils. By making her desolate is signified to divest themselves of its falses, and by making her naked is signified to divest themselves of its evils, for they make her desolate and naked with themselves or in their own estimation. Desolation in the Word is predicated of truths and falses, and nakedness of goods and evils, as may appear from what has been adduced above concerning nakedness, at n. 213, 706. Hence it may appear that by their making her desolate and naked, is signified that they will divest themselves of all the falses and evils of that religion. That the Protestants or Reformed have done so, is well known.

748. *And shall eat her flesh and burn her with fire*, signifies that they will hate and condemn the evils and falses which are proper to that religion, and will desecrate the religion itself, and root it out from among them. This is said of the Protestants who would act in this manner towards the harlot, that is, the Roman Catholic religion. By eating her flesh is signified from aversion to condemn and destroy in themselves the things proper to that religion, which are evils and falses, as will be seen presently; and by burning her with fire is signified to desecrate the religion itself as profane, and to root it out from among themselves. The reason why this is signified by burning with fire, is, because the punishment inflicted for profaning what is sacred was burning; therefore it was commanded in the divine law, that they who profaned the name of Jehovah by worshipping other gods, "should themselves, and all that they had, be *burnt with fire*," Deut. iii. 13, 18; therefore Moses *burnt with fire* the golden calf which the children of Israel profanely worshipped, Exod. xxxii.; Deut. ix. 21; and the two sons of Aaron, because they profaned things holy, were *consumed by fire* from heaven, Levit. x. 1—6; nor is any thing else signified by the *fire* and *pile* in Tophet, but *hell-fire*, which is the portion of those who profane things holy, Isaiah xxx. 33; Jerem. vii. 11, 32, 33; xix. 5, 6; 2 Kings xxiii. 10; for there they worshipped Moloch by abominable sacrifices. Since by the fourth beast in Daniel is signified the religion which profanes the Word, and thence the holy things of the church, n. 751, therefore it is said to have been burnt with fire, Dan. vii. 11. Now as it is a profane kind of worship to worship a man instead of the Lord, therefore it is here said that they burned the harlot herself with fire, by which is signified that they desecrated that religion, and rooted it out from among themselves. The reason

why eating her flesh signifies from aversion to condemn and root out from among themselves the evils and falses which are proper to that religion, is, because this is signified by eating her flesh; for by flesh are signified the things proper to any one, which relate to goods and truths, and, in an opposite sense, to evils and falses, and by eating is signified to consume, thus to destroy: that by flesh is signified man's proprium or selfhood, which in itself is evil, is evident from these passages: "It is the spirit that quickeneth; the *flesh* profiteth nothing," John vi. 63. "That which is born of the *flesh* is *flesh*, and that which is born of the spirit is spirit," John iii. 6. "As many as received him, to them gave he power to become the sons of God, —which were born not of blood, nor of the will of the *flesh*," John i. 12, 13. "For he remembered that they were but *flesh*; a wind that passeth away, and cometh not again," Psalm lxxviii. 39. "Now the Egyptians are men, and not God; and their horses *flesh*, and not spirit," Isaiah xxxi. 3. "Jerusalem hath committed fornication with the Egyptians thy neighbours, great of *flesh*," Ezek. xvi. 26. "Jesus said unto Peter, *Flesh* and blood hath not revealed it unto thee," Matt. xvi. 17. "Cursed be the man that trusteth in man, and maketh *flesh* his arm," Jerem. xvii. 5. Since flesh signifies the selfhood of man, or his proprium, and since they who entertain hatred against others make attempts upon what is proper to them, or upon their property, with intent to destroy them, therefore this is what is signified by eating flesh; as also in the following passages: "That that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the *flesh* of another," Zech. xi. 9. "They shall devour Israel with open mouth,—they shall eat every man the *flesh* of his own arm;—Manasseh Ephraim, and Ephraim Manasseh," Isaiah ix. 12, 20, 21. "I will feed them that oppress thee with their own *flesh*," Isaiah xlix. 26. "They shall eat every one the *flesh* of his friend," Jer. xix. 9. By "eating the *flesh* of sons and daughters," Jer. xvii. 5; xix. 9, is signified to destroy truths and goods in themselves; for by sons are signified truths, and by daughters goods, as may be seen above, n. 139, 543, 546, 612. Moreover, the expression *all flesh* occurs in the Word, and by it is signified every man, Gen. vi. 12, 13, 17, 19; Isaiah xl. 5, 6; xlix. 26; lxvi. 16, 23, 24; Jer. xxv. 31; xxxii. 27; xlv. 5; Ezek. xx. 48; xxi. 4, 5.

749. *For God hath put it in their hearts to execute his will, and to act [with] one mind, and to give their kingdom unto the beast*, signifies judgment from the Lord among them, that they might totally reject and condemn the Roman Catholic religion, and root out and extirpate it from among themselves, and their unanimous determination to acknowledge the Word, and thereupon to found the church. Since by the harlot is signified the

Roman Catholic religion, and by the ten horns which will hate the harlot, are signified the Protestants, as above, n. 746—748, it is evident, that by executing his will is signified that they came to a determination and conclusion to reject and desecrate that religion altogether, and to root out and extirpate it from among themselves, as above, n. 748 ; and it is also evident, that by acting with one mind, and giving their kingdom unto the beast, is signified to come to an unanimous determination and conclusion to acknowledge the Word, and to found the church upon it. By the beast is signified the Word, as above, without exception, see n. 723 ; and by their kingdom is signified the church and its government, as will be seen above. By God's putting it in their hearts, is signified that these things are from the Lord. That a kingdom signifies the church may appear from the following passages : " But the children of the *kingdom* shall be cast out into outer darkness," Matt. viii. 12. " The good seed are the children of the *kingdom*," Matt. xiii. 38. " When any one heareth the Word of the *kingdom* and understandeth it not," Matt. xiii. 19. " The *kingdom* of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. xxi. 43. " No man having put his hand to the plough, and looking back, is fit for the *kingdom* of God," Luke ix. 62. " Thy *kingdom* come. Thy will be done in earth as it is in heaven," Matt. vi. 10. Jesus, John, and the disciples preached that " the *kingdom* of heaven was at hand," Matt. iii. 2 ; iv. 17 ; x. 7 ; Luke x. 11 ; xvi. 16 ; as also, " The gospel, or good tidings of the *kingdom*," Matt. iv. 23 ; ix. 35 ; xxiv. 14 ; Luke viii. 1. " But if I with the finger of God cast out devils, no doubt the *kingdom* of God is come unto you," Luke xi. 20 ; besides many other passages in the Word where the kingdom of God occurs. So in these : " If ye will obey my voice indeed, and keep my covenant,—ye shall be unto me a *kingdom* of priests," Exod. xix. 5, 6. " And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the *kingdom* shall come to the daughter of Jerusalem," Micah iv. 8. " But the saints of the Most High shall take the *kingdom*, and possess the *kingdom* for ever, even for ever," Dan. vii. 18, 22. " And the *kingdom*, and dominion, and the greatness of the *kingdom* under the whole heaven, shall be given to the people of the saints of the Most High, whose *kingdom* is an everlasting *kingdom*, and all dominions shall serve and obey him," Dan. vii. 27. " There was given to the Son of Man a *kingdom*, which should not be destroyed, and all peoples, nations, and languages should serve him," Dan. vii. 14 ; besides other places. The reason why kingdom signifies the church, is, because the Lord's kingdom is in heaven and on earth, and his kingdom on earth is the church ; therefore the Lord is called King of kings.

750. *Until the words of God should be consummated*, signifies until all things should be fulfilled which are foretold concerning them. By being consummated is signified to be fulfilled; and by the words of God are signified the things which are foretold in the Word; and because it is said "consummated," it signifies until *all* be fulfilled; this is spoken of the Protestants, and of their giving the kingdom to the beast, that is, that they would acknowledge the Word, and found the church upon it, as above, n. 749: but they indeed do acknowledge the Word, and say that the church is founded upon it, and yet they found the doctrine of the church upon this single passage of Paul, that *man is justified by faith alone without the deeds of the law*, Rom. iii. 28, totally misunderstood, n. 417. Inasmuch as it is here said, until the words of God are consummated, the explanation of the last words of the Lord to his disciples shall also be given, which are these: "Go ye, therefore, and make disciples of all nations,—teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, *even until the consummation of the age*. Amen," Matt. xxviii. 19, 20; until the consummation of the age, means even to the end of the church, n. 658; when, if they do not approach the Lord himself, and live according to his commandments, they are left by the Lord, and when they are left by the Lord, they become as pagans, who have no religion; and then the Lord is among those only who are of his New Church. This is what is signified by until the words of God are consummated, and until the consummation of the age.

751. *And the woman which thou sawest, is that great city which reigneth over the kings of the earth*, signifies that the Roman Catholic religion, as to doctrine, prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under the papal dominion. The reason why all this is signified by these words, is, because they form the conclusion, and thence involve not only what was said concerning the Roman Catholics, but also concerning the French nation and concerning the Protestants, so that the woman, which is the great city, reigns also over these, but in what manner shall be explained; she does not reign over the Protestants in the same way as she does over those who are attached to her religion, but only so far as they have in part received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord; that they do not acknowledge the Lord's Humanity to be Divine; that his passion upon the cross is expiation, propitiation, and satisfaction with God the Father; concerning the imputation of the Lord's merit; a few things relating to baptism, original sin, and free-will; and among the Lutherans, that they come very near to the doctrine of transubstantiation. These doctrinals, the remains of popish Catholicism, and in part agreeing there-

with, form the reasons why it is said, that the woman, which is the great city, reigneth over the kings of the earth. By the woman is signified the Roman Catholic religion, as above; by a city is signified doctrine, n. 194, 501, 502, 712; by kingdom is signified the church, n. 749; therefore by having the kingdom is signified government. By the kings of the earth are signified the truths or falses of the church, n. 20, 483, 664, 704, 720, 737, 740, therefore also doctrinals; by earth is signified the church, n. 285; from these considerations it is evident that by "the woman which thou sawest is that great city which reigneth over the kings of the earth," is signified that the Roman Catholic religion, as to its doctrine, prevails in the Christian world, and in some measure even yet among the Reformed, although they are not under the papal dominion.

752. To the above I will add this Memorable Relation. I was permitted to discourse with Pope Sextus Quintus; he came from a certain society in the west towards the left; he told me that he presided as chief moderator over a society collected from the Catholics, and who excelled the rest in judgment and industry; and that he was chosen to this office, by reason, that half a year before his death he believed, that the vicarship was an invention for the sake of dominion, and that the Lord, the Saviour, being God, alone is he who ought to be adored and worshipped; also, that the sacred Scripture is divine, and thus more holy than the edicts of popes. He added, that he had continued in the belief of these two capital tenets in religion to the end of his life. He further remarked, that their saints are not any thing; and was surprised when I informed him, that it was decreed in a synod, and confirmed by a bull, that they ought to be invoked. He said that he led a life of activity, as he had done in the world; and that every morning he proposed to himself nine or ten things, which he wished to finish before the evening. I inquired by what means he obtained in so few years a treasure so considerable as that which he had deposited in the castle of St. Angelo? He replied, that he wrote with his own hand to the superiors of rich monasteries, to send at their own discretion as much of their wealth as they chose, as the use for which it was intended was holy, and that because they were afraid of him, they contributed largely; and when I told him that this treasure still remains, he said, "What use can it answer now?" In the course of my conversation with him, I related that the treasure in Loretto since his time was immensely increased and accumulated; and in like manner the treasure in certain monasteries, especially in Spain; but at this day not in so great a degree as in former ages; and I added, that they hoard them up without having any useful end in view, and only for the sake of the delight experienced

from the possession of them. Upon which I further remarked, that thus they resemble those infernal deities whom the ancients called Plutos: when I mentioned Plutos, he said, "Hush, I know." He related also, that no others are admitted into the society over which he presides, but such as excel in judgment, and are capable of receiving that the Lord is the only God of heaven and earth, and that the Word is holy and divine; and that under the Lord's guidance he is daily perfecting that society: and he said that he had conversed with the saints so called, but that they become infatuated when they hear and believe that they are saints: he also called the popes and cardinals stupid, such of them at least as desired to be adored as Christ, although not in person, and who do not acknowledge the Word to be essentially holy and divine, according to which alone men ought to live.

He desired me to inform those who are living at this day, that Christ is the God of heaven and earth, and that the Word is holy and divine; and that the Holy Spirit does not speak through the mouth of any one, but Satan who wishes to be worshipped as God: and that they who do not attend to these things, as being stupid, go to their like, and after a time are cast into hell to those who are infatuated with the notion that they are gods, and who lead no other life than that of a beast. Upon which I said, "Perhaps these things are rather too harsh for me to write;" but he replied, "Write, and I will subscribe it, for they are truth." And then he went from me to his own society, and set his name to one copy, and transmitted it as a bull to other societies attached to the same religion.

CHAPTER XVIII.

1. **AND** after these things I saw an angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a great voice, saying, Babylon the great city is fallen, is fallen, and is become the habitation of demons, and the hold of every unclean spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her whoredom; and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her p agues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath mixed, mix unto her double.

7. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore in one day shall her plagues come, death, and sorrow, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off, for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more;

12. The merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble,

13. And cinnamon, and perfumes, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men.

14. And the fruits that thy soul lusted after are departed from thee; and all things dainty and splendid are departed from thee; and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off for fear of her torment, weeping and wailing,

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls;

17. For in one hour are so great riches come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as ply the sea, stood afar off,

18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath executed your judgment upon her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and of musicians, and of pipers, and of trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for by thy sorcery were all nations deceived.

24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The Roman Catholic religion continues to be treated of; that by reason of its adulterations and profanations of the truths of the Word, and thence of the church, it will be destroyed, verses 1—8. Concerning the chief among those who are of the ecclesiastical order, their nature and quality, and their lamentation, verses 9, 10. Concerning the inferiors of that order, verses 11—16. Concerning the laity and common people, who are in subjection to them, verses 17—19. The joy of the angels by reason of the removal thereof, verse 20. Concerning its destruction in the spiritual world, on account of there being no acknowledgment, search after, illustration, reception, and thence no conjunction of truth and good, which constitute a church, verses 21—24.

THE CONTENTS OF EACH VERSE. V. 1, "And after these things," signifies a continuation of the subject concerning the Roman Catholic religion: "I saw an angel come down from heaven, having great power; and the earth was lightened with his glory," signifies strong influx from the Lord out of heaven by divine truth, whereby his church was in celestial light: v. 2, "And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen," signifies that he made it known that, by the divine power of the Lord, all who are in that religion and at the same time in the love of dominion in consequence, were destroyed in the spiritual world, and cast into their respective hells: "And is become the habitation of demons," signifies that their hells are hells of the lust of dominion from the heat

of self-love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love: "And the hold of every unclean spirit, and a cage of every unclean and hateful bird," signifies that the evils of the will and thence of the action, and the falses of thought and thence of the deliberations in those hells, are diabolical, because they are turned away from the Lord to themselves: v. 3, "For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her," signifies that they fabricated abominable tenets, which are the adulterations and profanations of the good and truth of the Word, and caused all who were born and educated in the kingdoms under their dominion to imbibe them: "And the merchants of the earth are waxed rich through the abundance of her delicacies," signifies the superior and inferior orders in that hierarchy, who, by the dominion over holy things, aspire to divine majesty and super-royal glory, and continually aim at establishing them by multiplying monasteries and possessions under them, and by treasures which they collect and accumulate from the world, for no purpose, and thus procure to themselves corporeal and natural pleasures by having celestial and spiritual dominion attributed to them: v. 4, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," signifies an exhortation from the Lord to all, as well those who are in that religion as those who are not, to take heed not to connect themselves with it by acknowledgment and affection, lest as to their souls they should be conjoined with its abominations and perish: v. 5, "For her sins have reached unto heaven, and God hath remembered her iniquities," signifies that its evils and falses infest the heavens, which the Lord will protect from their violence: v. 6, "Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath mixed, mix unto her double," signifies just retribution and punishment after death, when the evils and falses by which they have seduced and destroyed others, will return upon themselves, according to their quantity and quality: v. 7, "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her," signifies that in proportion to their elatedness of heart from dominion, and according to their exaltation of mind and body resulting from riches, so they experience internal grief after death, in consequence of falling from power and becoming contemptible, and of being reduced to indigence and misery: "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow," signifies that these things befall them, because from elatedness of heart over dominion, and exultation of mind over riches, they are in full trust and confidence that they shall reign for ever, and be their own protectors, and that they can never be deprived of

their power and possessions: v. 8, "Therefore in one day shall her plagues come, death, and sorrow, and famine," signifies that therefore at the time of the last judgment, the punishment of the evils they have committed shall return upon them, namely, death, which is infernal life, and intestine grief in consequence of their fall from power; sorrow, which is internal grief through being reduced from a state of opulence to want and misery; and famine, which is the deprivation of the understanding of all truth: "And she shall be utterly burned with fire, for strong is the Lord God who judgeth her," signifies that they will entertain hatred against the Lord, and against his heaven and church, because they will then see that the Lord alone governs and reigns over all things in heaven and earth, and not any man in the least degree from himself: v. 9, "And the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning," signifies the interior grief of those who were in superior dominion and its delights, by means of the falsified and adulterated truths of the Word, which constitute the holy things of the church, when they see those holy things converted into such as are profane: v. 10, "Standing afar off, for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come," signifies their fear of punishment, and then grievous lamentation that this religion, so strongly fortified, could be subverted so suddenly and so totally, and they themselves might perish: v. 11, "And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more," signifies the grief of those of the inferior orders who minister and gain by holy things, by reason that after the destruction of Babylon, they cannot make a profit of these things as before: v. 12, "The merchandise of gold, and silver, and of precious stones, and of pearls," signifies that they no longer possess these things, because they are not in possession of the spiritual goods and truths to which such things correspond: "And of fine linen, and of purple, and of silk, and of scarlet," signifies that they no longer possess these things, because they are not in possession of the celestial goods and truths to which such things correspond: "And all thyine wood and every vessel of ivory," signifies that they no longer possess these, because they are not in possession of the natural goods and truths to which such things correspond: "And every vessel of most precious wood, and of brass, and of iron, and of marble," signifies that they no longer possess these things, because they are not in possession of the scientific goods and truths in matters relating to the church, to which such things correspond: v. 13, "And cinnamon, and perfumes, and ointment, and frankincense," signifies that they have no longer any worship originating from spiritual goods and truths, because they

have nothing inwardly in worship that corresponds to the above-mentioned things: "And wine, and oil, and fine flour, and wheat," signifies that they have no longer any worship originating in celestial truths and goods, because they have nothing inwardly in worship that corresponds to the things here mentioned: "And cattle, and sheep," signifies that they have no longer any worship originating in external or natural goods and truths of the church, because they have nothing inwardly in worship that corresponds to the things here mentioned: "And of horses, and of chariots, and of bodies and souls of men," signifies all these things according to the understanding of the Word and doctrine thence derived, and according to the goods and truths of its literal sense, which they do not enjoy on account of their having falsified and adulterated them: v. 14, "And the fruits that thy soul lusted after are departed from thee, and all things dainty and splendid are departed from thee, and thou shalt find them no more at all," signifies that all the beatitudes and felicities of heaven, even those of an external nature, such as they covet, will entirely flee from them, and no longer appear, because they have no celestial and spiritual affections of good and truth among them: v. 15, "The merchants of these things, who were made rich by her, shall stand afar off for fear of her torment, weeping and wailing," signifies the state before damnation, and then fear and lamentation of those who have acquired gain by various dispensations and promises of heavenly joys: v. 16, "And saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! (v. 17.) For in one hour are so great riches come to nought," signifies grievous lamentation that their magnificence and lucrative revenues are so suddenly and totally destroyed: "And every shipmaster, and all the company in ships, and sailors, and as many as ply the sea," signifies those who are called the laity, as well in higher as in lower situations of dignity, even to the common people, who are attached to that religion, and love and kiss it, or acknowledge it in their hearts, and venerate it: "Stood afar off, (v. 18,) and cried when they saw the smoke of her burning, saying, What city is like unto this great city," signifies, in a remote state, their mourning over the condemnation of that religion, which they thought supereminent above every religion in the world: v. 19, "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city," signifies their interior and exterior grief and mourning, which is lamentation, that so eminent a religion should be so totally destroyed and condemned: "Wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate," signifies by reason that, through the holy things of that religion, all who were willing to buy, had propitiation, and for worldly and temporal riches received cele

tial and eternal riches : v. 20, "Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath executed your judgment upon her," signifies that the angels of heaven and men of the church, who are in goods and truths derived from the Word, now rejoice in their hearts, because they are removed and rejected who are in the evils and falses of that religion : v. 21, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," signifies that by the Lord's strong influx out of heaven, that religion, together with all its adulterated truths of the Word, will be cast headlong into hell, and never appear in the sight of angels any more : v. 22, "And the voice of harpers, and of musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee," signifies that among them there will not be any affection of spiritual truth and good, nor any affection of celestial good and truth : "And no craftsman, of whatsoever craft he be, shall be found any more in thee," signifies that they who are in that religion from doctrine, and from a life according thereto, have not any understanding of spiritual truth, and therefore neither any thought of spiritual truth, so far as depends upon themselves : "And the sound of a millstone shall be heard no more at all in thee," signifies that they who are in that religion from doctrine, and from a life according thereto, make no inquiry, examination, and confirmation of spiritual truth, because the falsity which has been received, and confirmed, and thus implanted, stands in the way : v. 23, "And the light of a candle shall shine no more at all in thee," signifies that they who are in that religion from doctrine, and from a corresponding life, have not any illumination from the Lord, and consequent perception of spiritual truth : "And the voice of the bridegroom and of the bride shall be heard no more at all in thee," signifies that with those who are in that religion from doctrine, and from a life according thereto, there is no conjunction of good and truth which constitutes the church : "For thy merchants were the great men of the earth," signifies that the superiors in their ecclesiastical hierarchy are such, because by means of the various and even arbitrary rights left them in the statutes of their order, they traffic and make gain : "For by thy sorcery were all nations deceived," signifies their abominable arts and schemes, whereby they have diverted the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols : v. 24, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth," signifies that from the religion which is meant by the city of Babylon, there is an adulteration and profanation of every truth of the Word, and consequently of the church, and that false principles have emanated thence throughout the whole Christian church.

THE EXPLANATION.

753. *And after these things I saw*, signifies a manifestation concerning the destruction and condemnation of those who were of the Roman Catholic religion, and exercised power over the holy things of the church and heaven, from a desire of ruling over all, and possessing all the goods of others. These things are here signified by “after these things I saw,” because these are what are treated of in this chapter. The tenets of that religion are prefixed to this work, in order that they who are in illumination from the Lord, may see that they have a view to nothing else but dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world; and as this, and not the salvation of souls, was the end, they could not derive their tenets from any other source than from hell; for they could not derive them from heaven, that is, from the Lord, but from themselves, because they had transferred to themselves all things belonging to the Lord. What can be more detestable than to divide the body and blood of the Lord, or the bread and wine, in the holy supper, manifestly contrary to its institution, and this under feigned pretences, and solely for the sake of the daily and nightly sacrifices of the mass, by which they amass worldly wealth? What can be more detestable than to worship dead men with divine invocations, to fall down upon their knees before their images, and with holy reverence to kiss them, yea, and their bones and relics, and thus to divert the people from divine worship, and to introduce them unto profane worship, and this also for the sake of lucre? What can be more detestable than to make divine worship on Sundays and festivals to consist in masses not understood, thus in externals which are of the body and its affections, without internals which are of the mind and its affections, and to ascribe to the former all holiness, and thereby to keep all in ignorance and in a blind faith, that they may exercise rule and make gain? What can be more detestable than to transfer all the Lord’s divine power to themselves, which is nothing less than to remove the Lord from his throne and place themselves upon it? What can be more detestable than to take the Word, which is divine truth itself, from the laity and common people, and in its stead to issue forth edicts and tenets, in which there is scarcely a single genuine truth of the Word? These are the things which are treated of in this chapter of the Apocalypse.

754. *An angel came down from heaven, having great power; and the earth was lightened with his glory*, signifies strong influx from the Lord out of heaven by divine truth, whereby his church was in celestial light. By an angel is signified the Lord;

by an angel coming down from heaven is signified the Lord's influx out of heaven; by having great power is signified strong influx; by the earth being lightened with his glory is signified that the church was in celestial light from the Lord by divine truth. That by an angel and angels in the Word is meant the Lord, may be seen, n. 258, 344, 465, 649, 657, 718; by coming down is signified to flow in, because it is said of the Lord; that by the earth is signified the church, see n. 285, 721; that glory is predicated of divine truth, and signifies it, n. 249, 629. It is called divine truth in celestial light, because divine truth proceeding from the Lord is the light of heaven, which illuminates the angels, and constitutes their wisdom. The reason why the Lord's influx by divine truth, and the consequent illumination of the church, are now spoken of, is, because by means of that influx they who are in falses are separated from those who are in truths, and also because by the light of truth falses appear according to their real quality.

755. *And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen*, signifies that he made it known, that by the divine power of the Lord, all who were in that religion, and at the same time in the love of dominion, were destroyed in the spiritual world, and in consequence cast into their respective hells. That this is the signification of these words, may appear from the work concerning the *Last Judgment and the Destruction of Babylon*, published in London, anno 1758, where its destruction is described from n. 53—64. From which it may be seen, that they of that religion, who from the heat of self-love exercised dominion over the holy and divine things of the Lord, which relate to heaven and the church, and who were mere idolaters, were destroyed and cast into hell; but that they of the same religion who lived according to the precepts of the decalogue, by shunning evils as sins, and at the same time looked up to the Lord, were saved, may be seen in the *Continuation concerning the Last Judgment and the Spiritual World*, n. 58; to which it is unnecessary to add any thing more. The like is said of Babylon in Isaiah: "A lion cried upon the watchtower, and said, *Babylon* is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground," *xxi.* 8, 9. They of that religion, who are of like characters with the above described, since the last judgment, are collected together, and are sent from time to time to their like.

756. *And is become the habitation of demons*, signifies that their hells are hells of the lusts of dominion from the heat of self-love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By demons are signified concupiscences of evil, n. 458; and, also, the lusts of falsifying truths; but demons, like lusts, are of several kinds; the worst are those who are lusts exercising dominion, from the heat of self-love,

over the holy things of the church and over heaven ; and as this love of sovereignty reigns in their hearts, they are also the lusts of profaning the truths of heaven from the spurious zeal of that love. And since they, on ~~their~~ becoming demons, as is the case after death, know that the Lord only rules over heaven and earth, they become hatreds against him, insomuch that after the lapse of an age they cannot endure to hear him named. From these considerations it is evident, that by Babylon becoming the habitation of demons, is signified that their hells are hells of the lusts of dominion, originating from the heat of self love, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. It is not known in the world, that all after death become affections of the love which reigns within them : they who have looked up to the Lord and to heaven, and at the same time have shunned evils as sins, become good affections ; but they who have looked only to themselves and the world, and have shunned evils not because they were sins, but only as injurious to their honour and character, become evil affections, which are concupiscences. These affections appear to the life, and are perceived in the spiritual world ; whereas the thoughts only which proceed from affections appear in the natural world. Hence it is, that man does not know that hell resides in the affections of the love of evil, and heaven in the affections of the love of good ; and the reason why he does not perceive this, is, because the lusts of the love of evil, owing to their being hereditary, are delightful in the will, and thence pleasant in the understanding : and man does not reflect upon that which is delightful and pleasant, because it carries his mind along, just as the current of a river carries a ship ; wherefore, they who are immersed in those delights and pleasures cannot arrive at the delights and pleasures of the affections of the love of good and truth, otherwise than after the manner of those who with a strong arm ply their oars against the tide : but the case is different with such as have not immersed themselves so deeply.

757. *And the hold of every unclean spirit, and a cage of every unclean and hateful bird*, signifies that the evils of the will and thence of the actions, and the falses of the thoughts and thence of the deliberations of such as are in those hells, are diabolical, because they are turned away from the Lord to themselves. By a hold is signified hell, this being a place or state of confinement ; by a spirit is signified all that relates to affection and will, and thence to action ; and by a bird is signified all that relates to thought or understanding, and thence to deliberation, for which reason, by a foul spirit and an unclean bird are signified all the evils which pertain to the will and consequent actions, and all the falses which pertain to the thought and consequent deliberations ; and as these exist in hell among them, therefore it signifies that they are diabolical ; and as they are turned away from

the Lord to themselves, it is also called a hateful bird. Babel is described in the prophets by the like expressions ; as in Isaiah : "And Babylon shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall the Arabian pitch tent there ;—but the *wild beasts of the desert* shall lie there, and their houses shall be full of *doleful creatures*, and *owls* shall dwell there, and satyrs shall dance there. And the *wild beasts of the islands* shall cry in their desolate houses, and dragons in their pleasant palaces," xiii. 19—22. In the same prophet : "I will cut off from Babylon the name and remnant :—I will also make it a possession for the *bittern*," xiv. 22, 23. And in Jeremiah : "In Babylon shall dwell the *wild beasts of the desert* with the *wild beasts of the islands* and the owls.—As God overthrew Sodom and Gomorrah, and the neighbouring cities thereof, so shall no son of man dwell there," l. 39, 40. From which it is evident, that by a hold of every foul spirit, and a cage of every unclean and hateful bird, is signified that the evils of the will and consequent actions, and the fables of the thoughts and consequent deliberations, of such as are in those hells, are diabolical, because they are turned away from the Lord to themselves. That a bird signifies such things as pertain to the understanding and thought, and thence to deliberation, in both senses, as well evil as good, is evident from the Word. They occur, in a bad sense, in the following places : "And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the *overspreading of abominations* he shall make it *desolate*, even until the consummation, and that determined shall be poured upon the *desolate*," Dan. ix. 27. "But the *cormorant* and the *bittern* shall possess it, the *owl* also and the *raven* shall dwell in it," Isaiah xxxiv. 11. Nothing but infernal fables are signified by the wild beasts of the deserts and of the islands, and by the owls and dragons, in the above-cited passages, or by "the *fowls* which came down upon the carcasses, which Abram drove away," Gen. xv. 10. By "the *fowls* to which their carcasses were to be given for food," Jerem. vii. 33 ; xv. 3 ; xvi. 4 ; xix. 7 ; xxxiv. 20 ; Ezek. xxix. 5 ; Psalm lxxix. 1, 2 ; or by "the *fowls* which devour what is sowed," Matt. xiii. 3, 4. In a good sense, in the following passages : "Let creeping things and *flying fowl* praise the name of Jehovah," Psalm cxlviii. 10. "And in that day will I make a covenant for them with the *fowls* of heaven and with the creeping things of the ground," Hosea ii. 18. "Ask now the beasts and they shall teach thee, and the *fowls* of the air and they shall tell thee ; Who knoweth not in all these that the hand of Jehovah hath wrought this !" Job xii. 7—9. "I beheld, and lo, there was no man, all the *birds* of the heavens were fled," Jerem. iv. 24—26. "Both the *fowl* of the heavens and the beasts are fled ;—And I will make Jerusalem heaps, and a den of dragons," Jerem. ix. 9, 10 ; xii. 9. "Because there

is no truth, nor mercy, nor knowledge of God,—Therefore shall the land mourn—with the beasts of the field and with the *fowls* of heaven,” Hosea iv. 1—3. “I am God,—Calling a ravenous *bird* from the east, the man that executeth my counsel from a far country,” Isaiah xli. 9, 11. “Behold, the Assyrian was a cedar in Lebanon,—all the *fowls* of heaven made their nests in his boughs, and under his shadow dwelt all great nations,” Ezek xxxi. 5, 6. The like is said of Ashur as a cedar, and of birds or fowls in other places; as in Ezek. xvii. 23; Dan. iv. 7—18; Matt. xiii 31, 32; Mark iv. 32; Luke xiii. 19. “Speak unto every feathered *fowl*, and to every beast of the field, Come to my sacrifice upon the mountains of Israel:—And I will set my glory among the heathen,” Ezek. xxxix. 17, 21; Apoc. xix. 17. And again, in Isa. xviii. 1, 6; Ezek. xxxvii. 20; Hosea ix. 11; xi. 9, 11; Zephani. i. 3; Psalm viii. 7—9; Psalm l. 11; Psalm civ. 11, 12. That birds signify such things as relate to the understanding, and thence to the thought and deliberation, appears manifestly from the birds in the spiritual world, where there are also seen birds of every genus and species; in heaven, such as are most beautiful, birds of paradise, turtle doves and pigeons; in hell, dragons, owls, screech-owls, and the like, all which are lively representations of thoughts proceeding from good affections in heaven, and of thoughts proceeding from evil affections in hell.

758. *For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her*, signifies that they fabricated abominable tenets, which are the adulterations and profanations of what is good and true in the Word, and caused all who were born and educated in the kingdoms under their dominion to imbibe them. That this is the signification of these words may appear from the explanation above, in n. 631, 632, and n. 720, 721, where similar expressions occur, to which there is no need of adding more, except that the like is said of Babel in Jeremiah: “*Babylon* hath been a golden cup in Jehovah’s hand, that made all the earth *drunken*; the nations have *drunken of her wine*, therefore the nations are mad,” li. 7. “And *Babylon* shall be for a hissing. —In their heat I will make their feasts, and I will make them *drunken*, that they may rejoice, and sleep a perpetual sleep, and not wake,” li. 37, 39. By the wine which they drink, and with which they are intoxicated, are signified their tenets, the abominable nature of which may be seen above, n. 754; among them is this abominable one, viz., that works, done according to their doctrinals, constitute merit, by transcribing the merit and righteousness of the Lord into such works, and thus into themselves, when nevertheless the all of charity and the all of faith, or every good and truth, is from the Lord, and what is from the Lord remains the Lord’s in those who are recipients; for what is from the Lord is divine, and can never become the property of man.

What is divine may be in man, but not in his proprium, for the proprium of man is nothing but evil, wherefore he who attaches what is divine to himself as his own, not only defiles, but also profanes it; for what is divine from the Lord is exquisitely separated from the proprium of man, and is elevated above it, and never immersed in it. But inasmuch as they transferred every thing divine in the Lord to themselves, and thus appropriated it, it flows like bituminous water, during a shower of rain, from a spring of bitumen. It is the same with this tenet, that justification is real sanctification, and that their saints are holy in themselves, when, nevertheless, the Lord only is holy, Apoc. xv. 4. More may be seen on the subject of merit in the work on *The New Jerusalem and its Heavenly Doctrine*, n. 150—158.

759. *And the merchants of the earth are waxed rich through the abundance of her delicacies*, signifies the superior and inferior orders in that hierarchy, who by the dominion over holy things aspire to divine majesty and super-royal glory, and continually aim at establishing them by multiplying monasteries and possessions under them, and by treasures which they collect and accumulate from the world to no purpose, and thus procure to themselves corporeal and natural pleasures, by having celestial and spiritual dominion attributed to them. By the merchants of Babylon, no others can be meant than those of the superior and inferior orders in their ecclesiastical hierarchy, because in ver. 23 of this chapter it is said, that they are the great men of the earth; and by the abundance of her delicacies through which they are waxed rich, no other things can be meant than the dogmatical tenets by which, as means, they acquire dominion over the souls of men, and thus, also, over their possessions and wealth; that they collect these for no purpose, and fill their treasures with them, is well known; and, likewise, that they make a traffic of the holy things of the church, since by offerings and gifts made to monasteries, and to their saints and images, and by masses, indulgences, and various dispensations, they sell salvation, or, what is the same thing, heaven. Who cannot see, that if the papal dominion had not received a check at the time of the reformation, they would have amassed together the possessions and riches of every kingdom in Europe, and in this case would have become sole lords, and the rest, servants? Have they not derived from former ages, when they had power over emperors and kings, whom they could excommunicate and dethrone for disobedience, their principal opulence; and have they not annual revenues which are still immense, together with treasuries full of gold, silver, and jewels? The like barbarous dominion still dwells in the minds of many of them, being kept within bounds solely by the fear of losing what power they have, by attempting to extend it any further. But what use do they

make of these vast revenues, treasures, and possessions, except to pamper and gratify their pride, and to confirm their power and dominion to eternity? From these considerations it may appear, what is here signified by the merchants of the earth, who are waxed rich through the abundance of the delicacies of Babylon. They are also called merchants in Isaiah: "The inhabitants of Babylon shall be as stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame;—even thy *merchants* from thy youth," xlvii. 14, 15. To merchandise and trade, in the Word, signifies to procure spiritual riches, which are the knowledges of things true and good, and, in the opposite sense, the knowledges of things false and evil, and by the latter to gain the world, and by the former to gain heaven; for which reason the Lord compared "the kingdom of heaven to a *merchant-man* seeking goodly pearls," Matt. xiii. 45, 46. And the members of the church to servants, "to whom were given talents *to trade* with and make profit," Matt. xxv. 14—20. And to whom there were given ten pounds, which they were in like manner *to trade* and make profit with, Luke xix. 12—26. And since by Tyre is signified the church with respect to the knowledges of things true and good, therefore her trade and merchandise are treated of throughout the whole of the twenty-seventh chapter of Ezekiel; and it is said of her, "With thy wisdom and with thine understanding thou hast gotten thee gold and silver into thy treasures:—By thy great wisdom and by thy *traffic* thou hast increased thy riches," Ezek. xxviii. 4, 5. And in another place: "Tyre is laid waste,—whose *merchants* are princes, whose *traffic*ers are the honourable of the earth," Isaiah xxiii. 1, 8. And the perverted church among the Jews in the land of Canaan is called the land of *traffic*, Ezek. xvii. 4; xxviii. 5, 18.

760. And I heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, signifies an exhortation from the Lord to all, as well those who are in that religion, as those who are not, to take heed not to connect themselves with it by acknowledgment and affection, lest, as to their souls, they should be joined with its abominations, and perish. By another voice from heaven, saying, is signified an exhortation from the Lord to all, as well those who are of that religion, as those who are not, because it follows, "come out of her, my people," that is, all who approach the Lord. The reason why this exhortation is from the Lord, is, because the voice was from heaven; "that ye be not partakers of her sins," signifies to take heed lest as to their souls they should be conjoined with its abominations, and inasmuch as conjunction is effected by acknowledgment and affection, this also is signified. The reason why their *sins* are abominations, is because they are so called in the fore-

going chapter, verse 4; "and that ye receive not of her plagues," signifies lest they perish; for by plagues are signified evils and falses, and at the same time destruction by them; this is what is signified by plagues above, n. 657, 673, 676; and in other places. The like is said of Babylon in the Word in the following passages: "My people, go ye out of the midst of *her*, and deliver ye every man his soul from the fierce anger of Jehovah, and lest your heart faint, and ye fear for the rumour," Jerem. li. 45, 46. "Flee out of the midst of *Babylon*, and deliver ye every man his soul, be not cut off in *her* iniquity," Jerem. li. 6. "Forsake *her*, and let us go every one into his own country, for *her* judgment reacheth unto heaven, and is lifted up even to the skies," Jerem. li. 9. "Go ye forth of *Babylon*, flee ye from the Chaldeans, with a voice of singing; declare ye, tell this, utter it even to the end of the earth; say ye, Jehovah hath redeemed," Isaiah xlviii. 20, 21; Jerem. l. 8.

761. *For her sins have reached unto heaven, and God hath remembered her iniquities*, signifies that their evils and falses infest the heavens, which the Lord will protect from their violence. By her sins have reached unto heaven, is signified that their evils and falses infest the angels of heaven; by God hath remembered her iniquities, is signified that the Lord will protect the heavens from their violence. The reason why this is signified, is, because all things in heaven are goods and truths, and all things in hell are evils and falses, and therefore the heavens and hells are altogether separated, and as inversely situated relatively to each other as antipodes; therefore evils and falses cannot reach to the heavens; but yet when evils and falses are multiplied beyond the degrees of opposition, and thence beyond due measure, the heavens are infested, and unless the Lord then defends the heavens, which is effected by a stronger influx from himself, the heavens suffer violence, and when this arrives at its height, he then executes the last judgment, and they thus are delivered. On this account it is said further on in this chapter, "Rejoice over her, thou heaven, for God hath avenged you on her," verse 20, and in the xix. chap. which comes next, verses 1—9; and in Jeremiah, "Then the heaven and the earth, and all that is therein, shall sing over Babylon, for the spoilers shall come unto her," li. 48.

762. *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath mixed, mix unto her double*, signifies just retribution and punishment after death, when the evils and falses, by which they have seduced and destroyed others, will return upon themselves, according to their quantity and quality, which is called the law of retaliation. Reward her as she rewarded you, signifies just retribution and thus punishment after death; double unto her double according to her works, signifies that the evils, by which

they seduced and destroyed others, will return upon them according to their quantity and quality; in the cup which she had filled full to her double, signifies that it will be the same in regard to falses; for by cup or wine are signified falses, n. 316, 635, 642, 672. Nearly the same things are said of Babel in the prophets: "*Recompense* Babylon according to her work; according to all *that she hath done, do unto her* ; for she hath been proud against Jehovah, against the Holy One of Israel," Jerem. i. 29. "For it is the vengeance of Jehovah; take vengeance upon her; *as she hath done, do unto her*," Jerem. l. 15. "O daughter of Babylon, who art to be destroyed, happy shall he be that *rewardeth* thee as thou hast served us," Psalm cxxxvii. 8. It is according to the literal sense that they, whom they had seduced and destroyed, were to reward them, but, according to the spiritual sense, they were to reward themselves, because every evil carries its own punishment along with it; this is similar to what is said in many parts of the Word, that God will recompense and take vengeance upon the injustice and injuries done to him, and from anger and wrath will destroy them, when, nevertheless, the evils themselves, which they have committed against God, do this, consequently they do it to themselves; for this is the law of retaliation, which derives its origin from the following divine law, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," Matt. vii. 12; Luke vi. 31. This law in heaven is the law of mutual love or charity, whence there exists what is opposite in hell, in that there happens to every one that which he would do to another, not that they who are in heaven do it, but they who are in hell do it to themselves, for the retribution of retaliation exists from the opposition to that law of life in heaven, as an inherent thing in their evils. By double is signified much according to quantity and quality, in the following places also: "Let them be confounded that persecute me,—bring upon them the day of evil, and destroy them with *double* destruction," Jerem. xvii. 18; also much according to the quantity and quality of their conversion from evils, in these passages: "Comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of Jehovah's hand *double* for all her sins," Isaiah xl. 1, 2. "Return you to the stronghold, ye prisoners of hope, even to-day do I declare that I will render *double* unto thee," Zech. ix. 12. "For your shame ye shall have *double* ; therefore in their land they shall possess the *double* : everlasting joy shall be unto them," Isaiah lxi. 7.

763. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her*, signifies that in proportion to their elatedness of heart resulting from dominion, and

according to their exultation of mind and body resulting from riches, they experience internal grief after death, in consequence of falling from power and becoming contemptible, and being reduced to indigence and misery. By how much she hath glorified herself, is signified in proportion to their elatedness of heart resulting from dominion, since from this they glorify themselves; by how much she hath lived deliciously, is signified in proportion to their exultation of mind and body on account of their riches, and their consequent delights and pleasures, as above, n. 759; by giving her torment, is signified internal grief on account of their fall from power, and consequent degradation; their torment after death proceeds from no other source; and by giving her mourning, is signified internal grief through being reduced to indigence and misery, their mourning after death proceeding from thence. The delight of the love of ruling grounded in self-love, over all things of the Lord, which are all things of heaven and the church, is turned after death into such torment; and the pleasure of the love of filling the mind and body with delicacies and indulgences procured by wealth, among those who are principled in the above-mentioned love of power, is changed into such mourning; for the delights and satisfactions proceeding from various kinds of love constitute the life of every one, wherefore when those delights and satisfactions are converted into their opposites, the result is torment and mourning; these are the retributions and punishments which are meant in the Word by torments in hell, and the hatred thence derived against the Lord, and against all things of heaven and the church, is meant by hell fire. The like is said of Babylon in the prophets; as, "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight," Jerem. li. 24. "Because the spoiler is come upon Babylon, for Jehovah the God of *recompenses* shall surely *requite*," Jerem. li. 5, 56. "Thy pomp is brought down to the grave, the worm (the torment which is internal grief) is spread under thee; for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will be like the Most High: yet thou shalt be *brought down to hell*, to the sides of the pit. They that see thee shall say, Is this the man that made the earth to tremble, that did shake kingdoms?" Isaiah xiv. 11, 13—16; speaking of Lucifer, who in this passage is Babylon, as is evident from verses 4—22 of that chapter.

764. *For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow*, signifies that these things befall them because from elatedness of heart over dominion, and exultation of mind over riches, they are in full trust and confidence, that they shall reign for ever, and be their own protectors, and that they can never be deprived of their power and

possessions. To say in her heart, signifies, from elatedness of heart by reason of dominion, to be in full trust, as also from exultation of mind on account of riches, to be in full confidence. I sit a queen, signifies that they shall reign, in the present instance for ever, because it follows, and shall see no sorrow; and am no widow, signifies that they shall be their own protectors; for by a widow is signified one who is without protection, because without a husband. The words queen and widow are used, and not king and man or husband, because Babylon as a church is understood; and I shall see no sorrow, signifies that they can never be deprived of those two things, viz., of power and riches; that their being deprived of them is the cause of mourning after death, may be seen above, n. 763. The like is said of Babylon in Isaiah: "Thou shalt no more be called the *lady* of kingdoms. And thou saidst, I shall be a *lady* for ever; that sayest in thine heart, I am, and none else beside me; I shall not sit as a *widow*, neither shall I know the loss of children. But these two things shall come to thee in a moment, in one day, the *loss of children* and *widowhood*: they shall come upon thee for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in wickedness thou hast said, None seeth me. Thy wisdom it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee," xlvii. 5, 8—11. By a widow in the Word is meant one who is without protection, for in a spiritual sense, by a widow is signified one who is in good and not in truth, for by a man is signified truth, and by his wife, good; consequently, by a widow is signified good without truth, and good without truth is without protection, since truth protects good; this is the signification of a widow when mentioned in the Word, as in Isaiah ix. 13, 14, 16; x. 1, 2; Jerem. xxii. 3; xlix. 10, 11; Lament. v. 2, 3; Ezek. xxii. 6, 7; Malachi iii. 5; Psalm lxviii. 5; cxlvi. 7—9; Exod. xxii. 20—23; Dent. x. 18; xxvii. 19; Matt. xxiii. 14; Luke iv. 26; xx. 47.

765. *Therefore in one day shall her plagues come, death, and sorrow, and famine*, signifies that therefore at the time of the last judgment, the punishment of the evils they have committed shall return upon them, namely, death, which is infernal life, and intestine grief in consequence of their fall from power, sorrow, which is internal grief through being reduced from a state of opulence to want and misery, and famine, which is the deprivation of the understanding of all truth. By "therefore" is meant, because she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow, of which above, n. 764, in one day, signifies the time of the last judgment, which is also called the day of judgment; by plagues are signified the punishments of the evils which they committed in the world, and which will then return upon them; by death is signified in-

fernal life, and intestine grief, in consequence of their fall from power, as above, n. 764, it is called torment, concerning which death something will be said presently; by sorrow is signified internal grief, through being reduced from a state of opulence to want and misery, as above, n. 764; by famine is signified the deprivation of the understanding of all truth; into these three plagues or punishments do they come who are of that religion, who have ruled from self-love, and not from any love of usefulness, except for the sake of themselves; these are also atheists at heart, since they attribute every thing to their own prudence and to nature; the rest of that nation, who are like them, but do not think interiorly in themselves, are idolaters. That by the plague or punishment which is called famine, is meant the deprivation of the understanding of all truth, may be seen above, n. 323; every man, indeed, so long as he lives in the world, has rationality, that is, the faculty of understanding truth; this faculty continues with every man after death, but yet they who, from self-love and the pride of self-derived intelligence, have imbibed false principles of religion in this world, have no desire to understand truth after death; and not to will or desire is as not having the ability: this want of ability through the absence of will or desire prevails among all such persons as are above described, and is increased from the circumstance of the delight of the concupiscence of falsity for the sake of dominion causing them to imbibe continually new confirming falses, and thus to become in point of understanding mere falsities, and to remain so to eternity. Something of this kind is meant by the following passage concerning Babylon in Jeremiah: "Your mother shall be sore confounded; she that bare you shall be ashamed; behold the hindermost of the nations shall be a wilderness, a dry land, and a desert,—Because of the wrath of Jehovah it shall not be inhabited, but it shall be wholly desolate, every one that goeth by Babylon shall be astonished, and hiss at *all her plagues*," l. 12, 13.

766. *And she shall be utterly burned with fire; for strong is the Lord God who judgeth her*, signifies that they will entertain hatred against the Lord and against his heaven and church, because they will then see that the Lord alone governs and reigns over all things in heaven and earth, and not any man in the least degree from himself. The fire, by which she will be burned, signifies hatred against the Lord, and against his heaven and church, of which see below; for strong is the Lord who judgeth her, signifies because then, that is, in the spiritual world, into which they enter after death, they will see that the Lord alone governs and reigns over all things in the heavens and earths, and not in the least any man from himself; the reason why this is signified by "for strong is the Lord God who judgeth her," is, that the Lord judges no one to hell, but such judgment

results from the man himself; for when men feel the angelic sphere flowing down out of heaven from the Lord, they flee away and cast themselves into hell, as may appear from what is shown above, n. 233, 325, 340, 387, 502. That by fire is signified love in both senses, celestial love which is the love of the Lord, and infernal love which is the love of self, see above, n. 468, 494; the reason why infernal fire is hatred, is, because self-love hates, for all who are in that love burn with anger in proportion to the degree of such love, and are full of hatred and revenge against those who oppose it, and they who are of Babylon, against such as deny that they ought to be worshipped and adored as saints; therefore when they hear, that in heaven the Lord alone is worshipped and adored, and that to worship any man instead of the Lord is profane, adoration of the Lord with them is turned into hatred against him, and adulteration of the Word, to the end that they themselves may be worshipped, becomes profanation; this, therefore, is what is signified by Babylon's being burned with fire. That to be burned with fire is the punishment consequent upon the profanation of what is holy, see above, n. 748. The like is meant by these words in Jeremiah: "Behold, I am against thee, O Babylon, thou destroying mountain, which destroys all the earth, I will roll thee down from the rocks, and will make thee a *burning mountain*. The broad walls of Babylon shall be utterly broken, and her high gates shall be *burned with fire*," li. 25, 58.

767. *And the kings of the earth who have committed whoredom and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning*, signifies the interior grief of those who were in superior dominion and its delights, by the falsified and adulterated truths of the Word, which constitute the holy things of the church, when they see those holy things converted into such as are profane. This and the following verse treat of the lamentation of the kings of the earth, by whom are meant such as are of the supreme order, who are called great men and primates; from verses 11—16 the lamentation of the merchants of the earth is treated of, by whom are meant those of the inferior order, who are called monks; from verses 17—19, the lamentation of the pilots and mariners is treated of, by whom are meant those who are the vehicles, as it were, of importing, who are called the laity. The kings of the earth are in this place treated of, by whom are signified those who are of the supreme order; that by kings are not meant kings, but those who are in truths derived from good, and, in an opposite sense, those who are in falses derived from evil, see above, n. 483, 704, 737, 740, 720; here, therefore, by the kings of the earth who committed whoredom and lived deliciously with the harlot, are signified those who are in power and in the delights pertaining to it, by falsifying and

adulterating the truths of the Word, especially in consequence of falsifying and adulterating that truth of the Word, which the Lord spake unto Peter, concerning which we shall say something presently. That to commit whoredom signifies to falsify and adulterate the truths of the Word, may be seen, n. 134, 632, 635; and that to live deliciously signifies to enjoy the delights of dominion, and likewise of opulence, n. 759; by their bewailing and lamenting over her, are signified their interior griefs; they are said to bewail and lament, because bewailing relates to grief in consequence of their fall from dominion, and lamentation relates to grief in consequence of the privation of wealth; and inasmuch as the grief of these is more interior than that of the merchants of the earth, therefore it is said of the kings of the earth, by whom are meant those of the superior order, that they bewailed and lamented, and of the merchants of the earth, by whom are meant those of the inferior order, that they wept and wailed; by seeing the smoke of her burning, is signified when they see the falses of their religion, which are falsified and adulterated truths of the Word, turned into profaneness; by smoke are signified those falses, n. 422, 452; and by burning is signified what is profane, n. 766. From these considerations, and from the explanation above, n. 766, it is evident, that by the kings of the earth who have committed whoredom and lived deliciously with her, shall bewail her and mourn over her, when they see the smoke of her burning, are signified the interior griefs of those who were in superior dominion and its delights, by means of the falsification and adulteration of the truths of the Word, when they see them changed into such things as are profane. ✓

768. Something shall now be said concerning that truth, which the Lord spake to Peter respecting the keys of the kingdom of heaven, and the power of binding and loosing, Matt. xvi. 15—20. The Roman Catholics say that this power was given to Peter, and that it was transferred to the popes as his successors, and that thus the Lord left to Peter, and to the popes after him, all his power, and that they were to act as his vicars upon earth; but yet from the very words of the Lord, it manifestly appears, that he did not give the least degree of power to Peter, for the Lord said, "Upon this rock I will build my church." By a rock is signified the Lord as to his Divine Truth, and the Divine Truth signified by a rock is that which Peter confessed before the Lord spake to him, in these words: Jesus said to his disciples, "But whom say ye that I am? And Simon Peter answered and said,—*Thou art the Christ the Son of the living God,*" verses 15, 18; this truth it is upon which the Lord builds his church, and Peter, in this case, represented this truth; from which consideration it is plain, that the confession of the Lord, as being the "Son of the living God," and

having power over heaven and earth, Matt. xxviii. 18, is what the Lord builds his church upon, thus upon himself and not upon Peter. That by a rock is meant the Lord, is a known thing in the church. "I once had a conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, whether or not they believed that power was transferred from the Lord to him over heaven and hell; this being the fundamental tenet of their religion, they vehemently insisted upon it, saying that there was no doubt of it, because it is expressly declared. Upon being asked whether they knew, that in every particular of the Word there is a spiritual sense, which is the sense of the Word in heaven? they at first replied that they did not know it, but afterwards they said that they would inquire, and when they inquired they were instructed, that there is a spiritual sense in every particular of the Word, which differs from the literal sense as that which is spiritual differs from that which is natural; and they were further instructed, that not any person named in the Word is named in heaven, but instead thereof something spiritual is there understood: lastly, they were informed that instead of Peter, in the Word, the truth of the church derived from good is understood; so also by a rock, which is mentioned at the same time with Peter; and that from this circumstance it might be known, that no power whatever was given to Peter, but only to truth derived from good, for all power in heaven is in truth from good, or is from good by truth; and since all good and all truth are from the Lord, and none from man, that all power belongs to the Lord. On hearing this, they said with indignation, that they desired to know whether that spiritual sense existed in those words. Wherefore the Word which is in heaven was given them, in which Word there is not the natural but the spiritual sense, this being for the use of the angels who are spiritual, and when they read it they saw at once that Peter was not mentioned there, but instead of Peter, 'Truth derived from good which is from the Lord.' On seeing this, they rejected it with anger, and would have torn it to pieces almost with their teeth, had it not been instantly taken from them. Hence they were convinced, although unwilling to be convinced, that that power belongs to the Lord alone, and not in the least degree whatever to any man, inasmuch as it is a divine power."

769. *Standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come,* signifies their fear of punishment, and grievous lamentation at the same time that this religion, so strongly fortified, could be subverted so suddenly and so totally, and that they themselves might perish. To stand afar off for fear of her torment, signifies a state as yet remote from the state of those who are under condemnation already, because in

fear of torment, as will be seen presently; alas, alas, signifies grievous lamentation; that alas signifies lamentation over calamity, unhappiness, and damnation, may be seen above, n. 416, hence Alas, alas! signifies grievous lamentation; by that great city Babylon is signified that religion in this passage, as above, n. 751. Babylon is spoken of as a woman and a harlot, because it is said *her torment*; by that mighty city is signified that religion so well fortified; in one hour is thy judgment come, signifies that there should be a possibility of its being so suddenly subverted, and that they themselves might perish; in one hour, signifies so suddenly; and by judgment is signified the subversion of their religion and the destruction of those who had committed whoredom and lived deliciously with that harlot, such being here treated of; that they were destroyed at the last judgment may be seen in a small tract on *The Last Judgment and the Destruction of Babylon*, published in London in the year 1758; for what is here said relates to that destruction. The reason why standing afar off for fear of her torment, signifies a state as yet remote from the state of those who are in condemnation, as being in fear of torment, is, because by afar off is not meant remoteness of space, but remoteness of state, when any one is in fear of punishment, for so long as a man is in a state of fear, he sees, weighs, and laments: remoteness of state, which is remoteness in a spiritual sense, is also signified by afar off in other parts of the Word, as in these passages: "Hear, ye that are *far off*, what I have done, and ye that are *near*, acknowledge my might," Isaiah xxxiii. 13. "Am I a God at *hand*, and not a God *afar off*?" Jerem. xxiii. 23. "The people found grace in the wilderness, even Israel,—Jehovah hath appeared to me from *afar off*," Jerem. xxxi. 2, 3. "Bring my sons from *afar*," Isaiah xliii. 6. "Hearken ye people from *far*," Isaiah xlix. 1, 2. "And he will lift up an ensign to the nations from *afar*," Isaiah v. 26; besides other places, as Jerem. iv. 16; xxv. 26; Zechar. vi. 15; where by nations and people from afar off, are meant those who are more remote from the truths and goods of the church. In common discourse also relations are said to be near, and the more remote in affinity are said to be distant.

770. That religion is called a strong city because it had strongly fortified itself, for it had fortified itself not only by the multitude of nations and people that acknowledged it, but also by many other things; as by a plurality of monasteries, and by the armies of monks they contain; this expression is used because they call their ministry their soldiery; by the possession of wealth beyond measure and satiety; also by the tribunal of the inquisition; and likewise by threats and terrors, especially in regard to purgatory, into which they say every one enters; by the extinction of the light of the Gospel, and consequent

blindness in things of a spiritual nature, which is effected by prohibiting and preventing the people from reading the Word, by masses uttered in a language unknown to the vulgar; by various external formalities; by the worship of the dead and of images, to which the common people are prone, when kept in ignorance of God; also by various external pomps; that by means of these contrivances they may be kept in a corporeal belief of the sanctity of all things belonging to that religion. Hence it is that they are in total ignorance of what lurks inwardly in that religion; when yet its nature is altogether such as is described above in these words: "And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her whoredom," Apoc. xvii. 4. But although Babylon had so fortified herself, and in like manner in the spiritual world also, of which below, n. 772, yet at the day of the last judgment she was totally destroyed. Concerning her devastation, Jeremiah thus prophesied: "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me *shall spoilers come*," li. 53. "The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed, they *have burned her dwelling-places, her bars are broken*; the city is taken at one end. The wall of Babylon *also shall fall*," li. 30, 31, 44. "Babylon *is suddenly fallen* and destroyed: howl for her, take balm for her pain, if so be she may be healed," li. 8.

771. *And the merchants of the earth shall weep and mourn over her; for no one buyeth their merchandise any more*, signifies the grief of those of the inferior orders who minister and gain by holy things, because after the destruction of Babylon their religious tenets are not acknowledged to be sacred, but to be adulterated and profaned goods and truths of the Word, and thence of the church, and thus they cannot any longer make a profit of them as before. By merchants are meant those of the inferior orders in their ecclesiastical hierarchy, because by the kings of the earth, before treated of, are meant those of the superior orders, as may be seen above, n. 767; therefore by merchants of the earth are signified they who are in the ministry and make money of things holy; by weeping and mourning is signified their sorrow, as above, n. 767; by their merchandise are signified things of a sacred or religious nature, with which they traffic and make a gain; by not buying them any more is signified that there is no desire to possess them, seeing that they are not sacred, but adulterated and profaned goods and truths of the Word, and thence of the church; that to buy is to procure for themselves, see n. 606. On this subject we read as follows in Jeremiah: "O Babylon, that dwellest upon many

waters, abundant in treasures, thine end is come, and the *measure of thy covetousness*," li. 13.

772. *The merchandise of gold, and of silver, and of precious stones, and of pearls*, signifies that they no longer possess these things, because they are not in possession of the spiritual goods and truths to which such things correspond. By their merchandise nothing else is signified but what is here named; for that they have gold, silver, precious stones, and pearls in abundance, and that they have procured these things by means of their religious ceremonies, which they made sacred and divine, is well known. Such things were in the possession of those who were of Babylon, prior to the last judgment: for they were then permitted to form, as it were, heavens to themselves, and by various arts to procure such valuables from heaven, yea, to fill storehouses with them, as they had done in the world; but after the last judgment, when their fictitious heavens were destroyed, all those things were reduced to dust and ashes, and carried away by an east wind, and scattered over their hells as profane dust. But on this subject read the description of those events from ocular testimony in the tract concerning the *Last Judgment and the Destruction of Babylon*. Since that overthrow and their being cast into hell, they have been in so miserable a state, that they do not even know what gold, silver, precious stones, and pearls are: the reason is, because gold, silver, and precious stones correspond to spiritual goods and truths, and pearls to the knowledges thereof; and since they are not in possession of any goods and truths, nor of the knowledges of these things, but instead of them possess evils and falses, and the knowledges of what are evil and false, they cannot have any other than such things as correspond to what they do possess, which are matters vile and disagreeable in appearance, with the exception of a few shells on which they place their affections, as they had formerly done upon the above recited precious things. It is to be observed, that in the spiritual world there exist all the objects that are to be seen in the natural world, but with this difference, that all things in the spiritual world are correspondences, for they correspond to the interiors of its inhabitants, being splendid and magnificent with those who are in wisdom derived from divine truths and goods, through the Word, from the Lord; and the contrary with those who are in a state of madness from falses and evils. Such a correspondence, by virtue of creation, exists when what is spiritual in the mind is let down into what is sensual in the body; for which reason every one in the spiritual world knows the quality of another, as soon as he comes into his apartment. Hence it may appear, that by merchandise of gold and silver, and precious stones and pearls, is signified that they no longer possess these things; because they are no in possession of the spiritual goods and truths, nor of the know

ledges of what is good and true, to which such things correspond. That gold by correspondence signifies good, and silver truth, see above, n. 211, 726. That precious stones signify spiritual truth, n. 231, 540, 726. That pearls signify the knowledges of things good and true, n. 727.

773. *And of fine linen, and of purple, and of silk, and of scarlet*, signifies that they no longer possess these things, because they are not in possession of the celestial goods and truths to which they correspond. By the things above mentioned, namely, gold, silver, precious stones, and pearls, are signified in general spiritual goods and truths, as was observed above, n. 772; but by these, which are fine linen, purple, silk, and scarlet, are signified in general celestial goods and truths; for with those who are in heaven and the church, there are spiritual goods and truths, and there are celestial goods and truths; spiritual goods and truths are of wisdom, and celestial goods and truths are of love, and because they are not in possession of these latter goods and truths, but of the evils and falses opposite to them, therefore mention is made of these latter, for they follow in order. Now inasmuch as the case is the same with these as with the former, there is no need of any further explanation than what may be met with in the foregoing article. What is signified in particular by fine linen, shall be explained in the next chapter, where these words occur: "Fine linen is the righteousness of the saints," verse 8, n. 814, 815; that purple signifies celestial good, and scarlet celestial truth, see above, n. 725: by silk is signified mediate celestial good and truth, good from its softness, and truth from its shining; it is mentioned only in Ezekiel xvi. 10, 13.

774. *And all thyine wood, and every vessel of ivory*, signifies that they no longer possess these things, because they are not in possession of the natural goods and truths to which they correspond. The case is the same with this passage as with those explained above, n. 772, 773, only with this difference, that by those things which are first mentioned are meant spiritual goods and truths, as above, n. 772; and by those which are mentioned secondly are meant celestial goods and truths, as above, n. 773; and by these now mentioned, which are thyine wood and vessels of ivory, are meant natural goods and truths; for there are three degrees of love and wisdom, and thence three degrees of good and truth; the first degree is called celestial, the second spiritual, and the third natural; these three degrees exist by birth in every man, and they exist also in common in heaven and in the church; which is the reason why there are three heavens, the supreme, the middle, and the ultimate or lowest, altogether distinct one from another according to these degrees; in like manner the Lord's church upon earth: but what its quality is with those who are in the celestial degree,

what with those who are in the spiritual degree, and what with those who are in the natural degree, does not belong to this place to explain. But the subjects are treated of at length in the treatise on *The Wisdom of Angels concerning the Divine Love and Divine Wisdom*, part the third, where degrees are explained: it must suffice to observe here, that among those who are of Babylon, there are neither spiritual goods and truths, nor celestial goods and truths, nor even natural goods and truths. The reason why spiritual things are first mentioned, is, because many of them are capable of being spiritual, provided only that in their hearts they esteem the Word as holy, according to what they confess with their mouths; but they cannot become celestial, because they do not approach the Lord, but they approach and worship living and dead men: this is the reason why celestial things are mentioned in the second place. The reason why thyine wood signifies natural good, is, because wood in the Word signifies good, and stone truth, and thyine wood derives its denomination from two, and two also signifies good. The reason why it signifies natural good, is, because wood is not so precious or valuable as gold, silver, jewels, pearls, fine linen, purple, silk, and scarlet; the same may be said of stone; and also of ivory, by which natural truth is signified. The reason why ivory signifies natural truth, is, because it is white, and capable of being polished, and because it is protruded from the mouth of the elephant, and also constitutes his strength. To the intent that ivory may denote the natural truth of the good signified by thyine wood, a vessel of ivory is mentioned, for by a vessel is signified that which contains, in the present instance, the truth that is the continent or vehicle of good. That wood signifies good, may, in some measure, appear from the following passages: That the bitter waters at Marah were made sweet by putting wood in them, Exod. xv. 25. That the tables of stone on which the law was written, were deposited in the *ark made of shittim wood*, Exod. xxv. 10—16. That the temple at Jerusalem was *covered with wood* and lined with *wood*, 1 Kings vi. 10, 15. That the altar in the wilderness was made of *wood*, Exod. xxvii. 1, 6. And also from these passages: "For the stone shall cry out of the wall, and the beam out of *wood* shall answer it," Habak. ii. 11. "And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall lay thy stones and thy *wood* and thy dust in the midst of the water," Ezek. xxvi. 12. The prophet was commanded "to take one stick of *wood*, and write upon it, For Judah and for the children of Israel his companions; then take another *stick* and write upon it, For Joseph the stick of Ephraim; and join them into one stick," Ezek. xxxvii. 16, 17. "We have drunken another water for money; our *wood* is sold unto us," Lament. v. 4. "As when a man goeth

into the *wood* with his neighbour, and the *axe* slippeth from the *wood* upon his neighbour, that he die; he shall flee into a city of refuge," Deut. xix 5; the reason of this law is, because wood signifies good, and thus that he did not kill his companion out of evil or from an evil intention, but by mistake, because he was principled in good; not to mention other passages. But by wood, in an opposite sense, is signified evil or what is accursed, as by the making of graven images out of wood and worshiping them, Deut. iv. 23—28; Isaiah xxxvii. 19; xl. 20; Jerem. x. 3, 8; Ezek. xx. 32; also that the being hanged upon wood was a curse, Deut. xxi. 22, 23. That ivory signifies natural truth, may appear from the passages in which ivory is mentioned, as Ezek. xxvii. 6, 15; Amos iii. 15; vi. 4; Psalm xlv. 8.

775. *And every vessel of most precious wood, and of brass, and of iron, and of marble*, signifies that they no longer possess these things, because they are not in possession of scientific goods and truths in matters relating to the church, to which such things correspond. The case is the same with this passage as with those explained above, n. 772—774, with this difference, that by the articles here mentioned are signified scientifics, which are the ultimates of man's natural mind, and which, differing as they do in quality, according to the essence that is within them, are called vessels of most precious wood, of brass, of iron, and of marble, for by vessels are signified scientifics, in the present instance scientifics relating to matters of the church; these being the continents of good and truth, as vessels are the continents of oil and wine. Scientifics are also of great variety, and the memory constitutes their receptacle. The reason why they are of great variety, is, because the interiors of man are in them, they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and, at the same time, according to the varied perception resulting from the exercise of the rational faculty; all these things exist inwardly in scientifics, as is evident when they are reproduced, which is the case when a man speaks or thinks. But what is signified by vessels of most precious wood, of brass, of iron, and of marble, shall briefly be explained. By vessels of most precious wood are signified scientifics derived from rational good and truth; by vessels of brass are signified scientifics derived from natural good; by vessels of iron are signified scientifics derived from natural truth; and by vessels of marble are signified scientifics derived from the appearance of good and truth. That wood signifies good, see above, n. 764: the reason why precious wood here signifies good, and, at the same time, truth rational, is, because wood signifies good, and precious is predicated of truth; for one good is signified by the wood of the olive tree, another by that of the cedar tree, of the fig tree, the fir, the poplar, and the oak. The reason why vessels of

brass and iron signify scientifics derived from natural good and truth, is, because all metals, such as gold, silver, brass, iron, tin, and lead, in the Word, signify goods and truths; they signify because they correspond, and because they correspond they exist also in heaven; for all things there are correspondences. But what each particular metal signifies by correspondence, it is foreign to our present purpose to confirm from the Word, only that brass signifies natural good, and thence iron natural truth, as may be seen from hence: "And his feet like unto fine brass, as if they were burned in a furnace," Apoc. i. 15. That Daniel "saw a man whose feet were like in colour to polished brass," Dan. x. 5, 6. That the feet of the cherubim also appeared "sparkled like the colour of *burnished brass*," Ezek. i. 7. That *the feet* signify what is *natural*, may be seen, n. 49, 468, 470, 510. That there was seen an angel who was "like the appearance of *brass*," Ezek. xl. 3. That the image which Nebuchadnezzar saw, had "the head of fine gold, his breast and his arms of silver, his belly and thighs of *brass*, and his legs of *iron*," Dan. ii. 32, 33, by which image were represented the successive states of the church, called by the ancients the ages of gold, silver, brass, and iron. As brass signified what is natural, and the Israelitish people were merely natural, therefore the Lord's natural principle was represented by the *brazen serpent*, which they who were bit by serpents were to look up to, that they might be healed, Numb. xxi. 6, 8, 9; John iii. 14, 15. That brass signifies natural good, may also be seen in Isaiah lx. 17; Jerem. xv. 20, 21; Ezek. xxvii. 13; Deut. viii. 7, 9; xxxiii. 24, 25.

776. He who does not know what is signified by gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, thyine wood, vessels of ivory, most precious wood, brass, iron, marble, and vessels, may be surprised that such things are enumerated, and may think that words are here accumulated only for the sake of exalting the subject; but from the preceding explanation it may appear, that not a single word is used unnecessarily, and that by those things it is fully described, that they who have confirmed themselves in the tenets of that religion, are not in possession of a single truth, and that if not of a single truth, neither are they in possession of a single good, which is really a good of the church. I have conversed with those who have confirmed themselves in that religion, likewise with some who were delegates at the councils of Nice, of the Lateran, and of Trent, who thought at first, that what they had decreed were pure and sacred truths, but after being instructed, and illumination being afforded them from heaven, they acknowledged that they did not see a single truth; but inasmuch as they had more strongly confirmed themselves in those opinions than other people, on their extinguishing their illumination,

which they did of themselves, they returned to their former belief. They thought that those tenets more especially, to which they had given their sanction in regard to baptism and justification, were truths; but nevertheless while they were under illumination they saw, and in consequence of seeing they acknowledged, that no one has original sin from Adam, but from his own parents successively, and that it is not taken away in baptism by the imputation and application of the Lord's merit; also that the imputation and application of the Lord's merit is a human fiction, this being an impossibility; and that faith is never infused into any sucking child, faith being the result of the exercise of the thinking faculty. They saw further that baptism is holy and a sacrament, because for a sign and memorial that man is capable of being regenerated by the Lord by truths from the Word; being a sign for heaven, and a memorial for man; and that man is introduced by it into the church, as the children of Israel were introduced by crossing over Jordan into the land of Canaan, and as the inhabitants of Jerusalem by the baptism of John were prepared for the reception of the Lord; for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, of the Lord in the flesh. Similar to these were the points they established in regard to justification. That the imputation of the Lord's merit neither exists, nor is given, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 18; and that hereditary evil, which is called original sin, is not from Adam, but from parents successively, may be seen in the *Wisdom of Angels concerning the Divine Providence*, n. 277. What Adam signifies in the Word, see n. 241 of the same work.

777. *And cinnamon, and perfumes, and ointment, and frankincense*, signifies that they have no longer any worship from spiritual goods and truths, because they have nothing inwardly in worship that corresponds to the above-mentioned things. The foregoing verse treats of all things which relate to the doctrine of the church; but this verse treats of all things which relate to the worship of the church. The things relating to doctrine are premised, and those relating to worship follow, because by the goods and truths of doctrine the quality of worship is determined, for worship is nothing but an external act, in which there should be the internal things that relate to doctrine, and without which worship is without its essence, life and soul. Now since all things relating to doctrine have reference to the goods which are of love and charity, and to the truths which are of wisdom and faith, and as those goods and truths, according to the degrees of their order, are celestial, spiritual, and natural, so also are all things of worship; and because in the preceding verse, the spiritual things of doctrine are

mentioned in the first place, so here also are the spiritual things of worship, which are cinnamon, perfumes, ointment, and frankincense; and the celestial things of worship are named in the second place, which are wine, oil, flour, and wheat; and in the third place are named the natural things of worship, which are beasts and sheep; that all these goods and truths of worship are from the Word, is signified by their being the merchandise of horses, of chariots, of the bodies and souls of men; this is the series of things in the spiritual sense of this verse. But by all the things which are enumerated in this verse, it is to be understood, in like manner as by the things which are enumerated in the preceding verse, that those goods and truths are not among them, because they have not among them the things which correspond to them; which is plain from what goes before, where it is said, That the city Babylon shall be burnt with fire, and that no one shall buy her merchandise any more, verse 8—11; and from what follows, where it is said, That all things splendid and dainty are departed from her, and shall not be found any more, verse 14, and that they are wasted, verses 16, 19. But with respect to the articles here enumerated, as cinnamon, perfumes, ointment, and frankincense, these are named from the circumstance of incense being compounded of such things. That by incense is signified the worship of the Lord from spiritual goods and truths, see above, n. 277, 392, and that incense was pleasing because it consisted of fragrant substances which were in correspondence, n. 394; all the fragrant substances, of which it was prepared, are understood by cinnamon, perfumes, and ointment, and their essential quality by frankincense; this appears from the enumeration of the spices of which it was compounded, in Moses: "Jehovah said unto Moses, Take unto thee sweet *spices*, *stacte*, *onycha*, and *galbanum*, with *pure frankincense*; and thou shalt make it a *perfume*, a confection after the art of the apothecary, tempered together, pure and holy," Exod. xxx. 34—37; of these was incense composed, by which was signified worship derived from spiritual goods and truths, as before observed. Cinnamon is here mentioned instead of the whole of the spices enumerated. But what is signified by each of those spices in the spiritual sense, may be seen in the *Arcana Coelestia*, upon Exodus, where they are severally explained.

778. *And wine, and oil, and fine flour, and wheat*, signifies that they have no longer any worship originating in celestial goods and truths, because they have nothing inwardly in worship that corresponds to the above-mentioned things. It is similar with these, as with the things mentioned above, only with this difference, that what are now mentioned signify celestial goods and truths. What goods and truths are called celestial, and what spiritual, may be seen above, n. 773, and that

from the circumstance of these goods and truths not being in them, neither were they in their worship; for, as was observed above, the goods and truths of doctrine exist in worship like the soul in its body, wherefore worship without them is inanimate worship; such is the worship which is holy in externals, in which there is not any internal holiness. That wine signifies truth derived from the good of love, see above, n. 316; that oil signifies the good of love will be seen in the next article; by fine flour is signified celestial truth, and by wheat is signified celestial good. The reason why by wine, oil, fine flour, and wheat, the truths and goods of worship are signified, is, because the drink-offerings and meat-offerings were composed of them, and were offered together with the sacrifices upon the altar; and by sacrifices and by gifts offered upon the altar was signified worship, for in these worship principally consisted. That the drink-offerings, consisting of wine, were offered upon the altar together with the sacrifices, may be seen in Exod. xxix. 40; Levit. xxiii. 12, 13, 18, 19; Numb. xv. 2—15; xxviii. 11—15, 18, to the end; xxix. 1—7, to the end; and also in Isaiah lvii. 6; lxv. 11; Jerem. vii. 18; xlv. 17—19; Ezek. xx. 28; Joel i. 9; Psalm xvi. 4; Dent. xxxii. 38. That oil also was offered upon the altar together with the sacrifices, Exod. xxix. 40; Numb. xv. 2—15; xxviii. 1, to the end. That cakes, which consisted of wheat-flour, were offered upon the altar together with the sacrifices, Exod. xxix. 40; Levit. ii. 1—13; v. 11—14; vi. 6—14; vii. 9—13; xxiii. 12, 13, 17; Numb. vi. 14—21; xv. 2—15; xviii. 8—29; xxviii. 1—15; xxix. 1—7; and also in Jerem. xxxiii. 18; Ezek. xvi. 13, 19; Joel i. 9; Malachi i. 10, 11; Psalm cxli. 2. The bread of faces or show-bread upon the table in the tabernacle was also made of wheat-flour, Levit. xxiii. 17; xxiv. 5—10. Hence it may be seen that these four things, wine, oil, fine flour, and wheat, were holy and celestial things of worship.

779. Since oil is mentioned in this passage among the holy things of worship, and signifies celestial good, something shall here be said concerning the anointing oil, which was in use among the ancients, and afterwards commanded to the children of Israel. That in ancient times they anointed stones, which were set up as statues, appears from Genesis xxviii. 18, 19, 22. That they also anointed warlike arms, targets, and shields, 2 Sam. i. 21; Isaiah xxi. 5. That they were commanded to prepare holy oil, with which they were to anoint all the holy things of the church; that with it they anointed the altar and all its vessels, as also the tabernacle and all things belonging to it, Exod. xxx. 22—29; xl. 9—11; Lev. viii. 10—12; Numb. vii. 1. That with it they anointed those who exercised the priestly office, and their garments, Exod. xxix. 7, 29; xxx. 30; xl. 13—15; Levit. viii. 12; Psalm cxxxiii. 1—3. That with it they anointed the prophets, 1 Kings xix. 15, 16. That with it they

anointed kings, and that therefore kings were called the anointed of Jehovah, 1 Sam. x. 1; xv. 1; xvi. 6, 13; xxiv. 6, 10; xxvi. 9, 11, 16, 25; 2 Sam. i. 16; ii. 4, 7; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lament iv. 20; Habak. iii. 13; Psalm ii. 2, 6; Psalm xx. 6; Psalm xxviii. 8; Psalm xlv. 7; Psalm lxxxiv. 9; Psalm lxxxix. 20, 38, 51; Psalm cxxxii. 17. The reason why unction with the holy oil was commanded, is, because oil signified the good of love, and represented the Lord, who, as to his Humanity, is the very and only anointed of Jehovah, anointed not with oil, but with the divine good itself of divine love; wherefore he is also named Messiah in the Old Testament and Christ in the New, John i. 41; iv. 25; and Messiah and Christ signify the anointed. It was from this circumstance that priests, kings, and all things relating to the church were anointed, and when they were anointed they were called holy, not that in themselves they were holy, but because they thus represented the Lord as to his Divine Humanity: for this reason it was sacrilege to hurt a king, because he was the anointed of Jehovah, 1 Sam. xxiv. 7, 11; xxvi. 9; 2 Sam. i. 16; xix. 21. Moreover it was a received custom for people to anoint themselves and others, to testify joyfulness of mind and benevolence, but with common oil or some other precious kind of oil, and not with holy oil, Matt. vi. 17; Mark vi. 13; Luke vii. 46; Isaiah lxi. 3; Amos vi. 6; Mic. vi. 15; Psalm xcii. 10; Psalm civ. 15; Dan. ix. 24; Deut. xxviii. 40. That it was not lawful to anoint themselves or others with the holy oil, see Exod. xxx. 31, 32.

780. *And cattle and sheep*, signifies that they have no longer any worship resulting from external or natural goods and truths of the church, because they have nothing inwardly in worship that corresponds to the above-mentioned things. The case is the same with these as with the things explained above, n. 777, 778, with this difference, that what are there mentioned are spiritual goods and truths and celestial goods and truths, but what are here mentioned are natural goods and truths, concerning the distinction between which, see above, n. 778. By beasts and sheep are signified the sacrifices which consisted of oxen, bullocks, he-goats, sheep, kids, rams, she-goats, and lambs: oxen and bullocks are meant by beasts, and kids, rams, she-goats, and lambs by sheep; and sacrifices were the externals of worship, which are also called the natural things of worship.

781. *And of horses and of chariots, and of bodies and souls of men*, signifies all these things according to the understanding of the Word and doctrine deduced from it, and according to the goods and truths of its literal sense, which they are not in possession of, they having falsified and adulterated the Word, by applying the things which are therein to the securing do-

minion over heaven and the world in opposition to its genuine sense. These things are mentioned in the genitive case, because they relate to those that precede. That by horses is signified the understanding of the Word, see n. 298. By a chariot is signified doctrine derived from the Word, n. 437. The reason why bodies and souls of men signify the goods and truths of the literal sense of the Word, is, because they signify the same thing as the body and blood in the holy supper, where by the body is signified the divine good of the Lord, and by the blood the divine truth of the Lord, and from their having this signification, they also signify the divine good and the divine truth of the Word, for the Lord is the Word. But here the soul is mentioned instead of blood; the reason is, because by the soul truth is signified in like manner, see above, n. 681, and because the blood in the Word is called the soul, Gen. ix. 4, 5; Levit. xvii. 12—14; Deut. xii. 23: the same is signified by soul of man, Ezek. xviii. 27, also by the seed of man, Dan. ii. 43. The like is signified by horses and chariots in Isaiah: "And they shall bring all your brethren—upon *horses*, and in *chariots* and in *litters*, and upon *mules*, and upon swift beasts, to my holy mountain Jerusalem," lxvi. 20. This is said of the Lord's New Church, which is Jerusalem, in regard to those therein who are in the understanding of the Word, and in doctrine thence derived, which are meant by horses, chariots, and litters. Now since they who are of the Roman Catholic religion falsify and adulterate the Word by applying it to the purpose of acquiring dominion over heaven and the world, their not being in possession of any goods and truths from the Word, nor consequently in regard to their doctrines, is signified: on this subject Jeremiah thus speaks: "The king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies," li. 34, 35. "A sword is upon *their horses*, and upon *their chariots*, and treasures, and they shall be robbed. A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad upon their idols," l. 37, 38.

782. *And the fruits that thy soul lusted after are departed from thee, and all things dainty and splendid are departed from thee, and thou shalt find them no more at all*, signifies that all the beatitudes and felicities of heaven, even those of an external nature such as they covet, will entirely flee from them, and no longer appear, because they have no celestial and spiritual affections of good and truth among them. By fruits that thy soul lusteth after, nothing else is signified but the beatitudes and felicities of heaven, these being the fruits of all things relating to doctrine and worship, which have been treated of, and likewise the desires or wishes of men when they die, and also

when but recently arrived in the spiritual world. By things dainty and splendid are signified the celestial and spiritual affections of good and truth: by dainty or fat things the affections of good, as will be seen presently, and by goodly or splendid things the affections of truth, these things being called splendid, from the circumstance of their existing from the light of heaven, and its brightness in human minds, from whence the intelligence of good, and truth, and wisdom are derived. By departing and not being found any more at all, is signified that they will flee from them, and no more appear, because they are not in any celestial and spiritual good and truth. The reason why it is said that this will be the case even with those beatitudes and felicities which are external, such as they covet, is because no other beatitudes, felicities, and affections are coveted by them, than such as are corporeal and worldly, and therefore they cannot know either the nature or the quality of those which are called celestial and spiritual. But this shall be illustrated by revealing what their lot is after death. All they of that religion, who have been in the love of dominion from self-love and thence in the love of the world, on their entrance into the spiritual world, which takes place immediately after death, pant after nothing but dominion and the pleasures of the mind that spring from it, and the pleasures of the body that are procurable by wealth; for the ruling love, with its affections or lusts and desires, continues with every one after death; but inasmuch as the love of dominion, from self-love, over the holy things of the church and heaven, all which are the divine things of the Lord, is diabolical, therefore after a certain time they are separated from their companions, and cast into their respective hells; still, however, in consequence of their having been in the exercise of external divine worship, and this by virtue of their religion, they are first instructed upon the nature and quality of heaven, and upon the nature and quality of the felicity of eternal life; showing that they are mere beatitudes flowing from the Lord into every one in heaven, according to the quality of the heavenly affection of good and truth which is in them; but inasmuch as they did not approach the Lord, and thence were not conjoined with him, and likewise were not in any such affection of good and truth, they had an aversion for such things, and turned themselves away, to covet the pleasures of the love of self and of the world, which are merely natural and corporeal; but since it is a property inherent in these pleasures to do evil, especially to those who worship the Lord, thus to the angels of heaven, therefore they are deprived of these pleasures also, and are then cast down to their like who are in contempt and misery in infernal workhouses. But these things befall them in proportion to the degree of their love of dominion over the divine things of the Lord, according to which degree is their

rejection of the Lord. From these considerations, then, it may appear, that by the fruits that thy soul lusted after are departed from thee, and all things dainty and splendid are departed from thee, and thou shalt find them no more at all, is signified, that all the beatitudes and felicities of heaven, even those which are of an external nature, such as they covet, will entirely flee from them and no longer appear, by reason of their not having any affections of good and truth among them. That fat or dainty things signify celestial goods, and the affections thereof, and the delights of those affections, may appear from the following passages: "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in *fatness*," Isaiah lv. 2. "And I will satiate the soul of the priests with *fatness*, and my people shall be satisfied with my *goodness*," Jerem. xxxi. 14. "My soul shall be satisfied as with *marrow* and *fatness*; and my mouth shall praise thee with joyful lips," Psalm lxxiii. 6. "They shall be abundantly satisfied with the *fatness* of thy house, and thou shalt make them to drink of the river of thy pleasures," Psalm xxxvi. 9. "And in this mountain shall Jehovah of hosts make unto all people a *feast of fat things*, of *fat things full of marrow*," Isaiah xxv. 6. "They shall bring forth fruit in old age; they shall be *fat and flourishing*; to show that Jehovah is upright," Psalm xcii. 14, 15. That "at the *feast* which Jehovah will make, ye shall *eat fat till ye be full*, and *drink blood till ye be drunken*," Ezek. xxxix. 19. "Jehovah will make thy burnt-offering *fat*," Psalm xx. 3. Because fat signifies celestial good, it was commanded, "That all the *fat* of sacrifices should be burnt upon the altar," Exod. xxix. 13, 22; Lev. i. 8; iii. 3—16; iv. 8—35; vii. 3, 4, 30, 31; xvii. 6; Numb. xviii. 17, 18. In an opposite sense, by the fat are signified those who nauseate what is good, and from the circumstance of its being in excess they despise and reject it, Deut. xxxii. 15; Jerem. v. 28; l. 11; Psalm xvii. 10; Psalm lxxiii. 7; Psalm lxxviii. 3; Psalm cxix. 70; and in other places.

783. *The merchants of these things, who were made rich by her, shall stand afar off for fear of her torment, weeping and wailing*, signifies the state before damnation, and then fear and lamentation of those who have acquired gain by various dispensations and promises of heavenly joys. By the merchants of these things, namely, the fruits of the desire of the soul, and of things fat, or dainty, and splendid, in the preceding verse, are signified those who, by various dispensations and promises of heavenly joys, have enriched themselves, that is, acquired lucre. By these merchants are meant all, as well the superior as inferior of the ecclesiastical order among them, who have become rich by such things: that they of the superior order are referred to, appears from verse 23 of this chapter, where it is said: "For thy *merchants* were the great men of the earth;" that they of

the inferior order are likewise referred to, appears from verse 10, see above, n. 771; by standing afar off for fear of torment, weeping and mourning, is signified during the state as yet remote from damnation, but, nevertheless, in fear of punishment, and in lamentation, as above, n. 769, where the same words occur.

784. As to the dispensations by which they acquire wealth, they are various. There are dispensations relating to the contracting marriages within the degrees prohibited by the laws; to divorces; to evils, even to such as are enormous; and exemption, at the same time, from temporal punishment. There are also dispensations by indulgences, and in regard to ministries independently of any secular power or authority; in which are also included confirmations of dukedoms and principalities; likewise by promises made to those who enrich monasteries of the joys of heaven, and who increase their treasures, by calling their gifts good works, holy in themselves, and also meritorious; to which they are attracted by the belief impressed upon them concerning the power and aid of their saints, and concerning the miracles performed by them. In particular they are watchful to impose upon the rich when sick, and also on such occasions induce fear in regard to hell, and thus obtain their property, promising to offer up masses for their souls in proportion to the value of the legacy, and thereby successive exemption from the place of torment, which they call purgatory, and thus admission into heaven. With respect to purgatory, I can aver, that it is a pure Babylonish fiction, invented for the sake of gain, and that no such place does or can exist. Every man, after death, first comes into the world of spirits, which is in the middle between heaven and hell, and is prepared there either for heaven or hell, every one according to his life in the world; and in that world no one is tormented, but the wicked then first come into torment, when, after preparation, they go to hell. There are innumerable societies in that world, and enjoyments in them similar to those upon earth, by reason that they who are there are conjoined with men upon earth, who are likewise in the midst between heaven and hell. The externals of such are successively put off, whereby their internals are laid open, till at length the ruling love, which is the life's love, and the inmost, and which governs the externals, discovers itself: when this is revealed, then the true quality of the man appears, and according to the quality of that love, he is sent forth from the world of spirits to his own place, if good, into heaven, and if bad, into hell. That this is the case, it has been given me to know of a certainty, because it has been granted me by the Lord to be with those who are in that world, and to see every thing, and thus to relate all from actual experience, and this now for the space of twenty years. Wherefore I can assert that purgatory is a fiction, which may be called diabolical from its

having been invented for the sake of gain, and for the sake of obtaining power over souls, even after death.

785. *And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. For in one hour are so great riches come to nought,* signifies grievous lamentation that their magnificence and lucrative revenues are so suddenly and totally destroyed. By *Alas, alas*, is signified grievous lamentation, as above, n. 769; by that great city is signified the Roman Catholic religion, because it is said to be clothed with fine linen and purple, and decked with gold, which cannot be said of a city, but of a religion; by being clothed in fine linen, purple and scarlet, and decked with gold, precious stones, and pearls, is signified the same as above, n. 725—727, where the same words occur, and which, in general, denote magnificence in its external form; for in one hour are so great riches come to nought, signifies that their lucrative traffic is so suddenly and totally destroyed; by one hour is signified suddenly and totally, as above, n. 769, because by time and every thing belonging to time, are signified states, n. 476. From these considerations it appears that these words have the above-mentioned signification. The like is said of the devastation of Babylon in Jeremiah: “The land of Babylon was filled with sin against the Holy One of Israel. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing. The sea is come up upon Babylon, she is covered with the multitude of the waves thereof. Her cities are a desolation, a land wherein no man dwelleth,” li. 5, 26, 29, 37, 41—43.

786. *And every shipmaster, and all the company in ships, and sailors, and as many as ply the sea,* signifies those who are called the laity, as well in higher as in lower situations of dignity, even to the common people, who are attached to that religion, and love and embrace it, or acknowledge it in their hearts and venerate it. From verses 9—16 the clergy are treated of, who, by virtue of that religion, were invested with dominion, and exercised the Lord’s divine power, and thereby gained the world; at present they are treated of who are not in the ministerial order, but still love and embrace that religion, or acknowledge and venerate it in their hearts, and who are called the laity. By every shipmaster are meant the supreme among them, who are emperors, kings, dukes, and princes; by all the company in ships, are meant those who are engaged in various offices of greater or lesser degree; by sailors are meant the lowest class, who are called the common people; by as many as ply the sea, are meant all in general who are attached to that religion, and love and embrace it, or acknowledge and venerate

it in their hearts. That the latter and the former are here meant, is plain from the series of things in the spiritual sense; and from the signification of ships, and of all the company in ships, and of mariners, and also from the signification of as many as ply the sea; by the shipmasters, and by all the company in ships, and by mariners, no others can be meant than such as bring together the things above called merchandise, which are what they collect in their treasuries, as also their possessions, and exchange for them benedictions and beatifications in return, as merits, and other things of a similar nature, which they desire for the benefit of their souls; and since these are meant, it is evident that by every shipmaster are understood the highest among them; by all the company in ships, all that are in offices subordinate to them, and by sailors those of the lowest order; that by ships are signified spiritual merchandise, which are the knowledges of good and truth, see above, n. 406; in this case, natural merchandise, for which they give in exchange, as they imagine, that which is spiritual. The reason why by as many as ply the sea are meant all, without exception, who love and embrace that religion, and acknowledge and venerate it in their hearts, is, because by the sea that religion is signified, for by the sea is signified the external of the church, as may be seen above, n. 238, 290, 403, 404, 420, 470, 566, 659, 661, and this religion is merely external. Similar is the signification of this passage in Isaiah: "Thus saith Jehovah, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles and the Chaldeans whose cry is in the ships. Thus saith Jehovah, which maketh a way in the sea, and a path in the mighty waters," xliii. 14, 16; a cry in the ships is mentioned, as also here, that they stood afar off and cried out of their ships; and in Ezekiel: "The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, and shall cry bitterly," xxvii. 28—30; speaking of the devastation of Tyre, by which is signified the church as to the knowledges of truth and good. But it is to be observed, that no others are here meant than such as love and embrace that religion, or acknowledge it in their hearts and venerate it. But they who are of the same religion, and indeed acknowledge it from the circumstance of their being born and brought up in it, but who know nothing of the subtle schemes and devices which such persons use, in order that they may arrogate to themselves divine worship, and possess the goods of every one in the world, and who, nevertheless, do good from sincerity of heart, and have also turned their eyes to the Lord, come after death among the blessed, for on being instructed in another life, they receive truths, and reject the adoration of the pope, and the invocation

of saints, and acknowledge the Lord to be the God of heaven and earth ; and are thus elevated to heaven and become angels. Wherefore there are also many celestial societies from among them in the spiritual world, over which some of the more honourable preside, who had led the same kind of life. It has been granted me to see, that some likewise, who had been emperors, kings, dukes, and princes, who had indeed acknowledged the pope to be the head of the church, but not the Lord's vicar, and had also acknowledged some of the papal bulls, but yet held the Word to be sacred, and acted justly in their administration, presided over those societies ; more may be seen on this subject in the *Continuation of the Last Judgment and the Spiritual World*, n. 58—60, related from experience.

787. *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city*, signifies, in a remote state, their mourning over the condemnation of that religion, which they thought super-eminent above every religion in the world. By standing afar off is signified while yet in a state remote from condemnation, but still in fear of punishment, n. 769, 783. And cried, signifies their lamentation ; by the smoke of her burning is signified condemnation in consequence of the adulteration and profanation of the Word, n. 766, 767 ; by saying, What city is like unto this city, is signified that they thought their religion pre-eminent above every religion in the world ; by that great city is signified that religion, as has been frequently shown above. That they think that religion pre-eminent above every other religion, and that their church is the mother, queen, and mistress of all others, is well known ; that this belief is continually infused by their priests and monks, and that the latter do this from the ardent love of ruling and enriching themselves, is also known to those who attend to it ; still, however, on account of the power of their dominion, they are unable to recede from all its externals ; but yet they are able to recede from its internals, seeing that full liberty has been and is left to the will and understanding of man, and consequently to his affections and thoughts.

788. *And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city*, signifies their interior and exterior grief and mourning, which is lamentation, that so eminent a religion should be so totally destroyed and condemned. By putting dust on their heads, is signified interior grief and mourning on account of destruction and condemnation, as will be seen presently. And cried, weeping and wailing, signifies exterior grief and mourning ; by weeping is signified mourning of the soul, and by wailing mourning of the heart. By Alas, alas, that great city, is signified grievous lamentation over its destruction and condemnation ; that alas signifies lamentation over calamity, unhappiness, and condemna-

it in their hearts. That the latter and the former are here meant, is plain from the series of things in the spiritual sense; and from the signification of ships, and of all the company in ships, and of mariners, and also from the signification of as many as ply the sea; by the shipmasters, and by all the company in ships, and by mariners, no others can be meant than such as bring together the things above called merchandise, which are what they collect in their treasuries, as also their possessions, and exchange for them benedictions and beatifications in return, as merits, and other things of a similar nature, which they desire for the benefit of their souls; and since these are meant, it is evident that by every shipmaster are understood the highest among them; by all the company in ships, all that are in offices subordinate to them, and by sailors those of the lowest order; that by ships are signified spiritual merchandise, which are the knowledges of good and truth, see above, n. 406; in this case, natural merchandise, for which they give in exchange, as they imagine, that which is spiritual. The reason why by as many as ply the sea are meant all, without exception, who love and embrace that religion, and acknowledge and venerate it in their hearts, is, because by the sea that religion is signified, for by the sea is signified the external of the church, as may be seen above, n. 238, 290, 403, 404, 420, 470, 566, 659, 661, and this religion is merely external. Similar is the signification of this passage in Isaiah: "Thus saith Jehovah, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles and the Chaldeans whose cry is in the ships. Thus saith Jehovah, which maketh a way in the sea, and a path in the mighty waters," xliii. 14, 16; a cry in the ships is mentioned, as also here, that they stood afar off and cried out of their ships; and in Ezekiel: "The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, and shall cry bitterly," xxvii. 28—30; speaking of the devastation of Tyre, by which is signified the church as to the knowledges of truth and good. But it is to be observed, that no others are here meant than such as love and embrace that religion, or acknowledge it in their hearts and venerate it. But they who are of the same religion, and indeed acknowledge it from the circumstance of their being born and brought up in it, but who know nothing of the subtle schemes and devices which such persons use, in order that they may arrogate to themselves divine worship, and possess the goods of every one in the world, and who, nevertheless, do good from sincerity of heart, and have also turned their eyes to the Lord, come after death among the blessed, for on being instructed in another life, they receive truths, and reject the adoration of the pope, and the invocation

of saints, and acknowledge the Lord to be the God of heaven and earth ; and are thus elevated to heaven and become angels. Wherefore there are also many celestial societies from among them in the spiritual world, over which some of the more honourable preside, who had led the same kind of life. It has been granted me to see, that some likewise, who had been emperors, kings, dukes, and princes, who had indeed acknowledged the pope to be the head of the church, but not the Lord's vicar, and had also acknowledged some of the papal bulls, but yet held the Word to be sacred, and acted justly in their administration, presided over those societies ; more may be seen on this subject in the *Continuation of the Last Judgment and the Spiritual World*, n. 58—60, related from experience.

787. *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city*, signifies, in a remote state, their mourning over the condemnation of that religion, which they thought super-eminent above every religion in the world. By standing afar off is signified while yet in a state remote from condemnation, but still in fear of punishment, n. 769, 783. And cried, signifies their lamentation ; by the smoke of her burning is signified condemnation in consequence of the adulteration and profanation of the Word, n. 766, 767 ; by saying, What city is like unto this city, is signified that they thought their religion pre-eminent above every religion in the world ; by that great city is signified that religion, as has been frequently shown above. That they think that religion pre-eminent above every other religion, and that their church is the mother, queen, and mistress of all others, is well known ; that this belief is continually infused by their priests and monks, and that the latter do this from the ardent love of ruling and enriching themselves, is also known to those who attend to it ; still, however, on account of the power of their dominion, they are unable to recede from all its externals ; but yet they are able to recede from its internals, seeing that full liberty has been and is left to the will and understanding of man, and consequently to his affections and thoughts.

788. *And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city*, signifies their interior and exterior grief and mourning, which is lamentation, that so eminent a religion should be so totally destroyed and condemned. By putting dust on their heads, is signified interior grief and mourning on account of destruction and condemnation, as will be seen presently. And cried, weeping and wailing, signifies exterior grief and mourning ; by weeping is signified mourning of the soul, and by wailing mourning of the heart. By Alas, alas, that great city, is signified grievous lamentation over its destruction and condemnation ; that alas signifies lamentation over calamity, unhappiness, and condemna-

tion, and consequently, Alas, alas, grievous lamentation, may be seen, n. 416, 769, 785; and that a city signifies that religion, n. 785, and elsewhere. That by putting dust on the head is signified interior grief and mourning on account of condemnation and destruction, is evident from the following passages: "And shall cry bitterly, and shall cast up *dust upon their heads*, they shall wallow themselves in the ashes," Ezek. xxvii. 30. "The elders of the daughter of Zion sit upon the ground, they have cast up *dust upon their heads*," Lament. ii. 10. "Job's friends rent every one his mantle, and sprinkled *dust upon their heads*," Job ii. 12. "Come down, and sit in the *dust*, O virgin daughter of Babylon, sit on the ground, there is no throne," Isaiah xlvii. 1; not to mention other passages. The reason why they put dust upon their heads, when they grieved inwardly, was because dust signified what is condemned, as appears from Gen. iii. 14; Matt. x. 14; Mark vi. 11; Luke x. 10—12; and dust upon the head represented an acknowledgment that of themselves they were damned, and consequent penitence, as in Matt. xi. 21; Luke x. 13: the reason why dust signifies what is damned, is because the earth over the hells consists of mere dust, without grass or herbs.

789. *Wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate*, signifies by reason that through the holy things of that religion all who were willing to buy had propitiation, and in consideration for temporal and worldly riches, received spiritual and eternal riches, and that now no one can avail himself of this. By being made rich from her costliness, is signified to be pardoned of God by means of the ceremonies of that religion, or to believe that for temporal and temporary merchandise or riches, they will receive spiritual and eternal merchandise or riches, that is to say, that for gold, silver, precious stones, pearls, purple, and the other things enumerated in verses 12 and 13, they will receive blessings and felicities after death; these things are understood by the costliness with which they say they are made rich from that city; that such is their language is well known. By their being made desolate in one hour, is signified that by reason of the destruction of that religion, no one can hereafter purchase its holy things; from what has been said it may appear that the above is the signification of these words. That the holy things of the church are signified by things precious or costly, is evident from the following passages: "And of Joseph he said, Blessed of Jehovah be his land, for the *precious things* of heaven, and for the *precious fruits* brought forth by the sun, and for the *precious things* put forth by the moon, and for the *precious things* of the lasting hills, and for the *precious things* of the earth," Deut. xxxiii. 13—15. "Is Ephraim my *precious* son? Is he a pleasant child?" Jerem. xxxi. 20; by Ephraim is meant intellectual knowledge or understanding of the Word.

"The *precious* sons of Zion were esteemed comparable to fine gold," Lament. iv. 2; the sons of Zion are the truths of the church; not to mention other places, as Isaiah xiii. 12; xliii. 4; Psalm xxxvi. 8; Psalm xlv. 9; Psalm lxviii. 13; Psalm xcvi. 6. This then is the reason why it is said, that from that city were made rich all that had ships in the sea by reason of her costliness.

790. *Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath avenged your judgment upon her*, signifies that the angels of heaven and men of the church, who are in goods and truths derived from the Word, now rejoice in their hearts, because they who are in the evils and falses of that religion are removed and rejected. Rejoice over her, O heaven, signifies that the angels of heaven now rejoice in their hearts, for exultation is joy of heart; and ye holy apostles and prophets, signifies, and together with them the men of the church who are in goods and truths derived from the Word; by apostles are signified they who are in the goods and thence in the truths of the church derived from the Word, and abstractedly the goods and thence the truths of the church from the Word, n. 79; and by prophets are signified truths derived from good from the Word, n. 8, 133; who are called holy, because apostles and prophets, as before observed, signify abstractedly the goods and truths of the Word, which in themselves are holy, being from the Lord, n. 586, 666; for God hath avenged your judgment upon her, signifies because they are removed and rejected, who are in the evils and falses of that religion; that no others are removed and rejected, may be seen above, n. 786. The joy of the angels of heaven on account of the removal and rejection of those who are in the evils and falses of that religion, is treated of in the next chapter from the 1st to the 9th verse, here it is only said that they rejoiced; howbeit, the joy of the angels does not proceed from their condemnation, but from the new heaven and new church, and the salvation of the faithful, which could not be established prior to this removal, which removal is and was effected by the last judgment, on which subject see the explanation of verses 7—9 of the next chapter. From these considerations it may appear, that by "*rejoice over her, O heaven, and ye holy apostles and prophets, for God hath avenged your judgment upon her*," is signified that the angels of heaven, and men of the church who are in goods and truths derived from the Word, now rejoice in their hearts, because they are removed and rejected who are in the evils and falses of that religion. Who cannot see that it is not the apostles and prophets we read of in the Word, who are here meant, since these are few in number and no better than others? but by them are meant all in the Lord's church who are principled in goods and truths from the Word, and the same are meant likewise by the

twelve tribes of Israel, as explained above, n. 349; by the apostle Peter is meant the truth or the faith of the church, by the apostle James the charity of the church, and by the apostle John the works of charity of the men of the church.

791. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all,* signifies that by the Lord's strong influx out of heaven, that religion, together with all its adulterated truths of the Word, will be cast headlong into hell, and never appear in the sight of angels any more. A mighty angel took up, signifies strong influx from the Lord out of heaven, for by an angel is signified the Lord, and his operation, which is effected through heaven, n. 258, 415, 465, 649; by his being here called a mighty angel and his taking up a great millstone, powerful operation is signified, which is strong influx; by a stone like a great millstone, are signified the truths of the Word adulterated and profaned; for by a stone is signified truth, and by a mill is signified inquiry, search into, and confirmation of truth out of the Word, see n. 794; but in the present instance, the adulteration and profanation of the truth of the Word, because it is said of Babylon; by casting it into the sea, is signified to cast into hell; by thus with violence shall that great city Babylon be cast down, is signified that thus that religion shall be cast headlong into hell. To be found no more at all, signifies that it will never appear in the sight of angels any more. The reason why this is signified, is, because all of that religion, who are in its evils and falses, do indeed come after death into the world of spirits, for that world is like a forum or place of resort, where all are at first assembled, and is as a stomach, in which the food is at first collected; the stomach, moreover, corresponds to that world; but at this day, because it is after the last judgment, which was executed in the year 1757, they are not allowed, as before, to stay in that world, and to form to themselves imaginary heavens, but immediately on their arriving there, they are remanded to societies therein, which are in conjunction with the hells, into which they are also cast from time to time; and thus it is provided by the Lord, that they shall never appear before the angels any more. This then is what is signified by that city, or by that religion, not being found any more at all. Inasmuch as by a millstone is signified the truth of the Word adulterated, and by the sea, hell, therefore the Lord says: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," Matt. xviii. 6. It is called a *millstone* in Mark ix. 42; Luke xvii. 2. The like thing is said of Babylon in Jeremiah: "When thou hast made an end of reading this book, thou shalt bind a

stone upon it, and *cast it* into the midst of the Euphrates : And thou shalt say, Thus shall Babylon sink, and shall not rise again,' li. 63, 64 ; by the midst of the Euphrates, the same is meant as by the sea, because the river Euphrates bounded Assyria, where Babylon was, and separated it from the land of Canaan.

792. *And the voice of harpers, and of musicians, and of pipers, and of trumpeters shall be heard no more at all in thee,* signifies that among them there will not be any affection of spiritual truth and good, nor any affection of celestial truth and good. By the voice is meant sound, and all sound corresponds to affection which is of love, because it originates therefrom ; hence it is, that the sounds of the harp, of music, and of the pipe, by correspondence signify affections ; but affections are of two kinds, spiritual and celestial ; spiritual affections are affections of wisdom, and celestial affections are affections of love ; they differ from each other as the heavens, which are divided into two kingdoms, the celestial and spiritual, as has been several times shown above. There are therefore some instruments of music, whose sounds have relation to spiritual affections, and there are others which have relation to celestial affections ; the voice or sound of harpers and musicians relates to spiritual affections, and the voice or sound of pipers and trumpeters to celestial affections ; for the instruments whose sounds are discrete, as is the case with stringed instruments, belong to the class of spiritual affections ; and such as have their sounds continuous, as is the case with wind-instruments, belong to the class of celestial affections ; hence it is, that the voice or sound of harpers and musicians signifies the affection of spiritual truth and good, and the voice or sound of pipers and trumpeters signifies the affection of celestial truth and good. That the sound of the harp from correspondence signifies confession originating in the affection of spiritual truth, see n. 376, 661. That they who are in the evils and falses of the Roman Catholic religion, have no affections of spiritual truth and good, nor any affections of celestial truth and good, is here understood, because it is said, that the voice of harpers, and musicians, and pipers, and trumpeters shall not be heard in thee any more ; the reason why they have not such affections, is, because they cannot exist among them, for they have not any truth from the Word, and inasmuch as they have no truth, neither have they any good ; this is given only to those who desire truths ; but none desire truths from spiritual affection except those who approach the Lord ; those, according to this their desire, are instructed after death by angels, and receive them. The external affections, by which they are influenced while hearing mass, or engaged in other devotions, being void of truths from the Lord, through the Word, are merely natural, sensual, and corporeal ; and since they are such, and without internal affections from the Lord, it

is not to be wondered at, that in that state of darkness and blindness they should be carried away to the worship of living and dead men, and to offer sacrifices to demons, which are called Plutos, to make expiation for their souls.

793. *And no craftsman, of whatsoever craft he be, shall be found any more in thee*, signifies that they who are in that religion from doctrine, and from a life according thereto, have not any understanding of spiritual truth, and therefore, neither any thought of spiritual truth, so far as depends upon themselves. By craftsman, in the spiritual sense of the Word, is signified a man who is intelligent, and who thinks from understanding, in a good sense one who from understanding thinks truths which are celestial, and in a bad sense one who from understanding thinks falses which are infernal; and inasmuch as both the former and the latter consist of many genera, and each genus of many species, and every species again of many genera and species, which are called particulars and singulars, therefore it is said, no craftsman of whatsoever craft he be. Moreover, by craftsmen, in consequence of their devices and arts, from correspondence, are signified such things as have relation to wisdom, intelligence, and science. It is said from correspondence, because every work of man, and in like manner every operation, provided it be of any use, corresponds to such things as are of angelic intelligence; but the works of artificers in gold, silver, and jewels, correspond to things or subjects of angelic intelligence of one kind; those of artificers in brass, iron, wood, and stone, to another kind; and those of other artificers who work in useful and desirable manufactures, as in cloth, linen, garments, and apparel of various sorts, to other kinds; all these correspond, as has been observed, because they are works. From these considerations it may appear, that by no craftsman, of whatsoever craft he be, shall be found in Babylon, is not meant that there shall be no artificers there, but that there will be no understanding whatever of spiritual truth, and consequently no thought of spiritual truth; but this is the case only with those who are confirmed in that religion from its doctrine, and from a life in accordance with it, and also in proportion as this results from themselves. That a craftsman or artificer signifies those who are in the understanding of truth, and thence in the thought of truth, may appear from the following passages: "Bezaleel and Aholiab the artificers shall make the tabernacle, because they are filled with wisdom, understanding, and knowledge," Exod. xxxi. 3; xxxvi. 1, 2. "And every *wise-hearted* man, among them that wrought the work of the tabernacle, with *cunning work*," Exod. xxxvi. 8. "Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet, and cherubims of *cunning work* shalt thou make them," Exod. xxi. 1. "In like manner shalt thou make the vail,

and fine twined linen, of *cunning work*," verse 31; xxxv. 35. "In like manner the ephod with *work of the artificer*; as also the breast-plate," Exod. xxviii. 6; xxxix. 8. Artificer is there expressed by a word which also signifies a designer or inventor. "Thou shalt engrave two stones, which shall be put upon the shoulders of the ephod, with *work of the artificer* in jewels," Exod. xxviii. 12. In an opposite sense, by the work of the artificer is signified that work which is done from self-derived intelligence, from which nothing can be produced but what is false; this is meant by the work of the artificer in the following places: "And have made them molten images of their silver, and idols, according to their *own understanding*; all of it the *work of craftsmen*," Hos. xiii. 2. "The *workmen* melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains; he seeketh unto him a *cunning workman*," Isaiah xl. 19, 20. "For one cutteth a tree out of the forest, the *work* of the *hands of the workman*; silver spread into plates is brought from Tarshish, and gold from Uphaz, the *work of the workman*; blue and purple is their clothing, they are all the *work of cunning men*," Jeremi. x. 3, 9. As also in Deuteronomy xxvii. 15. That idols signify falsities of religion and of worship originating in self-derived intelligence, see above, n. 459, 460.

794. *And the sound of a millstone shall be heard no more at all in thee*, signifies that they who are in that religion from doctrine, and from a life according thereto, make no inquiry after, nor examination, nor confirmation of spiritual truth, because falsity received and confirmed, and thus implanted, prevents this. By the sound of the mill, nothing else is signified but the inquisition, examination, and confirmation of spiritual truth, especially from the Word; the reason why this is signified by the sound of the mill, or by grinding in a mill, is, because wheat and barley, which are ground, signify celestial and spiritual good, and therefore meal and flour signify truth derived from that good; for all truth is derived from good, and such truth as is not derived from spiritual good, is not spiritual. It is said the sound of the mill, because things spiritual throughout the Word are denoted by things instrumental, which are the ultimates of nature; as for example, spiritual truths and goods are denoted by cups, vials, bottles, platters, and many other vessels, as may be seen above, n. 672. That by wheat is signified the good of the church derived from the Word, n. 315; and that by flour of wheat is signified the truth derived from that good, n. 778. That a mill signifies inquisition, examination, and confirmation of spiritual truth, see the following passages: Jesus said at the consummation of the age, "Then shall two be in the field, the one shall be taken and the other left. Two women shall be *grinding at the mill*, the one shall be taken

and the other left," Matt. xxiv. 40, 41; by the consummation of the age is meant the end of the church, at which time the last judgment takes place; by a field is signified the church, because there is the harvest; by they who grind at the mill are signified those in the church who inquire after truths; by they who are taken are signified those who find and receive truths; and by they who are left are signified those who neither inquire after nor receive them, because they are in falses. "I will take from them the *voice* of mirth and the *voice* of gladness, the *voice* of the bridegroom and the *voice* of the bride, the *sound* of the *millstones*, and the light of the candle," Jerem. xxv. 10; here by the sound of the millstones the same is signified as in this passage in the Apocalypse. Also: "No man shall take the nether or upper *millstone* to pledge, for he taketh a man's life to pledge," Deut. xxiv. 6; a mill is here called the soul or life, because by the soul is signified the truth of wisdom and of faith, n. 681. In an opposite sense, by a mill is signified the search after and confirmation of what is false, as appears from these places: "They took the young men to grind at the mill, and the children fell under the wood," Lament. v. 13. "Sit in the dust, O daughter of Babylon, take the *millstone* and *grind meal*, uncover thy locks, uncover the thigh, pass over the rivers, thy nakedness shall be uncovered, thy shame shall be seen," Isaiah xlvii. 1—3; to take the mill and grind meal, signifies to inquire and search after, for the confirmation of things false.

795. But to illustrate this by example, who cannot see that they who are in Babylon, have inquired after and sought for the means of confirming this enormous falsity, that the bread and wine in the eucharist should be divided, that the bread should be given to the laity and the wine to the clergy? This may be seen upon merely reading the confirmation thereof as decreed in the Council of Trent, and established by a bull, which runs thus: "That immediately after consecration the true body and true blood of Jesus Christ, together with his soul and divinity, are truly, really, and substantially contained in the bread and wine, his body under the appearance of bread, and his blood under the appearance of wine, *by the power of the words*; but the body itself under the appearance of wine, and the blood under the appearance of bread, and the soul under both by the power of the natural connexion and concomitancy, whereby the parts of the Lord Christ are united to each other, and his divinity by reason of that admirable hypostatic union with the body and soul; and that just as much is contained under each kind as under both; and that the whole and entire Christ exists under the appearance of bread, and under every part of that appearance, and the whole also under the appearance of wine, and the parts thereof. Also that water is to be

mixed with the wine." These are their very words, and that these words are contrary to the power of the Lord's words they themselves confess. What person of sound judgment does not here see truths themselves inverted, and changed into falsities by reasonings which the upright in heart cannot but abominate? But to what end is all this? Is it not solely for the sake of masses, which they call propitiatory sacrifices, most holy, pure, and sacred, through which they infuse sanctity into the bodily senses of men, and at the same time obscurity as to all things relating to faith and spiritual life, and this to the end that in the midst of darkness they may reign and enrich themselves? Is it not also to cherish the idea of ministers being full of the Lord, and that the Lord is in them? And, likewise, that lest they should be exhausted with fatigue, they are to have the wine, and to prevent inebriation, that water may be in the wine?

796. *And the light of a candle shall shine no more in thee.* signifies that they who are in that religion from doctrine and from a life according thereto, have no illumination whatever from the Lord, nor thence a perception of spiritual truth. By the light of a candle is signified illumination from the Lord and consequent perception of spiritual truth; for by light is understood the light of heaven, in which the angels are, and men also as to their understanding, which light in its essence is divine wisdom, for it proceeds from the Lord as the sun of the spiritual world, which in its substance is the divine love of the divine wisdom, from which no other light can proceed than that of divine wisdom, or any other heat than that which is of the divine love; that this is the case is demonstrated and set forth in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 83—172. Since that light is from the Lord, and the Lord by it and in it is omnipresent, therefore all illumination, and consequent perception of spiritual truth, is produced thereby, which is in those who spiritually love divine truths, that is, who love truths because they are truths, thus because they are divine. That this is to love the Lord is evident; for the Lord is omnipresent in that light, because the divine love and divine wisdom are not in place, but are where they are received and according to reception. That they who are of the Roman Catholic religion are not in any illumination and consequent perception of spiritual truth, may appear from this circumstance, that they do not love any spiritual light, for the origin of spiritual light, as has been observed, is from the Lord, and no others can accept or receive that light but they who are in conjunction with the Lord, and conjunction with the Lord is effected solely by the acknowledgment and worship of him, and at the same time by a life according to his precepts from th

Word; the acknowledgment and worship of the Lord, and the reading of the Word, constitute the Lord's presence; but these two, together with a life according to his precepts, constitute conjunction with him. In Babylon the reverse is the case; the Lord is acknowledged there, but without dominion, and the Word is acknowledged, but without the reading thereof; instead of the Lord, the pope is there worshipped; and instead of the Word, papal bulls are acknowledged, according to which they regulate their lives, and not according to the precepts of the Word; and those bulls have for their end the dominion of the pope and his ministers over heaven and the world; and the precepts of the Word have for their end the dominion of the Lord over heaven and the world; and these two are diametrically opposite to each other, like heaven and hell. These observations are made, to the end that it may be known that they, who are of the Babylonish religion from doctrine and from a life according thereto, have no light of a candle at all; that is, no illumination and consequent perception of spiritual truth. That the Lord is the light, from which all illumination and perception of spiritual truth proceeds, is evident from the following passages: "*He was the true light*, which lighteth every man that cometh into the world," John i. 4—12, speaking of the Lord. "And this is the condemnation, that *light is come into the world*, but he that doeth truth, cometh to the *light*," John iii. 19, 21. "Jesus said, Yet a little while is the *light with you*; walk while ye *have the light*, lest darkness come upon you: while ye have *light*, believe in the *light*, that ye may be the children of *light*," John xii. 35, 36. Jesus said, "*I am come a light into the world*, that whosoever believeth in me should not abide in darkness," John xii. 46. Jesus said, "*I am the light of the world*," John ix. 5; Luke ii. 30—32. Simeon said, "For mine eyes have seen thy salvation, a *light* to lighten the Gentiles.—The people which sat in darkness saw *great light*, and to them which sat in the region of the shadow of death, *light is sprung up*," Matt. iv. 16; Isaiah ix. 1; Luke ii. 30—32. "I will also give thee for a *light to the Gentiles*, that thou mayest be my salvation unto the end of the earth," Isaiah xlix. 6. The city New Jerusalem "had no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the *Lamb is the light thereof*," Apoc. xxi. 23; xxii. 5. From these considerations it is plain that the Lord is the light from which all illumination and consequent perception of truth is derived; and since the Lord is light, the devil is darkness, and the devil is the love of ruling over all the holy and divine things of the Lord, and thus over him; and in proportion as power is given him, he darkens, extinguishes, consumes, and burns up the holy and divine things of the Lord.

797. *And the voice of the bridegroom and of the bride shall be heard no more at all in thee*, signifies that with those who are in that religion from doctrine, and from a life according thereto, there is no conjunction of good and truth which constitute the church. The voice here signifies joy, because it is the voice of the bridegroom and of the bride; by a bridegroom, in a supreme sense, is meant the Lord as to the divine good, and by bride is meant the church as to the divine truth from the Lord; for the church is a church from the reception of the divine good of the Lord in the divine truths which are from him. That the Lord is called the bridegroom and also the husband, and that the church is called the bride and also the wife, is evident from the Word. That hence is derived the heavenly marriage, which is the conjunction of good and truth, will be seen in the treatise concerning *Marriage*. Now inasmuch as this heavenly marriage is effected by the reception of divine good from the Lord, in divine truths out of the Word by the men of the church, it is plain that there is not any conjunction of good and truth among those who are of the Roman Catholic religion from doctrine and consequent life, because they have no conjunction with the Lord, but with living and dead men: and this conjunction among those who are in the love of dominion from self-love, over the holy divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was affirmed in the preceding article, is that love; and to approach the devil, as a means of coming at God, is detestable. That the Lord is called a bridegroom and the church the bride, appears from the following passages: "He that hath the *bride* is the *bridegroom*; but he is the friend of the *bridegroom*, which standeth and heareth him, rejoiceth greatly because of the *bridegroom's* voice," John iii. 29; John the Baptist is here speaking of the Lord. "Jesus said, As long as the *bridegroom* is with them, the *children of the bride chamber* cannot fast. But the days will come when the *bridegroom* shall be taken away from them, and then shall they fast," Matt. 9, 15; Mark ii. 19, 20; Luke v. 34, 35. "I saw the holy city, the New Jerusalem, prepared as a *bride adorned for her husband*," Apoc. xxi. 2. The angel said, "Come hither, I will show thee the *bride, the Lamb's wife*," Apoc. xxi. 9, 10. "For the marriage of the Lamb is come, and his *wife* hath made herself ready. Blessed are they which are called unto the marriage-supper of the Lamb," Apoc. xix. 7, 9. By the *bridegroom*, whom the ten virgins went out to meet, is also meant the Lord, Matt. xxv. 1, 2, et seq. From what has been said it may appear, what is signified by the voice and joy of the bridegroom and bride in the following passages: "And as the *bridegroom* rejoiceth over the *bride*, so shall thy God rejoice over thee," Isaiah lxii. 5. "My soul shall be joyful in my God; as a *bridegroom* decketh

himself with ornaments, and as a *bride* adorneth herself with her jewels," Isaiah lxi. 10. "Again there shall be heard in this place—the voice of joy and the voice of gladness, the *voice of the bridegroom*, and the *voice of the bride*, that shall say, Praise Jehovah of Hosts," Jerem. xxxiii. 10, 11. "Let the *bridegroom* go forth of his chamber, and the *bride* out of her closet," Joel ii. 16. "Then will I cause to cease from the streets of Jerusalem the voice of mirth, and the voice of gladness, the voice of the *bridegroom*, and the voice of the bride," Jerem. vii. 34; xvi. 9. "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the *bridegroom*, and the voice of the *bride*, the sound of the millstones, and the light of the candle, and this whole land shall be a desolation," *by the king of Babylon*, Jerem. xxv. 10, 11.

From what has been said the series of things in these two verses may now be seen, which is, that they who are in that religion have no affection of spiritual truth and good whatever, n. 792; neither any understanding of spiritual truth, nor therefore any thought of it, n. 793; for thought proceeds from affection and according to it. That neither do they make any inquiry, examination, or confirmation of spiritual truth, n. 794. That neither have they any illumination from the Lord, and consequently no perception of spiritual truth, n. 796. And, finally, that there is not among them any conjunction of good and truth, which constitutes a church, n. 797; thus do these things also follow each other in order.

798. Since it is said that there is no conjunction of good and truth with them, by reason of there not being among them a marriage of the Lord and the church, something shall here be said concerning the power of opening and shutting heaven, which operates as one with the power of forgiving and retaining sins, which they claim to themselves as the successors of Peter and the apostles. The Lord said to Peter, "And upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the *keys of the kingdom of heaven*; and whatsoever thou shalt *bind on earth* shall be *bound in heaven*; and whatsoever thou shalt *loose on earth* shall be *loosed in heaven*," Matt. xvi. 18, 19. The divine truth, which is meant by the rock upon which the Lord would build his church, is that which Peter then confessed, which was "Thou art the Christ, the Son of the living God," verse 16. By the keys of the kingdom of heaven, which consist in this, that whatsoever that rock, which is the Lord, shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven, is meant that the Lord has power over heaven and earth, as he also says, Matt. xxviii. 18, thus the power of saving men, who are in that confession of Peter from faith of heart. The Lord's divine operation to save

men is from first principles through ultimates, and this is what is meant by whatsoever he shall bind or loose on earth, shall be bound or loosed in heaven; the ultimates, through which the Lord operates, are upon earth, and indeed with men; on this account, in order that the Lord himself might be in ultimates as he is in first principles, he came into the world, and put on the humanity. That every divine operation of the Lord is from first principles through ultimates, thus from himself in first principles, and from himself in ultimates, may be seen in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 217—219, 221; and that this is the reason why the Lord is called the First and the Last, the Alpha and the Omega, the Beginning and the End, the Almighty, see above, n. 29—31, 38, 57. Who cannot see, if he pleases, that the salvation of man is a continual operation of the Lord in man from his earliest infancy to the latest period of his life, and that this is a work purely divine, never assignable to any man? This is such a divine work, as to partake at once of omnipresence, omniscience, and omnipotence; and that the reformation and regeneration of man, thus his salvation, is wholly of the divine providence of the Lord, may be seen in the *Wisdom of Angels concerning the Divine Providence*, from beginning to end. The coming of the Lord himself into the world was solely for the sake of man's salvation; on this account, he assumed humanity, removed the hells, and glorified himself, and invested himself with omnipotence even in ultimates, which is meant by his sitting at the right hand of God. What then can be more abominable than to fabricate a religion, which sanctions the idea of that divine power and potency belonging to man, and no longer to the Lord; and that heaven is to be opened and shut merely by a priest saying, I absolve, or, I excommunicate; and that a sin is forgiven or remitted, howsoever enormous it may be, if he does but say, I remit? There are many devils in the world, who, to avoid temporal punishments, seek and obtain absolution for a diabolical deed by arts and gifts; who can be so insane as to think that a power is given of admitting devils into heaven?

It has been said above, at the end of n. 790, that Peter represented the truth of faith of the church, James the good of charity of the church, and John the good works of the men of the church, and that the twelve apostles, collectively, represented the church as to all things pertaining to it. That they represented these things is clearly evident from the Lord's words to them in *Matthew*: "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," xix. 28; *Luke* xxii. 30; by which words nothing else can be signified than that the Lord will judge all men according to the goods and truths of

the church; if these things were not understood by these words, but the apostles themselves, all in the great city Babylon, who call themselves the successors of the apostles, might also claim the privilege of sitting upon thrones, as many in number as themselves, from the pope to the monk, and of judging all the inhabitants of the earth.

799. *For thy merchants were the great men of the earth*, signifies that the superiors in their ecclesiastical hierarchy are such, because by means of the various and even arbitrary rights left them, in the statutes of their order, they traffic and make gain. By great men are meant the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; these are called merchants, because they trade with the holy things of the church, as articles of merchandise, n. 771, 783; in the present instance, who trade with, and turn to lucre, the various and even arbitrary rights left them in the statutes of their order. The reason why this is said, appears from what has gone before, it being a necessary consequence thereof. In what has gone before it is said, that there shall no more be heard in Babylon the voice of harpers, musicians, pipers, and trumpeters, that there shall not be there an artificer of any craft whatsoever, that the sound of the millstone shall not be heard there, that there shall be no light of a candle there, and that neither shall the voice of the bridegroom and the voice of the bride be there, by which is signified, that in Babylon there is no affection of spiritual truth, no understanding, and consequently no thought of it, nor any inquiry or search after it, neither any illumination and perception of it, and of course no conjunction of good and truth, which constitutes the church, see above, n. 792—794, 796, 797; the reason why they have not these things, is, because they of the superior orders also carry on a trade to enrich themselves, and thus set a bad example to their inferiors; this is the reason also why it is said, *For thy merchants were the great men of the earth*. But, perhaps, it may be asked, What are those arbitrary rights which may receive the term of merchandise? They are not their annual incomes and stipends, but dispensations derived from the power of the keys, such as the remitting of sins even of an enormous kind, and exempting persons thereby from temporal punishments; using their influence with the pope to allow marriages to be contracted within the degrees that are forbidden, and to be dissolved when not within the degrees forbidden, and doing such things themselves without application to the pope for toleration; by granting privileges within their jurisdictions by ordaining ministers and confirmations; by gratinities both general and particular from monasteries; by the misapplication of revenues which belong to others; and by many other means. These things, and not their annual incomes, had they been content

with them, are the causes why they have no affection, or thought, or search after, or perception of spiritual truth, nor any conjunction of truth and good, because these are the gains of the unrighteous mammon, and the unrighteous perpetually covet natural riches, and have an aversion to spiritual riches, which are divine truths from the Word. From these considerations it may now appear, that because thy great men were the merchants of the earth, signifies that the superiors in their ecclesiastical hierarchy were such, because they made a trade of, and turned to lucre, the various and even arbitrary rights left to them in the statutes of their order. Here it may further be observed concerning the dispensation of crimes even of an enormous nature, by the power of the keys, by which they not only liberate the guilty from eternal, but also from temporal punishments, and if they do not liberate them, still they afford them protection where they take sanctuary. Who does not see that this belongs not to the ecclesiastical, but to civil jurisdiction? and that this is to extend their dominion over every thing of a secular nature, and to destroy the public security? likewise that by still reserving this prerogative to themselves, they have it in their power to recover their former despotic sway over all the judgments established by kings, thus over the supreme judges likewise? which also they would do, were it not for fear of producing separation from them. This is what is meant in Daniel, by the third beast which came up out of the sea thinking "*to change the times and laws*," vii. 25.

800. *For by thy sorceries were all nations deceived*, signifies their abominable arts and schemes, whereby they have diverted the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols. By the sorceries whereby all nations have been deceived, are signified abominable arts and schemes, to delude and persuade people to worship and adore themselves instead of the Lord, thus as the Lord; and inasmuch as the Lord is the God of heaven and earth, as he himself teaches in Matt. xxviii. 18, consequently as gods. That they have transferred the Lord's divine power to themselves, may be seen above, n. 798; and since this is the signification of these words, they also signify that by their abominable arts and contrivances they have turned the minds of all from the holy worship of the Lord to the profane worship of living and dead men and of idols. That nevertheless there will be an end of these things, and that there is already an end of them in the spiritual world, has been said and shown before. It is described in Isaiah: "Stand now with thy enchantments (O Babylon), and in the multitude of thy *sorceries*, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the *astrologers*, the *star*

gazers, the monthly prognosticators, stand up and save thee. Behold they shall be as stubble ; the fire shall burn them, they shall not deliver themselves from the power of the flame ; even thy merchants from thy youth, they shall wander every one to his quarter ; none shall save thee," xlvii. 12, 15.

801. *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth,* signifies that from the religion which is meant by the city of Babylon, there is an adulteration and profanation of every truth of the Word, and consequently of the church, and that falsity has emanated thence throughout the whole Christian world. By blood is signified the falsification, adulteration, and profanation of the Word, n. 327, 379, 684. By prophets are signified all who are in divine truths from the Word, and abstractedly the truths of doctrine from the Word, n. 8, 133. By saints are signified they who are of the Lord's church, and abstractedly the holy truths of the church, n. 173, 586, 666 ; that by the slain are signified they who are spiritually slain, and that they are said to be spiritually slain who perish by falses, may be seen, n. 225, and in many other places ; and since by the earth is signified the church, or all that were slain upon the earth, are meant all in the Christian church who have perished by falses, seeing that falsity sprung up among them from that religion. Of Babylon it is also said in Jeremiah, That in "Babylon shall fall the slain of all the earth," li. 49, 52 ; and in Isaiah, That Lucifer, which is Babylon, had "destroyed thy land, and slain thy people," xiv. 20. That from the Babylonish religion many falses have flowed into the churches of the Reformed, may be seen above, n. 751, where this passage is explained : "And the woman which thou sawest is that great city, which reigneth over the kings of the earth," Apoc. xvii. 18.

802. It has been observed that from the religion which is meant by the city of Babylon, proceeds the adulteration and profanation of every truth of the Word, and thence of every thing holy in the church ; and it has been remarked several times already, that that religion not only adulterated the goods and truths of the Word, but likewise profaned them, and that for that reason Babel (or Babylon) in the Word signifies the profanation of what is holy. It shall now be shown how that profanation was and is occasioned. It has been observed above, that the love of dominion, grounded in self-love, over the holy things of the church and over heaven, consequently over all the divine things of the Lord, is the devil ; now, inasmuch as they who established that religion, had such a dominion in view, they could not do otherwise than profane the holy things of the Word and of the church. Suppose this love, which is the devil, were to take possession of any one's mind interiorly, as every

ruling love does, and that any divine truth were placed exteriorly before his eyes, would it not tear it to pieces, cast it to the ground, and trample upon it, and call in some falsity accordant with itself in its stead? The love of possessing all things in the world is satan, and the devil and satan, as being confederates, act as one with those who, from being principled in one love, are principled also in the other. Hence a conclusion may be formed, why Babylon in the Word signifies profanation. For example: place before that love, which is the devil, this divine truth, that God alone is to be worshipped and adored, and not any man, and thus that the pope's vicarship is an invention and fiction which ought to be rejected. In like manner this truth, that to invoke dead men, and fall down before their images, and kiss them and their bones, is a mere filthy idolatry, which ought also to be rejected. Would not that love, which is the devil, in the vehemence of its anger, reject these two truths, fulminate against them, and tear them in pieces? But should any one say to that love, which is the devil, that to open and shut heaven, or to loose and to bind, consequently to remit sins, which is the same thing as to reform and regenerate, and so to redeem and save man, is a work purely divine; and that man without profanation cannot claim to himself any thing divine, and that neither did Peter claim the like to himself, for which reason he never exercised it; moreover that the succession is an invention proceeding from that love; as also the transferring of the Holy Spirit from one man to another—on hearing these things, would not that love, which is the devil, thunder out his anathemas upon him who uttered them; and in the fire of his fury command him to be delivered to the inquisitor, and cast into a dungeon? If any one should say further, How can the Lord's divine power be transferred to you? How can the Lord's divinity be separated from his soul and body? Does not your faith reply that it cannot? How can God the Father convey his divine power into the Son, except into his divinity, which is the receptacle? How can this be transferred to a man so as to become his own? Not to mention other considerations of a like nature—on hearing these things, would not that love, which is the devil, have nothing to say; would he not burn with rage, gnash with his teeth, and exclaim, "Away with him, crucify him, crucify him, get you gone, every one of you, see this grand heretic, and delight yourselves in his punishment!"

CHAPTER XIX.

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God:

2. For true and righteous are his judgments; for he hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia! And her smoke rose up for ever and ever.

4. And the four-and-twenty elders, and the four animals, fell down and worshipped God who sat on the throne, saying, Amen: Alleluia!

5. And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her it was granted that she should be arrayed in fine linen clean and shining, for the fine linen is the righteousness of the saints.

9. And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true words of God.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren who have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened; and behold, a white horse; and he that sat upon him is called Faithful and True; and in righteousness he doth judge and make war.

12. And his eyes were as a flame of fire; and on his head were many diadems; and he had a name written, that no one knew but he himself.

13. And he was clothed with a vesture stained with blood: and his name is called the Word of God.

14. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod

of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.

17. And I saw an angel standing in the sun, and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God ;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and with his army.

20. And the beast was taken, and with him the false prophet, that wrought signs before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These two were cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which proceedeth out of his mouth, and all the fowls were filled with their flesh.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. A glorification of the Lord by the angels of heaven, on account of the removal of the Roman Catholic religion in the spiritual world, whereby they were restored to their light and beatitude, verses 1—5. Annunciation of the Lord's advent, and of a New Church from him, verses 6—10. The opening of the Word as to its spiritual sense for the use of that church, verses 11—16. The calling of all men unto him, verses 17, 18. The resistance of those who are principled in faith separated from charity, verse 19. Their removal and damnation, verses 20, 21.

THE CONTENTS OF EACH VERSE. V. 1, "And after these things I heard a great voice of much people in heaven, saying, Alleluia," signifies thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians: "Salvation, and glory, and honour, and power unto the Lord our God," signifies that now there is salvation from the Lord, because now there is a reception of divine truth and divine good by virtue of his divine power: v. 2, "For true and righteous are his judgments, for he hath

judged the great harlot, who corrupted the earth with her whoredom," signifies because in justice the profane Babylonian religion is condemned for destroying the Lord's church by foul adulterations of the Word: "And hath avenged the blood of his servants at her hand," signifies retribution for the mischief and violence offered to the souls of them who worship the Lord: v. 3, "And again they said, Alleluia! And her smoke rose up for ever and ever," signifies thanksgiving and celebration of the Lord, for joy that that profane religion is condemned to eternity: v. 4, "And the four-and-twenty elders, and the four animals, fell down and worshipped God, who sat on the throne, saying, Amen; Alleluia," signifies adoration of the Lord as the God of heaven and earth, and judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord, by the angels of the lower heavens: v. 5, "And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him," signifies influx from the Lord into heaven, and consequent unanimity of the angels, that all who are in the truths of faith and in the goods of love, should worship the Lord as the only God of heaven: "Both small and great," signifies those who in a lesser and greater degree worship the Lord from the truths of faith and the goods of love: v. 6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth," signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, because the Lord alone reigns in the church which is now about to come: v. 7, "Let us be glad, and rejoice, and give honour to him, for the marriage of the Lamb is come," signifies joy of soul and heart, and consequent glorification of the Lord, because from henceforth a full marriage of him with the church is effected: "And his wife hath made herself ready," signifies that they who are to be of this church, which is the New Jerusalem, will be collected, initiated, and instructed: v. 8, "And to her it was granted that she should be arrayed in fine linen clean and shining," signifies that they will be instructed in genuine and pure truths through the Word from the Lord: "For fine linen is the righteousness of the saints," signifies that by truths from the Word, they who are of the Lord's church acquire the goods of life: v. 9, "And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb," signifies a single angel sent from heaven to John, and talking with him concerning the Lord's New Church, and saying that it would be given to know upon earth, that they have eternal life, who receive the things which are of that church: "And he saith unto me, These are the true words

of God," signifies that this is to be believed because it is from the Lord: v. 10, "And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren who have the testimony of Jesus; worship God," signifies that the angels of heaven are not to be worshipped and invoked, because they have nothing divine in them, but that they are associated with men, as brethren with brethren, with such as worship the Lord; and therefore that the Lord alone is to be worshipped in consociation by both: "For the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to his precepts, are, in a universal sense, the all of the Word, and of doctrine derived from it: v. 11, "And I saw heaven opened; and behold, a white horse," signifies the revealing of the spiritual sense of the Word by the Lord, and thereby the discovery of the interior meaning of the Word, which is the coming of the Lord: "And he that sat upon him is called Faithful and True; and in righteousness he doth judge and make war," signifies the Lord as to the Word, that he is the divine good and divine truth itself, from both which he executes judgment: v. 12, "And his eyes were as a flame of fire," signifies the divine wisdom of the Lord's divine love: "And on his head were many diadems," signifies the divine truths of the Word from him: "And he had a name written, that no one knew but he himself," signifies that what the Word is in its spiritual and celestial sense, no one sees but the Lord, and they to whom he reveals it: v. 13, "And he was clothed with a vesture stained with blood; and his name is called the Word of God," signifies the divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered: v. 14, "And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean," signifies the angels in the new Christian heaven, who were in conjunction with the Lord, in the interior understanding of the Word, and thus in pure and genuine truths: v. 15, "And out of his mouth goeth a sharp sword," signifies the dispersion of fables by doctrine thence derived from the Lord: "That with it he should smite the nations: and he shall rule them with a rod of iron," signifies that he will convince all who are in a dead faith, by the truths of the literal sense of the Word, and by rational arguments: "And he treadeth the wine-press of the fierceness and wrath of Almighty God," signifies that the Lord alone sustained all the evils of the church, and all the violence offered to the Word, thus to himself: v. 16, "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords," signifies that the Lord teaches in the Word what he is, that he is the divine truth of divine wisdom, and the divine good of divine love, thus that he is the God of the uni-

verse: v. 17, "And I saw an angel standing in the sun, and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God," signifies the Lord from divine love, and thence from divine zeal, calling and inviting all who are in the spiritual affection of truth, and think of heaven, to the New Church, and to conjunction with himself, thus to life eternal: v. 18, "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great," signifies the appropriation of good things from the Lord by the truths of the Word, and of doctrine derived from it, in every sense, degree, and kind: v. 19, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and with his army," signifies that all the interiorly wicked, who have made profession of faith alone, with their leading men and their adherents, will impugn the divine truths of the Lord in his Word, and infest those who are to be of the Lord's New Church: v. 20, "And the beast was taken, and with him the false prophet, that wrought signs before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image," signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who, by ratiocinations and attestations that faith alone is the sole medium of salvation, have induced others to receive that faith, and to live according to it: "These two were cast alive into the lake of fire burning with brimstone," signifies that all these, as they were, were cast into hell, where are the loves of falsity, and at the same time the lusts of evil: v. 21, "And the remnant were slain with the sword of him that sat upon the horse, which proceedeth out of his mouth," signifies that all of various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged according to the Word, perish: "And all the fowls were filled with their flesh," signifies that the infernal genii feed as it were upon their lusts of evil, these constituting their very selfhood.

THE EXPLANATION.

808. *And after these things I heard a great voice of much people in heaven, saying, Alleluia,* signifies thanksgiving, confession, and celebration of the Lord by the angels of the lower

heavens, on account of the removal of the Babylonians. By much people in heaven, are signified the angels of the lower heavens; by the great voice thereof, saying, Alleluia, is signified thanksgiving, confession, and celebration of the Lord by them; by Alleluia, in the Hebrew language, is signified praise ye God, therefore it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, as appears from these passages: "Bless thou Jehovah, O my soul, *Alleluia*," Psalm civ. 35. "Blessed be Jehovah the God of Israel from everlasting to everlasting: and let all the people say, Amen, *Alleluia*," Psalm cvi. 48. "But we will bless Jehovah from this time forth and for evermore, *Alleluia*," Psalm cxv. 18. "Let every thing that hath breath praise Jehovah, *Alleluia*," Psalm cl. 6; besides other places, as Psalm cv. 45; Psalm cvi. 1; Psalm cxi. 1; Psalm cxii. 1; Psalm cxiii. 1, 9; Psalm cxvi. 19; Psalm cxvii. 2; Psalm cxxxv. 3; Psalm cxlviii. 1, 14; Psalm cxlix. 1, 9; Psalm cl. 1. That it is on account of the rejection of the Babylonians, is evident from the preceding chapter which treats of the Babylonians, for which reason it is said, "After these things," and also from what follows in verses 2 and 3 in this chapter. That the angels of the lower heavens are meant by much people in heaven, is plain from verse 4 of this chapter, where it is said that the four-and-twenty elders and the four animals worshipped him that sat on the throne, saying, Amen, Alleluia, by whom the angels of the superior heavens are meant.

804. *Salvation, and glory, and honour, and power, unto the Lord our God*, signifies that now there is salvation from the Lord, because now there is a reception of divine truth and divine good by virtue of his divine power. By salvation to the Lord our God, is signified an acknowledgment and confession that there is salvation from the Lord; by glory and honour to the Lord our God, is signified acknowledgment and confession, that there is divine truth and divine good from the Lord, thus the reception thereof, n. 249, 629, 693. By power unto the Lord our God, is signified acknowledgment and confession, that the Lord has power. To say that salvation, glory, honour, and power belong unto the Lord our God, is according to the sense of the letter; as also in other places, that to the Lord belongeth blessing, but this, when considered in a spiritual sense, means that these things, being in the Lord, proceed also from the Lord, in the present case that now they are communicated by him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted, weakened, and prevented the influx of those things from the Lord, in like manner as black clouds in this world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the

interposition of black falsities from the Babylonians. The case is altogether similar, except that the one is natural and the other spiritual; falsities also in the spiritual world appear like clouds, obscure and black according to their quality; this also is the reason why the spiritual sense of the Word, and that the Lord alone is the God of heaven and earth, were not revealed till after the last judgment; for by the last judgment, the Babylonians were removed, and likewise such of the Reformed as acknowledged justification by faith alone, whose falsities were like black clouds interposed between the Lord and men upon earth; they were also like things that are cold, that extinguish spiritual heat, which is the love of goodness and truth.

805. *For true and righteous are his judgments; for he hath judged the great harlot, who corrupted the earth with her whoredom*, signifies, because in justice the profane Babylonian religion is condemned for destroying the Lord's church by foul adulterations of the Word. By true and righteous are thy judgments, are signified the divine truths and goods of the Word, according to which judgment is exercised by the Lord, n. 668, 689, which taken in the aggregate are called righteousness, for by righteousness when said of the Lord, nothing else is signified, as below, verse 11; also in Isaiah lxiii. 1; Jerem. xxiii. 5, 6; xxxiii. 15, 16; for he hath judged the great harlot, signifies, because the profane Babylonian religion, as treated of in the foregoing chapter, is condemned; the harlot is called great from her adulteration and profanation of the Word; which did corrupt the earth by her whoredom, signifies, which, by foul adulterations of the Word, destroyed the Lord's church by her whoredom is signified the adulteration of the Word, n. 134; and by the earth, the church, n. 285, 721.

806. *And hath avenged the blood of his servants at her hand*, signifies retribution for the mischief and violence offered to the souls of them who worship the Lord. To avenge the blood of his servants at her hand, signifies retribution for the mischiefs and violence offered to the souls of them who worship the Lord, the reason is, because to avenge signifies retribution. To shed blood signifies to offer violence to the Lord's divinity and to the Word, n. 327, 684, in the present case to the worshippers of the Lord, who are meant by his servants; they did mischief and violence to the souls of these, by transferring the divine worship of the Lord to themselves, and by preventing them from reading the Word. It is said of the Lord, that he avenged the blood of his servants, as if he had done this from resentment or revenge, but yet he does not act from resentment or revenge, any more than from wrath and anger, which nevertheless are ascribed to the Lord in many parts of the Word, see above, n. 525, 635, 658, 673. Wrath and revenge are attributed to the Lord, when the wicked, being separated from the good, are

cast into hell, as is the case at the day of the last judgment, wherefore that day is called a day of wrath, and is also called wrath, and a day of vengeance; not that the Lord is angry and revengeful, but because they are angry with the Lord, and breathe vengeance against him; just as a malefactor, after sentence is passed, is angry with the law and breathes revenge against the judge, for the law is not angry, neither does the judge avenge. Revenge or vengeance is used in this sense in the following places: "For the *day of vengeance* is in mine heart, and the year of my redeemed is come," Isaiah lxiii. 4, speaking of the Lord and the last judgment. "For it is the *day of Jehovah's vengeance*, and the year of recompenses for the controversy of Zion," Isaiah xxxiv. 8. "Behold, your God will come with *vengeance*, even God with a recompense; he will come and save you," Isaiah xxxv. 4. "For these be the *days of vengeance*, that all things which are written may be fulfilled," Luke xxi. 22, speaking of the consummation of the age, or of the last judgment. "The spirit of the Lord Jehovah is upon me; to proclaim the acceptable year of Jehovah, and the *day of vengeance* of our God; to comfort all that mourn." Isaiah lxi. 2. "Shall not my soul be *avenged* on such a nation as this?" Jerem. v. 9, 29. "I will take *vengeance* (on Babylon), and I will not meet thee as a man," Isaiah xlvii. 3. "For his device is against Babylon, to destroy it, because it is the *vengeance* of Jehovah, the *vengeance of his temple*," Jerem. li. 11, 36. "Rejoice, O ye nations, with his people, for he will *avenge the blood of his servants*, and will render *vengeance* to his adversaries, and will be merciful to his land, and to his people," Deut. xxxii. 43.

807. *And again they said, Alleluia! And her smoke rose up for ever and ever*, signifies thanksgiving and celebration of the Lord, for joy that that profane religion is condemned to eternity. Their saying so a second time is owing to the various affection of joy, at being delivered from the infestation of those who are in that religion, and from the fear of their rising and infesting them again; that Alleluia signifies thanksgiving and celebration of the Lord, see above, n. 803; by her smoke is signified that religion as to its dire falsities, because falses from evil appear like smoke proceeding from a fire, n. 422. Fire, in that case, is self-love, n. 468, 494, 766; the smoke of burning, when said of Babylon, signifies profanation, see n. 766, 767; to rise up for ever and ever, signifies her condemnation to eternity.

808. *And the four-and-twenty elders, and the four animals fell down, and worshipped God who sat on the throne, saying, Amen, Alleluia*, signifies adoration of the Lord, as the God of heaven and earth, and judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord, by the angels of the lower heavens. To fall down and worship, signifies humiliation, and

A consequence of humiliation, adoration, as above, n. 370 ; by the four-and-twenty elders and four animals are signified the higher heavens, n. 369 ; by him who sat on the throne is meant the Lord as the God of heaven, and as judge of the universe, because a throne signifies heaven and the kingdom there, n. 14, 221, 222, and likewise judgment, and here judgment because it relates to the judgment upon Babylon, treated of before ; that he who sat on the throne is the Lord, will be seen below ; by Amen, Alleluia, is signified confirmation of the thanksgiving, confession, and celebration offered up by the angels of the lower heavens ; by Amen is signified confirmation and consent from truth, n. 23, 28, 31, 61, 371, 375, and by Alleluia is signified thanksgiving, confession, and celebration of the Lord, n. 803 ; that this is what was done by the angels of the lower heavens, appears from their speaking first and celebrating the Lord as the God of heaven, the judge and avenger, and saying, Alleluia, as is evident from verses 1 and 2, and from the explanation above, n. 803, 804 ; the confirmation of those things by the angels of the superior heavens is signified by Amen, Alleluia.

That he who sat on the throne is the Lord, appears from the Apocalypse i. 4 ; ii. 8 ; iii. 21 ; iv. 2—6, 9 ; v. 13 ; vi. 16 ; vii. 9—11 ; xxii. 1, 3 ; in which places he is called *God*, and the *Lamb* upon the *throne*, where by *God* is meant the essential divinity of the Lord, which is called the Father, and by the *Lamb* the Divine Humanity, which is called the Son, n. 269, 291, consequently the Lord alone ; this also appears from chap. vii. where it is said : “ For the *Lamb* which is in the midst of the *throne* shall feed them,” verse 17 ; and in Matthew : “ When the Son of Man shall sit in the *throne of his glory*, judging the twelve tribes of Israel,” xix. 28. “ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory*,” xxv. 31.

809. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him*, signifies influx from the Lord into heaven, and consequent unanimity among the angels, that all who are in the truths of faith and in the goods of love ought to worship the Lord as the only God of heaven. By the voice which came out of the throne, is signified influx from the Lord into heaven ; the reason why it was from the Lord, is, because he who sat on the throne was the Lord, as above, n. 808 ; therefore by a voice proceeding from thence is meant influx ; for the Lord, inasmuch as he is above the heavens and appears to the angels as a sun, does not speak to the angels from thence, but flows-in or influences, and that which flows-in, the same is received in heaven and promulgated. wherefore that voice, although it came from the throne, was nevertheless heard by John from heaven, consequently from the

angels there, and whatsoever the angels speak from heaven, is from the Lord. By praise our God, is signified that they were to worship the Lord as the only God of heaven; that to praise God is to worship him, will be seen below; by all his servants, are signified all who are in the truths of faith, n. 3, 380; by all that fear him, are signified all who are in the goods of love, n. 527, 628. That to praise God signifies to worship him, and hence that the praise of him is the worship of him, is evident from many passages in the Word, of which a few only shall be adduced: "And suddenly there was with the angel a multitude of the heavenly host *praising God*," Luke ii. 13, 20. "The whole multitude of the disciples began to rejoice and *praise God* with a loud voice," Luke xix. 37. "And were continually in the temple *praising* and blessing God," Luke xxiv. 53. "Publish ye, *praise ye*, and say, O Jehovah, save thy people," Jerem. xxxi. 7. "*Praise Jehovah* from the heavens: *praise him* in the heights. *Praise ye him*, all his angels; *praise ye him*, all his hosts; *praise ye him*, sun and moon; *praise him*, all ye stars of light. *Praise him*, ye heavens of heavens; let them *praise* the name of Jehovah, *praise Jehovah* from the earth. He hath also exalted the horn of his people, the praise of all his saints," Psalm cxlviii. 1—5, 7, 13, 14. "Out of the mouth of babes and sucklings thou hast perfected *praise*!" Matt. xxi. 16. "All the people gave *praise* unto God," Luke xviii. 43; not to mention other passages, as Isaiah xlii. 8; lx. 18; Joel ii. 26; Psalm cxiii. 1, 3; Psalm cxvii. 1. What is said in this verse does not relate to the things mentioned above concerning Babylon, but to what follows concerning the New Church to be established by the Lord, which is now about to be treated of.

810. *Both small and great*, signifies those who in a lesser and greater degree worship the Lord from the truths of faith and the goods of love. By small and great, in a natural sense, are meant those who are in a lesser or greater degree of dignity; but, in a spiritual sense, those who are in a lesser or greater degree of the worship of the Lord, consequently who worship the Lord more or less holily and fully from the truths of faith and goods of love; this is signified because it follows these words, Praise God, all ye his servants and ye that fear him, whereby such things are signified, n. 809; see also above, n. 527, 604.

811. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth*, signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, because the Lord alone reigns in the church which is now about to come. By a voice is signified the joy of worship, confession, and celebration of the Lord, because it follows that

they said, Alleluia, and afterwards, let us rejoice and be glad and give glory unto him ; by the voice of a great multitude, is signified the joy of the angels of the lowest heaven, as above, n. 803 ; by the voice of many waters, is signified the joy of the angels of the middle heaven, as above, n. 614 ; the reason why the joy of these is so heard, is because many waters signify truths in abundance, n. 50, 614, 685, the angels of the middle heaven being in truths because they are in intelligence ; by the voice of many thunders, is signified the joy of the angels of the supreme heaven ; that the voice or speech of these is heard as thunder, may be seen above, n. 615 ; by saying Alleluia, is signified the joy of worship, acknowledgment, and celebration of the Lord, as above, n. 803 ; for the Lord God omnipotent reigneth, signifies, because the Lord alone reigns, for the Lord is called the omnipotent, Apoc. i. 8 ; iv. 8 ; xi. 17 ; xv. 3 ; xvi. 13, 14 ; xix. 15 ; xxi. 22 ; where the explanations may be seen at the same time. That these things are said of the New Church about to be established by the Lord, is evident from the three next verses, in which it is said, "For the marriage of the Lamb is come, and his wife hath made herself ready;" also, "Blessed are they who are called to the marriage-supper of the Lamb." This is the cause of the joy of all the heavens, which is described in this and the next verse.

812. *Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come,* signifies joy of soul and heart, and consequent glorification of the Lord, because from henceforth a full marriage of him with the church is effected. To be glad and rejoice, signifies joy of soul and heart ; joy of soul is the joy of the understanding, or joy derived from the truths of faith ; and joy of heart is the joy of the will, or joy derived from the good of love ; these two expressions are made use of by reason of the marriage of truth and good in every particular of the Word, as above, n. 106, 689. To give honour to him, signifies to acknowledge and confess that all truth is from the Lord, n. 629, also to acknowledge that the Lord is the God of heaven and earth, n. 693, here, therefore, it signifies to honour or glorify, because this includes both ; for the marriage of the Lamb is come, signifies, because henceforth there is a full marriage of the Lord with the church ; that this may be signified he is called a Lamb, and by a Lamb is meant the Lord as to the Divine Humanity, n. 269, 291. That when the Lord's humanity is acknowledged to be divine, there is a full marriage of the Lord and the church, may appear almost without explanation ; for it is well known in the reformed Christian world, that the church is a church by virtue of its marriage with the Lord, for the Lord is called the Lord of the vineyard, and the church is the vineyard ; moreover the Lord is called the bridegroom and husband, and the church is called the bride and wife, that

the Lord is called the bridegroom, and the church the bride, may be seen above, n. 797; that there is then a full marriage of the Lord and the church, when his humanity is acknowledged to be divine, is evident; for in this case God the Father and he are acknowledged to be one like soul and body; and when this is acknowledged, the Father is not approached for the sake of the Son, but the Lord himself is approached, and through him God the Father, because the Father is in him as the soul is in the body, as was observed. Before the Lord's humanity is acknowledged to be divine, there is indeed a marriage of the Lord with the church, but only among those who approach the Lord, and think of his divinity, and not at all whether his humanity be divine or not; this the simple in faith and in heart do, but men of learning and erudition do so but seldom. Besides, there cannot be given three husbands of one wife, nor three souls of one body, wherefore, unless one God is acknowledged in whom there is a trinity, and that that God is the Lord, there can be no marriage. The reason why this marriage may take place from henceforth, is because it could not be fully effected until the Babylonians, and also the Philistines, by which latter they who profess faith alone are meant, were separated in the spiritual world by means of the last judgment; and since what goes before treats of their separation, it is said, "henceforth." That there is a marriage of the church with the Lord, may appear from the following places: "Jesus said, Can the children of the *bride chamber* mourn, as long as the *bridegroom* is with them?" Matt. ix. 15; Mark ii. 19. "The kingdom of heaven is like unto a certain king which made a *marriage for his son*. And he sent forth his servants to call them that were bidden to the wedding," Matt. xxii. 1—14. "The kingdom of heaven is like unto ten virgins, which went forth to meet the *bridegroom*, of which the five that were ready went in with the *bridegroom to the marriage*," Matt. xxv. 1—12; that the Lord here meant himself is plain from the following, verse 13, where he says, "Watch, therefore, for ye know neither the day nor the hour when the *Son of Man* will come;" and in another place: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their *Lord*, when he will return from the *wedding*," Luke xii. 35, 36.

813. *And his wife hath made herself ready*, signifies that they who are to be of this church, which is the New Jerusalem, will be collected, initiated, and instructed. By a wife is signified the Lord's New Church, which is the New Jerusalem, as appears evidently from the following chapter, xxi., which has these words: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her *husband*," verse 2. And in the same chapter: "And there came an angel unto me, saying, Come hither, I

will show thee the *bride, the Lamb's wife*. And he showed me that great city, the holy Jerusalem, descending out of heaven from God," verses 9, 10. By his wife making herself ready, is signified that they who are to be of that New Church of the Lord, will be collected, initiated, and instructed; and as this is signified by making herself ready, therefore it follows "That that wife was to be clothed in fine linen, clean and shining," by which is meant inauguration by instruction; and on this account also the white horse is afterwards mentioned, by which is signified the understanding of the Word from the Lord for the members of the New Church.

814. *And to her it was granted that she should be arrayed in fine linen, clean and shining*, signifies that they who are to be of the Lord's New Church will be instructed in genuine and pure truths through the Word from the Lord. By it was granted her, is meant, it was given to the wife, by whom is signified the Lord's New Church, which is the New Jerusalem, as above, n. 812; to be arrayed, signifies to be instructed in truths, because by garments are signified truths, n. 166, and by white garments, genuine truths, n. 212; by linen, clean and shining, is signified what is bright by virtue of good, and pure by virtue of truths; and inasmuch as pure truth is not given from any other source than through the Word from the Lord, therefore this also is signified. The words clean and shining are used, because clean signifies what is exempt from evil, consequently what is bright by virtue of good, and shining signifies what is exempt from falsity, thus what is pure by reason of truth. By linen, or fine linen, is also signified genuine truth in the following places: "I clothed thee, O Jerusalem, with brodered work, and I girded thee about with *fine linen*, and I covered thee with silk. Thus wast thou decked with gold and silver, and thy raiment was of *fine linen and silk*," Ezek. xvi. 10, 13. "*Fine linen* with brodered work from Egypt, was that which covered thee," Ezek. xxvii. 7, speaking of Tyre, whereby is signified the church as to the knowledges of what is true and good. "And the armies which were in heaven followed him upon white horses, clothed in *fine linen, white and clean*," Apoc. xix. 13, 14. Joseph being arrayed in garments of *fine linen* by Pharaoh, Gen. xli. 42, has a similar signification. Truth derived from the Word among them, although not in them, is signified by the *fine linen* of Babylon, Apoc. xviii. 12, 16, and of the rich man, Luke xvi. 19. Fine linen is also called lawn or cotton [*xylinum*], wherefore by that also is signified genuine truth in the following passages in Moses: "And thou shalt embroider (for Aaron) a coat of *fine linen*, and thou shalt make the mitre of *fine linen*," Exod. xxviii. 39. "And they made coats of *fine linen* for Aaron and for his sons," Exod. xxxix. 27. "Thou shalt make the tabernacle of *fine twined linen*, and

blue, and purple, and scarlet," Exod. xxvi. 1; xxxvi. 8. Thou shalt make hangings for the court of *fine twined linen*, Exod. xxvii. 9, 18; xxxviii. 9; also the vail of the court with *fine twined linen*, Exod. xxxviii. 18.

815. *For the fine linen is the righteousness of the saints*, signifies that by truths from the Word, they who are of the Lord's church acquire the goods of life. By fine linen are signified genuine truths, which are truths from the Lord through the Word, as above, n. 814; by righteousness is signified good of life among those who are in truths, n. 668; by the saints are signified they who are of the Lord's church, n. 173, 586. The reason why justice or righteousness signifies good of life among those who are in truths, is, because no one can be called righteous or just, unless he lives according to truths; for in a natural sense he is called just who lives well according to civil and moral laws; but he is called just, in a spiritual sense, who lives well according to the divine laws, and the divine laws are truths from the Word; he who thinks himself just, and consequently in the good of life, without the aid of truths, according to which he may regulate his life, is much deceived; for man cannot be reformed and regenerated, and so made good, but by means of truths, and by a life according to them. Hence it is evident, that by fine linen is the righteousness of the saints, is signified, that by means of truths from the Word they who are of the Lord's church acquire goods of life. This manifestly appears from the case of the angels of heaven, who by how much the more they are in truths, and in a life according to them, by so much the whiter do the garments in which they are clothed appear: the reason is, because they are in a whiter light.

816. *And he saith unto me, Write, Blessed are they that are called unto the marriage-supper of the Lamb*, signifies a single angel sent from heaven to John, and talking with him concerning the Lord's New Church, and saying, that it would be given to know upon earth, that they have eternal life who receive the things which pertain to that church. That a single angel was sent from heaven to John, who said these things to him, may appear from the subsequent verse, where it is said, that John fell down at his feet to worship him, and that the angel answered, that he was his fellow-servant, therefore, that not he, but God was to be worshipped. That what John heard before was from heaven itself, and through many angels at once speaking from the Lord, is evident from the foregoing verses, 5—7, in which it is said, that a voice came out of the throne, and that a voice was heard as it were of a great multitude, and as of many waters, and as of mighty thunders, and of persons saying, Let us be glad and rejoice; this is said in the plural number, but now what is said is in the singular number, consequently by a single angel who was sent to him. But I will re

late how the case is when angels talk with man ; they never speak to him out of heaven, the voice which is heard from thence being from the Lord through heaven ; but when angels are permitted to talk with man, they send out one of their society to be near him, through whom they talk with the man ; he who is sent is the subject of many ; and such a one it was who now talked with John ; this was done to the intent that it might be made known upon earth, that the universal heaven acknowledges the Lord alone to be the God of heaven, and that he only is to be worshipped, also that a new church is to be established by the Lord upon earth, as it has been established in the heavens ; for a church is first established by the Lord in the heavens, and afterwards through the heavens on the earths ; this is the arcanum contained in this passage. To return, however, to the explanation : write, signifies that he should commit this to posterity, n. 39, 63, 639, here that he should make these things known, this being what is meant by write. Blessed are they which are called to the marriage-supper of the Lamb, signifies that they have life eternal who receive the things which are of the New Church ; they are called blessed in whom there is life eternal, n. 639 ; by the marriage of the Lamb is signified the New Church, which is in conjunction with the Lord as above, n. 812 ; by those who are called, are meant all who receive, n. 744 ; all indeed are called, but they who do not receive, the same reject the call. The reason why it is called the marriage-supper of the Lamb, is, because this is done in the last state of the church, which is called evening, and in the evening suppers are made ; but the first state of a new church is called the morning ; in the evening man is called to the church, and when they who are called are come, the morning commences ; that the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above, n. 151 ; and whereas it was the last time of the Jewish church, consequently the evening, when the Lord went to Jerusalem to suffer, therefore at that time the Lord supped with his disciples, and instituted the Eucharist, for which reason it is called the Holy Supper ; by which also a conjunction of the Lord with a man of the church is effected, or a marriage, provided the man, after having done the work of repentance, directly approaches him ; but if otherwise, it occasions his presence alone without any conjunction. From these considerations it may appear what is meant by supper and supping in other parts of the Word.

817. *And he saith unto me, These are the true words of God,* signifies that this is to be believed because it is from the Lord, namely, that they are blessed who are called to the marriage-supper of the Lamb, that is, that they upon earth, who receive the things which are of the Lord's New Church, have eternal life

818. *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, who have the testimony of Jesus; worship God*, signifies that the angels of heaven are not to be worshipped and invoked, because they have nothing divine in them, but that they are associated with men, as brethren with brethren, with such as worship the Lord, and therefore that the Lord alone is to be worshipped by both in consociation with them. I fell at his feet to worship him, and he said unto me, See thou do it not; worship God, signifies that no angel of heaven whatever is to be worshipped and invoked, but the Lord only; I am thy fellow-servant and of thy brethren, signifies that an angel of himself has not any thing divine, but that he is associated with man as one brother with another; to have the testimony of Jesus, signifies, in like manner, conjunction with the Lord, by acknowledging the divinity in his humanity, and by a life conformable to his precepts; that this is signified by having the testimony of Jesus, will be seen in the next article. The reason why the angels of heaven are not superior to men, but only their equals, and that, therefore, they are equally the Lord's servants as men are, is, because all angels have been men born in the world, and none of them immediately created such, as may appear from what is written and shown in the work concerning *Heaven and Hell*: angels, indeed, excel men in wisdom, but this is because they are in a spiritual state, and thence in the light of heaven, and not in a natural state, or in the light of the world, as men are upon earth; but in proportion as any angel excels in wisdom, in the same proportion he acknowledges that he is not above men, but like unto them; wherefore, neither is there any conjunction of men with angels, but consociation with them; conjunction is given with the Lord only. But in what manner conjunction with the Lord exists, and consociation with angels, by means of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 62—69.

819. *For the testimony of Jesus is the spirit of prophecy*, signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to his precepts, are, in a universal sense, the all of the Word and of doctrine derived from it. By the testimony of Jesus is signified the attestation of the Lord in heaven, that the man is his, and thus that he is one in heaven among the angels there; and inasmuch as this attestation cannot be given to any others but those who are in conjunction with the Lord, and since they are in conjunction with the Lord who acknowledge him to be the God of heaven and earth, as he himself taught in Matt. xxviii. 18, and at the same time live according to his precepts, particularly according to the commandments of the decalogue,

therefore these two things are signified by the testimony of Jesus, see n. 6, 490, above; by this testimony being the spirit of prophecy, is signified that it is the all of the Word and of doctrine derived from it; for the Word, in a universal sense, treats of the Lord only, and of a life according to his commandments; hence it is that the Lord is the Word, for the Word is from him, and treats of him alone, and only teaches how he is to be acknowledged and worshipped, these being the precepts of the Word, which are called divine truths, according to which man ought to live, in order to enable him to come into conjunction with the Lord. That the Word treats of the Lord alone, and that thence it is that the Lord is called the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 1—7, 8—11, 19—28, 37—44; and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 80—90, 98—100. This is also what the Lord taught, That the Spirit of Truth, which is the *Holy Spirit, will testify* of the Lord, and that he will not speak of himself, but that he will take of the things which are of the Lord and show them, John xv. 26; xvi. 13, 15.

320. *And I saw heaven opened, and, behold, a white horse,* signifies the revealing of the spiritual sense of the Word by the Lord, and thereby the discovery of the interior meaning of the Word, which is the coming of the Lord. By heaven being seen open, is signified a revelation from the Lord and consequent manifestation, as will be seen presently; by a horse is meant the understanding of the Word, and by a white horse the interior understanding or meaning of the Word, n. 298, and as this is signified by a white horse, and as the spiritual sense is the interior meaning of the Word, therefore that sense is here signified by a white horse. The reason why this is the coming of the Lord, is, because by that sense it manifestly appears, that the Lord is the Word, and that the Word treats of him alone, and that he is the God of heaven and earth, and that from him alone the New Church has its existence. The Lord said, "that they should see the Son of Man coming in the clouds of heaven with power and great glory," Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 52; Luke ix. 34, 35; xxi. 27; Apoc. i. 7; Acts i. 9, 11; and this the Lord said also when he discoursed with his disciples concerning the consummation of the age, which is the last time of the church, when judgment takes place. Every one, who does not think beyond the sense of the letter, believes that when the last judgment shall come to pass, the Lord will appear in the clouds of heaven, with the angels and the sound of trumpets; still that this is not meant, but that he will appear in the Word, may be seen in the explanation above, n. 24, 692, and the Lord appears manifestly in the spiritual sense of the Word; from that sense, indeed, it is discovered not only that he is the Word, that is, Divine Truth

itself, but that he is the inmost of the Word, and thence the all thereof, and also that he is the one God, in whom there is a trinity, consequently the only God of heaven and earth, and moreover that he came into the world to glorify his humanity, that is, to make it divine. The humanity which he glorified, that is, made divine, was the natural humanity, which he could not glorify, or make divine, but by the assumption of humanity in a virgin in the natural world, to which he then united his divinity, which was in him from eternity. This union was effected by temptations admitted into his assumed humanity, the last of which was the passion of the cross, and, at the same time, by the fulfilling of all things of the Word, not only by the fulfilling of all things of the Word in its natural sense, but also by the fulfilling of all things of the Word in its spiritual sense and in its celestial sense, in which, as was said above, he alone is treated of. But on this subject, see what has been shown in the *Doctrine of the New Jerusalem concerning the Lord*, and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. Now since the Lord is the Word and the Word was made flesh, John i. 1, 2, 14, and the Word was made flesh to fulfil the same, it is plain that the coming of the Lord in the Word is meant by his appearing in the clouds of heaven; that the clouds of heaven signify the Word in its literal sense, may be seen above, n. 24, 692. It is evident that the Lord's appearing in the Word is what is meant, because by a white horse is signified the interior meaning of the Word, and it is said that the name of him that sat on the horse is the *Word of God*, and that his name is *King of kings and Lord of lords*, verses 13, 16. From these considerations, then, it is evident, that by I saw heaven opened, and, behold, a white horse, is signified the revelation of the spiritual sense of the Word by the Lord, and the discovery thereby of its interior meaning, which also is the coming of the Lord. That the spiritual sense of the Word, concerning which no one in the Christian world has known any thing heretofore, is at this day revealed, may be seen in the *Arcana Cælestia*, where the two books of Moses, Genesis and Exodus, are explained according to that sense; likewise in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26, and in the tract on the *White Horse*, from beginning to end, and in the extracts there collected from the *Arcana Cælestia* concerning the Sacred Scripture; and further in these explanations of the Apocalypse, not a single verse of which can be understood without the spiritual sense.

821. *And he that sat upon him is called Faithful and True, and in righteousness he doth judge and make war*, signifies the Lord as to the Word, that he is the Divine Good and Divine Truth itself, from both which he executes judgment, and separates the good from the wicked. By he that sat upon him, that

is, upon the white horse, is meant the Lord as the Word; that it means the Lord as to the Word, is plain from verse 13, where it is said, "That he was clothed with a vesture stained with blood, and his name is called *the Word of God*;" by Faithful and True is signified divine good and divine truth, by Faithful, divine good, because that is faithful; that the faithful, speaking of men, are they who are in the inmost or third heaven, consequently who are in celestial good, see above, n. 644; that by True, when said of the Lord, divine truth is signified, is evident; that by justice both are signified, as well good as truth, and when said of the Lord, divine good and divine truth, may be seen above, n. 805, hence it follows, that by judging in righteousness, is signified to execute judgment from divine good and divine truth. That all judgment is executed by the Lord through the Word, consequently that the Word itself judges every one, may be seen above, n. 233; the reason why to make war or to fight from righteousness, signifies to separate the good from the wicked, is, because the Lord does not fight against any one, but separates the good from the wicked, and when the good are separated from the wicked, then the wicked cast themselves into hell.

822. *And his eyes were as a flame of fire*, signifies the divine wisdom of the Lord's divine love, as may be seen above, n. 48, where the like occurs, and is said of the Son of Man, by whom is meant the Lord as to the Word, n. 44.

823. *And on his head were many diadems*, signifies the divine truths of the Word from him. On his head, signifies from the Lord, for by the head is signified wisdom originating in love, and from the head man is regulated by wisdom grounded in love. Diadems were seen on his head, because the divine truths of the Word, which are signified by diadems, are from him; that diadems signify the divine truths of the Word, may be seen, n. 231, 540; that the head, when speaking of the Lord, signifies the divine wisdom of divine love, see n. 47; what else the head signifies, see n. 538, 565. The divine truths of the Word, in the spiritual world, correspond to diadems; and from this correspondence appear there, and in heaven, upon the heads of those who consider the Word as holy; hence it is that diadems signify the divine truths of the Word in its literal sense, the reason is, because the literal sense is translucent by virtue of its spiritual and celestial senses, as the jewels of a diadem are translucent by virtue of the light.

824. *And he had a name written that no one knew, but he himself*, signifies that what the Word is in its spiritual and celestial sense, no one sees but the Lord, and they to whom he reveals it. By name is signified the quality of any one, n. 165, and in other places, in the present case the quality of the Word, or what the Word is internally, that is, in its spiritual and celestial sense; it is called a written name, because the Word

exists as well among men upon earth as among angels in heaven, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 70—75; by no one knowing it but himself, is signified that no one sees but the Lord himself, and they to whom he reveals it, what the Word is in its spiritual sense. That no one sees the spiritual sense of the Word but only the Lord, and, therefore, that no one sees that sense but from the Lord, and that no one sees it from the Lord except he be in divine truths from him, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 26.

825. *And he was clothed with a vesture stained with blood, and his name is called the Word of God*, signifies the divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. By a vesture is signified truth investing good, n. 166, 212, 328; and when said of the Word, it signifies the Word in its literal sense, for this is like a garment, with which its spiritual and celestial senses are clothed; by blood is signified violence offered to the Lord's divinity and the Word, n. 327, 684; the reason why this is signified, is, because blood signifies the Lord's divine truth in the Word, n. 379, 654, therefore, to shed blood, signifies to offer violence to the Lord's divinity and the Word. By the Word of God is here signified the Word in its literal sense, for to that violence was offered, but not to the Word in its spiritual sense, because the latter sense was not known, and if it had been known, violence would have been offered to it also; for which reason that sense was not revealed till after the last judgment was executed, and a new church was about to be established by the Lord, neither is it at this day revealed to any but such as are in divine truths from the Lord, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 26. That violence has been offered to the Lord's divinity and the Word, appears manifestly from the Roman Catholic religion, and from the religion of the Reformed concerning justification by faith alone; the Roman Catholic religion maintains that the Lord's humanity is not divine, for which reason they transferred to themselves all things appertaining unto the Lord; also that the Word is to be interpreted only by themselves, and their interpretation is everywhere contrary to the divine truth of the Word, as was shown in the explanation of the 18th or foregoing chapter. From hence it is plain that violence has been offered to the Word by that religion; and in like manner by the religion among the Reformed concerning faith alone, for neither does this make the Lord's humanity divine; but builds its theology also upon a single expression of Paul falsely understood, and, therefore, as it were, makes of no account all that the Lord taught concerning love, and charity, and good works, which nevertheless are so plain, that any one who has eyes may see. The same thing was done

to the Word by the Jews, for it was one of their religious tenets, that the Word was written for none but themselves, and, therefore, that no others were meant in it, and that the Messiah, who was to come, would exalt them above all the nations of the earth, by which, and by many other things, they falsified and adulterated every thing in the Word; this is meant by the following passage in Isaiah: "Who is this that cometh from Edom, with *dyed garments* from Bozrah? Wherefore art thou red in thine apparel, and *thy garments* like him that treadeth in the wine-fat?" whence the victory of them "*shall be sprinkled upon my garments*, and I will *stain all my raiment*," lxiii. 1, 2: by garments are here also signified the divine truths of the Word; by Edom is signified redness, here redness from blood; hence it is plain, that by being clothed with a vesture stained with blood, and his name being called the Word of God, is signified the divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered.

826. *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean*, signifies the angels in the new Christian heaven, who were conjoined with the Lord in the interior understanding of the Word, and thus in pure and genuine truths. By armies in heaven are meant the angels who are in divine truths and goods, n. 447; by heaven is here meant the new Christian church, of which above, n. 612, 613, 626, 659, 661; the reason why that heaven is meant, is, because it is the new heaven treated of in the Apocalypse: to follow the Lord, signifies to be in conjunction with him, n. 621; by the white horses upon which they appeared, is signified the interior understanding or meaning of the Word, as above, n. 820; by fine linen, white and clean, is signified pure and genuine truth through the Word from the Lord, n. 813; it is also said of the New Church, that she was arrayed in fine linen, clean and white, verse 8 of this chapter, and so it is here said of the new Christian heaven, through which that church will come from the Lord.

827. *And out of his mouth goeth a sharp sword*, signifies the dispersion of falses by doctrine thence from the Lord, as is evident from the explanation above, n. 52, where the like is said of the Lord, who is there called the Son of Man, and by the Son of Man is meant the Lord as the Word, n. 44; the same is here signified by him who sat on the white horse; for the dispersion of falses is effected through the Word from the Lord.

828. *That with it he should smite the nations, and he shall rule them with a rod of iron*, signifies that he will convince all who are in a dead faith, by the truths of the literal sense of the Word, and by rational arguments. That this is signified, may appear from the like expression above, n. 544; that by the rod of iron, by which the nations were to be smitten, are signified

truths from the literal sense of the Word confirmed by rational arguments from the natural man, may be seen in that passage, and also n. 148, 485. That faith alone without works is a dead faith, appears clearly in James ii. 17, 20; who also said, "*Be ye doers of the Word* and not hearers only, deceiving your own selves," Epistle i. 22. In like manner, Paul said, "For not the hearers of the law are just before God, but the *doers of the law* shall be justified," Rom. ii. 13.

829. *And he treadeth the wine-press of the fierceness and wrath of Almighty God*, signifies that the Lord alone sustained all the evils of the church, and all the violence offered to the Word, and consequently to himself. By the wine of the fierceness and wrath of God, are signified the goods and truths of the church, which are from the Word, profaned and adulterated, and thus the evils and falses of the church, n. 316, 632, 635, 758; by treading the press of that wine, is signified to bear them, to fight against them, and condemn them, and thus to deliver the angels in heaven and men on earth from their infestation by them; for the Lord came into the world to subdue the hells, which at that time had got to such a height that they began to infest the angels, and he subdued them by combats against them, thus by temptations; for spiritual temptations are nothing else but combats against the hells; and inasmuch as every man is consorted with spirits as to his affections and consequent thoughts, the wicked with spirits from hell, and the good with angels from heaven, therefore when the Lord subdued the hells he not only delivered the angels of heaven from infestation, but also the men of the earth: this, then, is what is signified by the following passage in Isaiah: "*Surely he hath borne our griefs, and carried our sorrows:—But he was wounded for our transgressions, he was bruised for our iniquities:—and with his stripes we are healed. Jehovah hath laid on him the iniquity of us all, he was oppressed and he was afflicted, for he was cut off out of the land of the living, for the transgression of my people was he stricken, and Jehovah hath laid on him the iniquity of us all,*" liii. 4—9; speaking of the Lord and of his temptations from the hells, and at length from the Jews, by whom he was crucified. The Lord's conflicts are likewise described in Isaiah lxiii. 1—10; where are also the following words: "*And thy garments like him that treadeth in the wine-fat. I have trodden the wine-press alone;*" by which is signified that he alone sustained the evils and falses of the church, and all the violence offered to the Word, and thus to himself. It is said the violence offered to the Word, and thus to himself, because the Lord is the Word, and violence was offered to the Word, and to the Lord himself, by the tenets of the Roman Catholics, as also by the tenets of the Reformed, concerning faith alone. The evils and falses of both these religions the Lord sustained, when

he executed the last judgment, whereby he again subdued the hells, and unless the hells had again been subdued, no flesh could have been saved, as he himself taught in Matthew, xxiv. 21, 22.

830. *And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords*, signifies that the Lord teaches in the Word what he is, that he is the divine truth of divine wisdom, and the divine good of divine love, thus that he is the God of the universe. By the Lord's vesture is signified the Word as to its divine truth, as above, n. 835; by the Lord's thigh is signified the Word as to its divine good; the thighs and loins signify conjugal love, and inasmuch as this is the fundamental love of all loves, therefore the thighs and loins signify the good of love: that this is from correspondence may be seen above, n. 213; when therefore the thigh is mentioned in speaking of the Lord, it signifies himself as to the good of love, in the present instance it also signifies the Word as to the same; by a name written is signified the quality of the Lord, as above, n. 834; by King of kings is meant the Lord as to the divine truth of divine wisdom, and by Lord of lords is meant the Lord as to the divine good of divine love; the like is signified by the kingdom and dominion of the Lord, when both are mentioned, see above, n. 664. Inasmuch as the expression King of kings and Lord of lords is used, and since the Lord is meant thereby, in regard to his divine truth and divine good, therefore it is also said, He had a name written on his vesture and on his thigh, and by a name written on his vesture is signified the Word as to the divine truth, and by a name written on his thigh is signified the Word as to the divine good; both these principles are in the Word, the divine truth of the Word is in its spiritual sense, which is for the use of the angels of the middle or second heaven, who are in intelligence from divine truths, and the divine good of the Word is in its celestial sense, which is for the use of the angels of the supreme or third heaven, who are in wisdom from divine good; but this last sense is most occult, being perceptible to such only as are principled in love to the Lord from the Lord. That it is the Lord who is here meant, plainly appears above in the Apocalypse: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings," xvii. 14. That the thigh signifies the good of love, and when said concerning the Lord, the divine good of divine love, appears from the following passages in the Word: "And righteousness shall be the girdle of *his loins*, and faithfulness the girdle of *his thighs*," Isaiah xi. 5. Over the head of the cherubs there was the appearance of a man upon a throne, from the appearance of his *loins* and upward, and from the appearance of his *loins* and downward, there was an appearance of fire and brightness round about, Ezek. i. 26—28; by the man upon the throne is meant

the Lord, the appearance of fire from his loins upward and downward signifies his divine love, and the brightness round about, the divine wisdom thence proceeding. A man was seen by Daniel, whose *loins* were girded with gold of Uphaz, Dan. x. 5; it was an angel in whom the Lord was; by gold of Uphaz is signified the good of love. The same is signified by the thigh in Isaiah v. 27; Psalm xlv. 3; and in other places. Concerning the correspondence of the *thighs* or *loins* with conjugal love, which is the fundamental of all other loves, see the *Arcana Cœlestia*, n. 5050—5062.

831. *And I saw an angel standing in the sun: and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,* signifies the Lord from divine love, and thence from divine zeal, calling and inviting all who are in the spiritual affection of truth, and think of heaven, to the New Church, and to conjunction with himself, thus to life eternal. By an angel standing in the sun, is meant the Lord in divine love; by an angel is meant the Lord, and by sun his divine love. To cry with a great voice, signifies to cry from divine zeal, for a voice or influx from divine love is from divine zeal, zeal being a consequence of love; by the fowls that fly in the midst of heaven, are signified all who are in the spiritual affection of truth, and thence think of heaven. By coming and gathering themselves together to the supper of the great God, is signified a calling and invitation to the New Church and to conjunction with the Lord; and since from conjunction with the Lord there is life eternal, therefore that also is signified. By crying, Come, is signified a calling, and by gather yourselves together, is signified a calling together. That by an angel in the Word is meant the Lord, may be seen above, n. 5, 170, 258, 344, 465, 649, 657, 718; so in this instance more especially, because he was seen standing in the sun, and no angel appears in the sun, for the Lord is the sun of the spiritual world, therefore the Lord alone is there; that by the sun, when speaking of the Lord, is signified divine love, may be seen, n. 53, 414; that by crying with a great voice, when said of the Lord in divine love, is signified to speak or flow-in from divine zeal, is evident, because divine zeal is a consequence of divine love, in this case for the salvation of men: that by fowls are signified such things as relate to the understanding, and thence to the thought, see above, n. 757, here they signify such as are in the spiritual affection of truth, and think of heaven, because it is said, the fowls that fly in the midst of heaven, and by flying in the midst of heaven is signified to investigate, attend, and think, n. 245, 415; that by the supper of the great God is signified the New Church, and thus conjunction with the Lord, see n. 816, where their supper is called the marriage-supper of the Lamb.

832. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great,* signifies the appropriation of good things from the Lord, by the truths of the Word and of doctrine derived from it, in every sense, degree, and kind. The subject treated of above, n. 831, was conjunction with the Lord by the Word ; but here the subject treated of is the appropriation of good things from him by the truths of the Word. To eat, signifies appropriation, n. 89 ; by the flesh they were to eat, are signified the good things of the Word and thence of the church, and by kings, captains, the mighty, horses, them that sit on them, free and bond, small and great, are signified truths in every sense, degree, and kind : by kings are signified such as are principled in the truths of the church derived from the Word, and abstractedly the truths of the church derived from the Word, n. 20, 483 ; by captains over a thousand, are signified those who are in the knowledges of good and truth, and abstractedly those knowledges, n. 337 ; by the mighty are signified such as are in erudition from doctrine derived from the Word, and abstractedly the consequent erudition itself, n. 337 ; by horses is signified the understanding of the Word, and by those who sit on horses are signified those who are in wisdom from the understanding of the Word, and abstractedly the consequent wisdom itself, n. 298, 820 ; by free and bond are signified they who know from themselves, and they who know from others, n. 337, 604 ; by great and small are signified they who are such in a greater and in a lesser degree, n. 527, 810. From these considerations it is evident, that by their eating the flesh of these is signified the appropriation of good things from the Lord by the truths of the Word and of doctrine derived from it, in every sense, degree, and kind. It must be observed, that no man has any spiritual good from the Lord, but by truths derived from the Word ; for the truths of the Word are in the light of heaven, and the good things are in the heat of that light ; therefore if the understanding be not in the light of heaven by means of the Word, the will cannot come into the heat of heaven. Love and charity are formed by truths from the Word only, and by these truths only can man be reformed ; the church itself in man is formed by them, not, however, by those truths in the understanding only, but by a life according to them ; thus truths enter into the will, and become goods ; in this manner the complexion of truth is changed into the complexion of good ; for that which is of the will and thus of the love, the same is called good, and all that is of the will, or of the love, the same is also of the life of man. From these considerations it may be seen, that the appropriation of good by truths in every sense, degree, and kind, through the Word from the Lord, is here meant by

eating the flesh of those who are mentioned. Who cannot see, that flesh is not here meant by flesh? Who can be so devoid of sense as to believe that the Lord calls, and invites all to a great supper, to give them the flesh of kings, captains, mighty men, horses, and them that sit thereon, free and bond, great and small, to eat? Who cannot see that there is a spiritual sense in these words, and that without the aid of that sense no one can know what they mean? Who can maintain the denial that in its bosom the Word is spiritual, for would it not be more than material, if this passage were understood according to the literal sense, and not according to the spiritual sense? Similar to the above is this passage in Ezekiel: "Thus saith the Lord Jehovah; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice, a great sacrifice upon the mountains of Israel, that ye *may eat flesh, and drink blood*. Ye shall *eat the flesh of the mighty, and drink the blood of the princes of the earth*. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with *horses and chariots, and with mighty men, and all men of war*. And I will set my glory among the heathen," xxxix. 17—21; by flesh here in like manner is signified the good of the church from the Lord through the Word, and by blood the truth of the church. Who does not see that blood could not be given them to drink till they were drunken, or that they could not be filled at the table of the Lord Jehovah, with horses, chariots, mighty men, and every man of war? Since then by flesh is signified the good of the church, and by blood the truth of the church, it is clear that by the flesh and blood of the Lord in the holy supper, is signified divine good and divine truth from the Lord, the same as by bread and wine, concerning which see John vi. 51—58. Flesh also signifies good in many other parts of the Word; as in these passages: "I will take away the stony heart out of their *flesh*, and will give them a *heart of flesh*," Ezek. xi. 19; xxxvi. 26. "My *flesh* longeth for thee in a dry and thirsty land," Psalm lxiii. 1. "My heart and my *flesh* crieth out for the living God," Psalm lxxxiv. 3. "My *flesh* also shall rest in hope," Psalm xvi. 9. "When thou seest the naked, that thou cover him; and that thou hide not thyself from *thine own flesh*," Isaiah lviii. 7.

833. *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army*, signifies that all the interiorly wicked, who have made profession of faith alone, with their leading men and their adherents, will impugn the divine truths of the Lord in his Word, and infest those who will be of the Lord's New Church. That by beasts are signified they whose

religion is grounded upon faith alone, may be seen above, n. 567, 576, 577, 594, 598, 601; that it means only those who are interiorly wicked, and profess that religion, will be seen below. By the kings of the earth are signified those who are more deeply immersed than others in the falsities of that religion, consequently the leading men therein; for by the kings of the earth are signified those who are in the truths of the church derived from the Word, and, in an opposite sense, those who are in falsities, n. 20, 483, 704, 720, 737, 740, here those who are in falses; by their armies are signified all among them, who in like manner are in falsities, n. 447. To make war signifies to impugn, because by war in the Word is signified spiritual war, which is that of falsity against truth, and of truth against falsity, n. 500, 586, 707; by him who sat on the horse, is meant the Lord as to the Word, n. 820, 821; and since they cannot fight against the Lord himself, but against the divine truths which are in the Word, and thus also fight against the Lord, the Lord being the Word, therefore this is meant by making war against him that sat on the horse. That by an army are signified they who are in divine truths, and thus abstractedly divine truths themselves, consequently they who are of the Lord's new heaven and new church, from the circumstance of there being divine truths among them, may be seen above, n. 826.

834. *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image*, signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by ratiocinations and attestations that faith alone is the sole medium of salvation, have induced others to receive that faith and to live according to it. By the beast is here meant the beast out of the sea, mentioned Apoc. xiii. 1—10; and by the false prophet is meant the beast out of the earth mentioned in the same chapter, verses 11, 12; that by the beast out of the sea are meant the laity and common people, who are in the religion of faith alone, and that by the beast out of the earth are meant the clergy and the learned who are in that religion, may be seen in the explanations of that chapter. That the false prophet here is the beast out of the earth, mentioned in that chapter, from verse 11—18, appears manifestly, from its being here said of the false prophet, that it was he who wrought signs before the other beast, with which he deceived them that received the mark of the beast and worshipped his image; for the like things are said of the beast out of the earth, chap. xiii., namely, That he wrought *great signs or wonders before the beast* out of the sea, and seduced them that dwell on the earth, to worship his image, and receive his mark on the right hand and on the forehead. verses

12—17; from which it is evident, that by the false prophet are here signified the clergy and the learned, who have confirmed themselves in the religion of faith alone, and seduced the laity and common people; they are called the false prophet, because by a prophet are signified those who teach and preach falses, by perverting the truths of the Word, n. 8, 701; that by the signs wrought by that beast are signified ratiocinations and attestations that faith alone is the sole medium of salvation, may be seen above, n. 598, 599, 704; by receiving the mark of the beast, and worshipping his image, is signified to acknowledge and receive that faith, n. 634, 637, 679.

835. *These two were cast alive into the lake of fire burning with brimstone*, signifies that all these, as they were, were cast into hell, where are the loves of falsity, and at the same time the lusts of evil. Alive signifies as they were; by these two, namely, the beast and the false prophet, are signified all those who have made profession of faith alone, and are interiorly evil, both laity and clergy, as above, n. 834; by a lake of fire burning with brimstone, is signified hell, where they are who are in the loves of falsity, and at the same time in the lusts of evil; by a lake are signified falses in abundance, as will be seen presently; by fire is signified love, in this case the love of their falsity; that fire signifies love in both senses, good and evil may be seen, n. 468, 494, 599, here the love of what is false, because it is called a lake of fire; by brimstone is signified the lust of evil, and thence of falsity, n. 452. The like is said of the dragon, and of these two, in the following words of the next chapter: "The devil," that is, the dragon, "who deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," xx. 10. It must be observed, that the hell, where such as these are, appears at a distance as a fiery lake with a green flame like that of brimstone; but they who are therein do not see this, for they are there shut up in their houses of correction, where they have vehement altercations with one another; sometimes there appear knives in their hands, which they use in a threatening manner rather than appear to yield or give way; it is their love of falsity, together with their lusts of evil, which causes the appearance of such a lake; this appearance is from correspondence. That by a lake is signified where there is truth in abundance, and, in an opposite sense, where falsity abounds, may appear from the Word; that it signifies where there is truth in abundance, may be seen in the following passages: "For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a lake," Isaiah xxxv. 6, 7. "I will make the wilderness a lake of water, and the dry land springs of waters," Isaiah xli. 18; Psalm cvii. 33, 35. "I will make the rivers islands,

and I will dry up the *lakes*," Isaiah xlii. 15. The God of Jacob who "turned the rock into a *lake of water*, the flint into a fountain of waters," Psalm cxiv. 7, 8. "All that make a trade of *lakes* for the fishes," Isaiah xix. 10. In an opposite sense, from these passages: "I will cut off from Babylon the name and remnant; I will also make it a possession for the bittern, and *lakes of water*," Isaiah xiv. 22, 23. Death and hell were "cast into the *lake of fire*," Apoc. xx. 15. Their part is "in the *lake of fire*, which burneth with fire and brimstone; which is the second death," Apoc. xxi. 8.

836. *And the remnant were slain with the sword of him that sat upon the horse, which proceeds out of his mouth*, signifies that all they of various heresies among the Reformed, who have not lived according to the commandments of the Lord in the Word, which they knew, being judged according to the Word, perish. By the remnant are meant all belonging to various heresies among the Reformed, who have not lived according to the commandments of the Lord in the Word, which they knew, which are the commandments of the decalogue, consequently all who do not shun evils as sins; for they who do not so shun them are in all kinds of evil, for they are beset with them from their birth, and thence from their infancy to their lives' end, and they increase daily, if they be not removed by actual repentance; of these it is said, that they were slain with the sword of him who sat upon the horse; by being slain is here signified, as frequently before, to be spiritually slain, which is to perish as to the soul; by the sword of him who sat upon the horse, which proceeded out of his mouth, are signified the truths of the Word fighting against the falses of evil; for by a sword as expressed by the several terms, gladius, machæra, and romphæa, is signified truth fighting against falsity, and falsity fighting against truth, n. 52, but a sword (as expressed by gladius) is on the thigh, whence it means combat from love; machæra is a sword in the hand, whence it means combat from power; and romphæa has relation to the mouth, whence it means combat from doctrine; wherefore a sword (romphæa) proceeding out of the mouth of the Lord means combat from the Word against falses, n. 108, 117, 827, for the Word proceeded out of the mouth of the Lord. The reason why combat with the Reformed, and not with the Babylonians, is here treated of, is, because the Reformed read the Word, and acknowledge the truths therein to be divine truths; not so the Babylonians; these do, indeed, acknowledge the Word, but yet they do not read it, and every one regards the dictates of the pope in the first place, and as far above it, wherefore combat cannot be waged with them from the Word; they also place themselves above it, and not under it; but still they are judged from the Word, and from the dictates of the popes, so far as these accord with the Word.

837. *And all the fowls were filled with their flesh*, signifies that the infernal genii feed, as it were, upon their concupiscences of evil, which constitute their selfhood. By fowls are signified the falses which are from hell, and inasmuch as the infernal genii are principled in these falses, being one with man in the falses which pertain to his love, therefore these are here signified by fowls; the man also who is in such falses, becomes such a genius after death; that by the useless and mischievous fowls, especially the unclean and rapacious, which feed upon dead carcasses, are signified falsities which are of the love, may be seen above, n. 757; by flesh are here signified the evils of concupiscences which constitute man's selfhood, n. 748; being filled with their flesh, signifies to be nourished with them as it were, and to draw them in with delight, for the infernal genii, who are in similar concupiscences of evil, greedily inhale and snuff up into their nostrils, and thence live from, the concupiscences which exhale from such men's thoughts and respiration, for which reason also they live and cohabit together.

838. Let every one, therefore, beware of this heresy, that MAN IS JUSTIFIED BY FAITH WITHOUT THE WORKS OF THE LAW, for he who is in it, and does not fully recede from it before his life's end, after death consociates with infernal genii; for they are the goats, concerning whom the Lord says, "Depart from me, *ye cursed*, into everlasting fire prepared for the *devil and his angels*," Matt. xxv. 42; for of the goats the Lord does not say, that they did evil, but that they did not do good; the reason why they did not do good, is, because they said to themselves, I cannot do good from myself, the law does not condemn me, the blood of Christ cleanses and delivers me, the passion of the cross takes away the sentence of sin, the merit of Christ is imputed to me through faith, I am reconciled to the Father, under grace, I am regarded as a son, and our sins he reposes as infirmities, which he instantly forgives for the sake of his Son, thus he justifies by faith alone, and unless this were the sole medium of salvation, no mortal could be saved; for what other end did the Son of God suffer on the cross and fulfil the law, but to remove the sentence of condemnation for our transgressions? Thus do they reason with themselves, and the good which is good they do not do; for from this faith alone, which is nothing but a faith of knowledges, in itself an historical faith, is only a science, no good proceeds; it being a dead faith, into which no life or soul enters, unless the man approaches the Lord immediately, and shuns evils as sins as of himself, in which case, the good which he does as of himself is from the Lord, thus in itself good; on which subject it is thus written in Isaiah: "Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: And when ye spread forth your hands, I will hide mine eyes from you: yea,

when ye make many prayers I will not hear. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;" then "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," i. 4, 15—18. And in Jeremiah: "Stand in the gate of the house of Jehovah, and proclaim there this word, Trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah are these" (the church of God, the church of God, the church of God is where our faith is): "Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah," vii. 2—4, 9—11.

839. I was looking into the world of spirits, and saw an army mounted on red and black horses; they who sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and the hinder parts of their heads and their backs towards their necks and heads, and the bridles hung about the necks of the riders; and they cried out, "Let us fight against them who ride upon white horses;" but they held the bridles with both hands, so as to keep back the horses from the combat; and this they did continually. At this time two angels descended from heaven, and came near to me, and said, "What do you see?" and I told them that I saw this ludicrous company of horsemen, and asked what and who they were; and the angels answered, "They come from the place which is called Armageddon, Apoc. xvi. 16, where they were assembled to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem; in that place they talked of the church and of religion, and yet there was not any thing of the church among them, because there was not any spiritual truth among them; nor any religion, because there was not any spiritual good among them; they talked about both, indeed, with their mouths and lips, but only for the sake of the dominion they might obtain by their means. They learned in their youth to confirm the doctrine of faith alone, the trinity of God, and the duality of Christ; but when they arrived at eminent stations in the church, they retained these things only for a short time; for as they then began to think no longer about God and heaven, but about themselves and the world, thus not concerning eternal beatitude and felicity, but concerning temporal eminence and opulence, they rejected the doctrinals they had acquired in their youth, from the interiors of the rational mind which communicate with heaven, and are thence in the light of

heaven, into the exteriors of the rational mind which communicate with the world, and are therefore only in the light of the world, and at length they thrust them down into the natural sensual part; in consequence of which, the doctrinals of the church with them abide in their mouths only, and are no longer fixed in their thoughts by reasoning on them, and still less in their affection by loving them; and since they have reduced themselves to such a state, they do not admit any genuine truth of the church, nor any genuine good of religion. The interiors of their mind are become comparatively like bottles filled with iron-filings mixed with powdered sulphur, into which if water be poured, the mixture first grows warm, and afterwards inflames, and the bottles are burst in consequence. In like manner they, when they hear any thing concerning living water, which is the genuine truth of the Word, and the same enters in at their ears, are violently heated and inflamed, and reject it as though it were something that would burst their heads. These are they who appeared to you like apes, riding with their bodies reversed upon red and black horses with the bridles about their necks, because they who do not love the truth and good of the church, as derived from the Word, will not look at the foreparts of any horse, but at his hinder parts; for a horse signifies the understanding of the Word; a red horse, the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth. The reason of their crying out to fight against those who ride on white horses, is, because a white horse signifies the understanding of the Word as to truth and good; and their appearing to keep back their horses, was owing to their being afraid of the combat, lest the truth of the Word should spread to many, and thus should come to light; this is the interpretation."

The angels further added, "We belong to a society in heaven which is called Michael, and were commanded by the Lord to descend to the place called Armageddon, whence the company of horsemen, which you beheld, came forth. By Armageddon, with us in heaven, is signified a state and inclination to fight, from falsified truths originating from the love of dominion and pre-eminence; and as we have perceived in you a desire to know something of that war, we will give you some account of it. On our descent from heaven, we went to that place which is called Armageddon, and saw there an assembly of some thousands; but we did not go into the assembly, for there were two houses on the south side of that place, where there were some boys with their masters, into which we entered and were kindly received; we were delighted with their company; their countenances were all beautiful from the life in their eyes, and the zeal that animated their discourse; the life in their eyes was derived from the perception of truth, and the zeal in their

discourse from the affection of truth ; for which reason a present had been made them from heaven of hats, the edges of which were ornamented with bindings of gold lace interspersed with pearls, and likewise of garments variegated with white and hyacinth. We asked them if they had looked into the neighbouring place, called Armageddon ; they said they had seen it through a window just below the roof of the house, and had observed a congregation there, but under various figures, appearing sometimes like tall men, and at others not like men, but like statues and graven images, and about them a great number on bended knees ; these also appeared to us under various forms, at one time like men, at another like leopards, and sometimes like goats, the latter with horns bent downwards, with which they dug up the ground. We interpreted these changes to them, showing whom they represented and what they signified. But not to digress ; when the assembly heard that we were entered into those houses, they said one to another, ‘ What have they to do with those children ? Let us send some of our company to turn them out.’ They, moreover, did send, and when they were come they said to us, ‘ Why did you enter into these houses ? Where do you come from ? We are authorized to insist on your immediate departure ;’ but we replied, ‘ You have no right to insist upon any such thing ; you appear, indeed, in your own eyes as formidable as Anakims, and those who are here seem to you as helpless as children, but still you have no right or power here, unless possibly by cunning arts you derive it from your three houses of entertainment here, which, nevertheless, are of no avail to you ; therefore, tell your companions that we are sent hither from heaven to visit you, to see whether there is any religion among you or not, and if not you are to be cast out of this place ; wherefore propose to them this question, which involves the very essence of the church and consequently of religion : How do they understand these words in the Lord’s Prayer ? “ Our Father who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so on earth ;”’ on hearing which they said at first, ‘ What is this ?’ but afterwards they promised to propose the question. So they went and related to their companions all that had passed, who replied, ‘ To what end and purpose is this proposition ?’ But they understood the reason of it, in that it was meant to determine the nature of their faith in God the Father ; therefore they said, ‘ The meaning of the words is plain, that men ought to pray to God the Father, and since Christ is our Saviour, that we ought to pray to God the Father for the sake of the Son ;’ and presently they determined, in a fit of passion, to come to us, and make this declaration to our faces, adding, at the same time, that they would pull our ears. They also departed from that place, and went into a grove that was near the

two houses where the children were with their masters, in the middle of which grove was a piece of ground raised in the form of an amphitheatre, into which they entered hand in hand, and found us waiting there for them; there were in the place little mounds of earth raised like hillocks, upon which they seated themselves, for they said to one another, 'We will not stand in their presence, but will sit down.' And then one of them, who could assume the appearance of an angel of light, and who was commissioned by the rest to enter into discourse with us, said, 'You have proposed to us to open our minds and explain to you, how we understand the first words in the Lord's Prayer. I must therefore inform you, that, according to our interpretation, they signify that we should pray to God the Father; and since Christ is our Saviour, and through his merit we are saved, that, therefore, we should pray to God the Father by faith in his merit.' Upon which we said to them, 'We belong to a society in heaven which is called Michael, and we are sent to see and ascertain whether you, who are assembled in this place, have any religion or not, and this we cannot know in any other way than by putting a question to you concerning God; for the idea of God enters into every thing of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven repeat that prayer every day, as men do upon earth, and then we do not think of God the Father, because he is invisible, but we think of him in his Divine Humanity, because in this he is visible; and he in this humanity is called by you Christ, but by us Lord, and thus the Lord is our Father in heaven. The Lord also taught, that he and the Father are one; that the Father is in him and he in the Father; and that he who sees him, sees the Father; also that no one comes to the Father but by him; and likewise that it is the will of the Father, that they should believe in the Son, and that he who believes not in the Son, shall not see life, nay! that the wrath of God abides on him; from which considerations it is plain, that the Father is approached through him and in him; and as this is the case, he also taught, that to him all power was given in heaven and on earth. In that prayer it is said, *Hallowed be thy name, and thy kingdom come*, and we have proved from the Word, that his Divine Humanity is the name of the Father, and that the kingdom of the Father then comes when the Lord is immediately approached, and not at all when God the Father is approached immediately; therefore also the Lord commanded his disciples to preach the kingdom of God, and this is the kingdom of God.' We moreover instructed them from the Word, that the Lord came into the world to glorify his humanity, to the end that angels of heaven and men of the church might be united to God the Father through him and in him, for he taught that they who believe in him, are in him and he in them,

which is like what the church teaches, that they are in the body of Christ. Finally we informed them, that at this day a New Church is establishing by the Lord, which is meant by the New Jerusalem in the Apocalypse, in which the Lord alone is worshipped, as he is in heaven; and that thus all will be accomplished that is contained in the Lord's Prayer from beginning to end. We proved all that has been advanced above out of the Word of the evangelists, and out of the Word of the prophets, so copiously, that they were wearied at the mention of them.

"I. We proved, that 'Our Father in heaven' is the Lord Jesus Christ, from the following passages: 'For unto us a child is born, unto us a Son is given; and his name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace,' Isaiah ix. 5. 'Thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting,' Isaiah lxiii. 16. Jesus said, 'He that seeth me, seeth him that sent me,' John xii. 45. 'If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him,' John xiv. 7. 'Philip saith, Lord, show us the Father. Jesus saith unto him, He that seeth me, seeth the Father; how sayest thou then, show us the Father?' John xiv. 8, 9. 'Jesus said, I and the Father are one,' John x. 30. 'All things that the Father hath are mine,' John xvi. 15; xvii. 10. 'The Father is in me, and I in the Father,' John x. 38; xiv. 10, 11, 20. 'That no one hath seen the Father, but only the Son who is in the bosom of the Father,' John i. 18; v. 37; vi. 46. Wherefore he also says, 'That no one cometh to the Father but through him,' John xiv. 6; and that all access to the Father is through him, from him, and in him, John vi. 57; xiv. 20; xv. 4—6; xvii. 19, 23.

"But concerning the unity of God the Father, the Son, and the Holy Spirit, more may be seen in the Memorable Relation, n. 962.

"II. That 'Hallowed be thy name' means to approach the Lord, and worship him, we proved by these passages: 'Who shall not glorify thy name, for thou only art holy,' Apoc. xv. 4, speaking of the Lord. Jesus said, 'Father, glorify thy name,' then came a voice from heaven, saying, I have both glorified it and will glorify it again,' John xii. 28. The name of the Father which was glorified was the Divine Humanity. Jesus said, 'I am come in the name of my Father,' John v. 43. Jesus said, 'He who shall receive this child in my name, receiveth me, and he who receiveth me receiveth him that sent me,' Luke ix. 48. 'But these are written that ye might believe, that Jesus is the Christ the Son of God, and that believing ye may have life in his name,' John xx. 31. 'But as many as received him, to them gave he power to become the sons of God, even to them

that *believe on his name*,' John i. 12. 'And whatsoever ye shall ask in *my name, that will I do*, that the Father may be glorified in the Son,' John xiv. 13, 14. He who does not believe, is now judged, because he hath not *believed in the name of the only-begotten Son of God*, John iii. 15, 16, 18. 'Where two or three are gathered together in *my name*, there am I in the midst of them,' Matt. xviii. 19, 20. Jesus commanded his disciples to preach *in his name*, Luke xxiv. 47; not to mention other passages where the *name of the Lord* occurs, whereby is meant himself as to his humanity, as in Matt. vii. 22; x. 22; xviii. 5; xix. 29; xxiv. 9, 10; Mark xi. 10; xiii. 13; xvi. 17; Luke x. 17; xix. 38; xxi. 12, 17; John ii. 23; from which it is evident that the Father is hallowed in the Son, and by angels and men through the Son, and that this is the meaning of hallowed be thy name, as further appears in John xvii. 19, 21—23, 26.

"III. That 'Thy kingdom come' means, that the Lord should reign, we proved by these passages: 'The law and the prophets were until John, since that time the *kingdom of God is preached*,' Luke xvi. 16. John preaching the *good tidings of the kingdom*, said, 'The time is fulfilled, and the *kingdom of God* is at hand,' Mark i. 14, 15; Matt. iii. 2. Jesus himself preached the *good tidings of the kingdom*, and that the *kingdom of God* was at hand, Matt. iv. 17, 23; ix. 35. Jesus commanded his disciples to preach and declare the good tidings of the *kingdom of God*, Mark xvi. 15; Luke viii. 1; ix. 60; and in like manner the *seventy whom he sent forth*, Luke x. 9, 11; besides other places, as in Matt. xi. 5; xvi. 27, 28; Mark viii. 35; ix. 1, 27; x. 29, 30; xi. 10; Luke i. 19; ii. 10, 11; iv. 43; vii. 22; xvii. 20, 21; xxi. 30, 31; xxii. 18. The kingdom of God, or the good tidings announced, was the Lord's kingdom, and thus the kingdom of the Father: that this is the case is evident from the following passages: 'The Father hath given *all things* into the hand of the Son,' John iii. 35. The Father hath given the Son '*power over all flesh*,' John xvii. 2. '*All things are delivered unto me of my Father*,' Matt. xi. 27. '*All power is given unto me in heaven and in earth*,' Matt. xxviii. 18. Also from these: 'Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel; the *God of the whole earth* shall he be called,' Isaiah liv. 5. 'I saw, and behold, one like the *Son of Man*: And there was given dominion and glory, *and a kingdom*, and all people and nations should serve him: *His dominion is an everlasting dominion*, which shall not pass away, and *his kingdom* is that which shall not be destroyed,' Dan. xiii. 13, 14. 'And the seventh angel sounded; and there were great voices in heaven, saying, The *kingdoms* of the world are become the *kingdoms* of our Lord, and of his Christ, and he shall *reign* for ever and ever,' Apoc. xi. 15; xii. 10; which kingdom of the Lord

the Apocalypse treats of from beginning to end, into which all are to come who may belong to the Lord's New Church, which is the New Jerusalem.

"IV. 'Thy will be done in earth as it is in heaven,' we proved by these passages: Jesus said, 'This is the *will of the Father*, that every one which seeth the Son, and believeth on him, may have everlasting life,' John vi. 40. 'For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' John iii. 15, 16. 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the *wrath of God* abideth on him,' John iii. 36; not to mention other places. To believe in him, is to approach him, and to have confidence that he will save, because he is the Saviour of the world. Besides, it is a known thing in the church, that the Lord Jesus Christ reigns in heaven; he also said that his kingdom is there; therefore, when the Lord reigns in like manner in the church, then the Father's will is done in earth as it is in heaven.

"Finally, we added: It is affirmed throughout the whole Christian world, that they who are of the church constitute Christ's body, and are in his body; how then can a member of the church approach God the Father, otherwise than through him in whose body he is? else he must go out of the body to approach.

"Having heard these and many other passages out of the Word, the Arnageddons were anxious every now and then to interrupt us, and to adduce such as the Lord said to the Father in his state of exinanition, but then their tongues cleaved to the roof of their mouths, because they were not permitted to contradict the Word. At length, however, they broke out and exclaimed, 'You have spoken against the doctrine of our church, which maintains that God the Father should be approached immediately, and that he should be believed in, thus you are guilty of offering violence to our faith, wherefore leave this place at once, or else you shall be turned out;' and their minds being violently inflamed, they were about to proceed from threats to compulsion; but at that instant, by virtue of a power given us, we struck them with blindness, in consequence of which, not seeing us, they rushed forth into the plain, which was a wilderness; and such of them as appeared to the children, who had been looking from the window, like graven images and idols, before whom the rest were kneeling, are the same as appeared to you like apes and horses."

CHAPTER XX.

1. AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be finished ; and after that he must be loosed a little time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads, or in their hands : and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection ; on these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are finished, Satan shall be loosed out of his prison,

8. And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city ; and fire came down from God out of heaven and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are ; and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was no place found for them.

12. And I saw the dead, small and great, stand before God ; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them ; and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the removal of those who are meant by the dragon, verses 1—3, and then concerning the ascent of those from the lower earth, who worshipped the Lord and shunned evils as sins, verses 4—6. Judgment upon those in whose worship there was no religion, verses 7—9. The damnation of the dragon, verse 10. The universal judgment upon the rest, verses 11—15.

THE CONTENTS OF EACH VERSE. V. 1, "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand," signifies the Lord's divine operation upon lower principles, from his divine power of shutting and opening, and of binding and loosing: v. 2, "And he laid hold on the dragon, that old serpent, which is the devil and Satan," signifies that they were withheld who are meant by the dragon, who, from their thinking sensually and not spiritually on matters of faith, are called the old serpent, and from their being in evils as to life, are called the devil, and from their being in falses as to doctrine, are called Satan: "And bound him a thousand years," signifies that they who are here meant by the dragon, were withdrawn and separated from the rest in the world of spirits, that for a short time there might be no communication with them: v. 3, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more," signifies that the Lord entirely removed those who were in faith alone, and put a stop to all communication between them and others, lest they should inspire into those who were to be taken up into heaven any thing of their heresy: "Till the thousand years should be finished; and after that he must be loosed a little," signifies, this only a little while, or for a short time, until they are taken up by the Lord into heaven who were in truths derived from good, after which they who are meant by the dragon, were to be loosed for a short time, and a communication opened between them and others: v. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them," signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, that they might not be seduced by the

dragon and his beasts : " And I saw the souls of them that were beheaded for the testimony of Jesus, and for the Word of God," signifies that they were rejected by those who were principled in falses originating in self-derived intelligence, because they worshipped the Lord, and lived according to the truths of his Word : " And who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads, or in their hands," signifies who did not acknowledge and receive the doctrine of faith alone : " And they lived and reigned with Christ a thousand years," signifies who have been already for some time in conjunction with the Lord and in his kingdom : v. 5, " But the rest of the dead lived not again, until the thousand years were finished," signifies that besides these, now spoken of, none were taken up into heaven, till after the dragon was loosed, and that such were then proved and explored as to their quality : " This is the first resurrection," signifies that salvation and life eternal primarily consist in worshipping the Lord and living according to his commandments in the Word, inasmuch as conjunction is effected with the Lord and consociation with the angels of heaven : v. 6, " Blessed and holy is he that hath part in the first resurrection," signifies that they who go to heaven enjoy the felicity of life eternal, and illustration, in consequence of conjunction with the Lord : " On these the second death hath no power," signifies that they are not damned : " But they shall be priests of God and of Christ," signifies, because they are kept by the Lord in the good of love and thence in the truths of wisdom : " And shall reign with him a thousand years," signifies that they were already in heaven, when the rest, who had not revived, that is, as yet received heavenly life, were in the world of spirits : v. 7, " And when the thousand years are finished, Satan shall be loosed out of his prison," signifies that after they who had before been concealed and preserved in the lower earth, were taken up by the Lord into heaven, and the new heaven increased by their numbers, all those who had confirmed themselves in falses of faith, were to be let loose : v. 8, " And shall go forth to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle," signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths throughout the universal world of spirits, and lived there only in external natural worship and in no internal spiritual worship, and would stir them up against those who worshipped the Lord, and lived according to his commandments in the Word : " The number of whom is as the sand of the sea," signifies the multitude of such : v. 9, " And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city," signifies that being stirred up by the dragonists, they held in contempt every truth of the church,

and endeavoured to destroy all things of the New Church, and even its doctrine concerning the Lord and concerning life: "And fire came down from God out of heaven and devoured them," signifies that they were destroyed by the concupiscences of infernal love: v. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," signifies that they who were in evils as to life, and in falses as to doctrine, were cast into hell: v. 11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. And there was no place found for them," signifies the universal judgment executed by the Lord upon all the former heavens that were occupied by such as were in civil and moral good, but in no spiritual good, thus who resembled Christians in externals, but in internals were devils, which heavens, with their earth, were totally dissolved, so that nothing of them appeared any more: v. 12, "And I saw the dead, small and great, stand before God," signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, assembled by the Lord for judgment: "And the books were opened; and another book was opened, which is the book of life," signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, their quality was seen and perceived as to the affections which are of the love or will, and thence as to the thoughts which are of faith or understanding, as well the wicked as the good: "And the dead were judged out of those things which were written in the books, according to their works," signifies that all were judged according to their internal life in externals: v. 13, "And the sea gave up the dead which were in it," signifies the external and natural men of the church called to judgment: "And death and hell gave up the dead which were in them," signifies the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment: "And they were judged every one according to their works," signifies here as before: v. 14, "And death and hell were cast into the lake of fire," signifies that the impious at heart, who in themselves were devils and satans, and yet seemed in externals like men of the church, were cast into hell among those who were in the love of evil and thence in the love of falsity agreeing with evil: "This is the second death," signifies that with these there is damnation itself: v. 15, "And whosoever was not found written in the book of life, was cast into the lake of fire," signifies that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned.

THE EXPLANATION.

840. *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand,* signifies the Lord's divine operation upon lower principles, from his divine power of shutting and opening, and of binding and loosing. By an angel coming down from heaven, is meant the Lord, see n. 5, 170, 344, 465, 657, 718; also the Lord's operation, n. 415, 631, 633, 649; in the present case on lower principles, because it is said coming down; by having the key of the bottomless pit is signified the divine power of opening and shutting hell, see n. 62, 174; and by having a great chain in his hand, is signified the endeavour and consequent act of binding and loosing; hence it follows that there was not any key in the Lord's hand, nor yet a chain, but its appearing so to John was representative of the Lord's divine power; the opening and shutting of hell is also treated of two or three times in this chapter.

841. *And he laid hold on the dragon, that old serpent, which is the devil, and Satan,* signifies that they were withheld who were meant by the dragon, who, from their thinking sensually and not spiritually on matters of faith, are called the old serpent, and from their being in evils as to life, are called the devil, and from their being in falses as to doctrine, are called Satan. Who they are who are meant by the dragon, may be seen above, n. 537; the reason why both there and in this passage he is called the old serpent, the devil, and Satan, is, because a serpent signifies those who think sensually and not spiritually, n. 455, 550; the devil signifies those who are in evils as to life; and Satan those who are in falses as to doctrine, n. 97, 550. For all such as do not approach the Lord immediately, think sensually of things relating to the church, and cannot think spiritually, for the Lord is light itself, n. 796, 799; wherefore they who do not immediately approach the Lord, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually; hence it is that they are called the old serpent. They who do not immediately approach the Lord, nor shun evils as sins, continue in their sins, for which reason the dragon is called the devil; and since the same are in falses as to doctrine, therefore the dragon is called Satan.

842. *And bound him a thousand years,* signifies that they who are here meant by the dragon, were withdrawn and separated from the rest in the world of spirits, that for some time there might be no communication with them. That by **binding** is here signified to withdraw and separate them from the rest in the world of spirits, in order to prevent communication,

will be seen in the next article. The reason why by a thousand years are not meant a thousand years, but some time, is, because a thousand, without other numbers added to it, in the spiritual world, has that signification; he who thinks that a thousand years signify a thousand years, is not aware that all numbers in the Word signify things, and thus may be mistaken, especially in the Apocalypse, with respect to the sense of those passages in which numbers occur, as where the numbers 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others occur; in which latter numbers a thousand only signifies a certain adjunct, and when the word thousand is used to point out times, it signifies a little more; but when it is used by itself, as in the present instance, it signifies some time; that this is the case, I have been informed from heaven, where, in the Word which is there, not any number occurs, but instead of a number, the thing signified, and instead of a thousand some time; they are surprised there, that, when the men of the church have seen in the Apocalypse so many numbers, which cannot but signify things, they should still adhere to the conjectures of the Millenarians, by which their minds are impressed with vain ideas concerning the last state of the church.

843. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more*, signifies that the Lord entirely removed those who were in faith alone, and put a stop to all communication between them and others, lest they should inspire into those who were to be taken up into heaven, any thing of their heresy. By the dragon are here meant those who are in falses of faith, as above, n. 842. It is said of the dragon that he was taken, bound, cast into the bottomless pit, shut up, and a seal set upon him, whereby is signified that he was entirely removed, and that all communication was cut off between him and others; by his being taken or apprehended, is signified that they who are meant by him were collected and retained; by his being bound, is signified that they were withdrawn and separated from the rest; by his being cast into the bottomless pit, is signified that they were let down towards hell; by his being shut up, is signified that they were entirely removed; by a seal being set upon him, is signified that all communication with others was entirely cut off. The reason why the dragon was entirely removed for a time, was, that they might be taken up from the lower earth, who had been concealed by the Lord, and who are treated of in verses 4—6, lest when they were so taken up, they should be seduced by the dragonists; therefore it is also said, that he might not deceive the nations any more, by which is signified that he might not infuse into them any thing of his heresy. The reason why this was done in the world of spirits, which is in the midst between heaven and hell, is, because there

the wicked have communication with the good, and the good are prepared in that world for heaven, and the wicked for hell, and there the good are proved by having some intercourse with the wicked, and explored and tried as to their quality and constancy. By the nations, which they were to be prevented from deceiving, are meant the good; that by nations are meant they who are good as to life, and, in an opposite sense, they who are wicked, may be seen above, n. 483. From these considerations it may appear, that by he cast him into the bottomless pit, and shut him up, and set a seal upon him, is signified that the Lord entirely removed those who were in the falses of faith, and cut off all communication between them and the rest, lest they should infuse any thing of their heresy into those who were to be elevated into heaven.

844. *Till a thousand years should be finished, and after that he must be loosed a little*, signifies, this only for some time, until they are taken up by the Lord into heaven who were in truths derived from good, after which they who are meant by the dragon were to be loosed for a short time, and a communication opened between them and others. The reason why till a thousand years should be fulfilled signifies for some time, is, because by a thousand years are not signified a thousand years, but some time, as above, n. 842: he must be loosed a little, signifies that after that they who are meant by the dragon, as above, are to be released from their confinement, and that then a communication is to be opened between them and others; that this is what is signified, is evident from what has been said above, consequently from the series of things, and from their connexion with what follows, in a spiritual sense; what now follows from verses 4—6 treats of those who were taken up by the Lord into heaven, on whose account the dragon was removed and shut up.

845. *And I saw thrones, and they sat upon them, and judgment was given unto them*, signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts. The reason why this is the signification of these words, is, because by the thrones upon which they sat, are not signified thrones, but judgment according to the truths of the Word; that by the thrones seen in heaven is represented judgment, may be seen above, n. 229; that nothing else is signified by the thrones, upon which the four-and-twenty elders sat, and upon which the twelve apostles are to sit, and that all men are judged according to the truths of the Word, may also be seen above, n. 233; from which it is plain, that by judgment was given unto them, is signified that judgment was given unto the truths of the Word. The reason why they are meant who

were taken up by the Lord from the lower earth into heaven, and who in the meanwhile had been concealed there that they might not be seduced by the dragon and his beasts, is, because this is said of the souls which had been beheaded, and of the dead, afterwards mentioned, not that they were dead to themselves, but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world of spirits, and there, by communication with heaven and by conjunction with the Lord, they are in safety: there are many places of this kind, and there they live cheerfully with one another, and worship the Lord, knowing nothing about hell; they who are there are at times elevated by the Lord, after a last judgment, into heaven, and when they are elevated those who are meant by the dragon are removed; it has frequently been permitted me to see them taken up and consociated with the angels in heaven; this is what is meant in the Word by the graves being opened, and the dead rising again.

846. *And I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, signifies that they were rejected by those who are principled in falses from self-derived intelligence, because they worshipped the Lord, and lived according to the truths of his Word. By the souls of them that were beheaded, or smitten with the axe, for the testimony of Jesus and for the Word of God, are meant men after death, who are then called spirits, or men clothed with a spiritual body, who were concealed by the Lord in the lower earth, until the wicked were removed by the last judgment; they are said to be beheaded, because they were rejected by those who were in falses from self-derived intelligence, all of whom are such as are in evils and thence in falses, or in falses and thence in evils, and yet are as to externals in divine worship: that this kind of falsity is signified by an axe, will be seen in the next article. By the testimony of Jesus and the Word of God, is signified the acknowledgment of the Lord's divinity in his humanity, like as by these passages occurring above: John "bare record of the Word of God and of the *testimony* of Jesus Christ," Apoc. i. 2. Michael and his angels "overcame the (dragon) by the blood of the Lamb and by the Word of their *testimony*," xii. 11. "The dragon went to make war with the remnant of her seed, which keep the commandments of God, and have the *testimony* of Jesus Christ," xii. 17. "I am thy fellow-servant, and of thy brethren that have the *testimony* of Jesus: for the *testimony* of Jesus is the spirit of prophecy," xix. 10. That by these passages, the acknowledgment of the divinity of the Lord in his humanity, and a life according to the truths of his Word, and in particular according to the commandments of the decalogue, are understood, may be seen in the explanations given above. these souls are the same as are spoken of in the former part of

this book: "I saw under the altar the *souls* of them that were slain for the Word of God and for the *testimony which they held*: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled," vi. 9—11; the explanation of which is given from n. 325—329.

847. In many parts of the Word mention is made of people being slain, thrust through, and dead, and yet it is not meant that they were slain, pierced, and dead, but that they were rejected by those who were in evils and falses, see n. 59, 325, 589; the like is signified by the dead in the following verse, where it is said, that "the rest of the dead lived not again, until the thousand years were finished," from which considerations it is plain, that by those who are said to have been beleaguered or smitten with the axe, are signified such as were rejected by those who were in falses proceeding from self-derived intelligence. That by an axe is signified falsity from self-derived intelligence, appears from the following passages: "For the customs of the people are vanity: for one cutteth a tree out of the forest, the work of the hands of the workman, with the *axe*," Jerem. x. 3. "The voice of Egypt shall go like a serpent: for they shall march with an army and come against her with *axes*, as hewers of wood," Jerem. xlvi. 22. "A man was famous according as he had lifted up *axes* against the thick trees. But now they break down the carved work thereof at once with *axes* and hammers. They have cast fire into thy sanctuary, they have defiled the dwelling-place of thy name," Psalm lxxiv. 5—7. "When thou shalt besiege a city, thou shalt not destroy the trees thereof by forcing an *axe* against them," Deut. xx. 19; by an axe in these passages is signified falsity from self-derived intelligence; the reason is, because iron signifies truth in ultimates, which is called sensual truth, which, when separated from rational and spiritual truth, is turned into falsity; the reason why it means falsity from self-derived intelligence, is, because what is sensual is in man's proprium, see n. 424. On account of this signification of iron and of an axe, it was commanded, that if an altar was built of stone, it should be built of hewn stone, and that *iron* should not be lifted up upon the stones, lest it be profaned, Exod. xx. 25; Deut. xxvii. 5; so therefore of the temple of Jerusalem it is said, "And the house was built of stone, made ready before it was brought thither: so that there were neither *hammer*, nor *axe*, nor any *tool of iron* heard in the house while it was building," 1 Kings vi. 7; and, on the contrary, when graven images

are treated of, by which is signified falsity from self-derived intelligence, it is said, that he maketh it with *iron*, with *tongs*, or with the *axe* and *hammers*, Isaiah xlv. 12. That falsity from self-derived intelligence is signified by a graven image and idol, may be seen above, n. 459.

848. *And who had not worshipped the beast, nor his image, nor had received his mark upon their forehead, or in their hands*, signifies who did not acknowledge and receive the doctrine of faith alone, as is evident from the explanation above, n. 634, where the like words occur.

849. *And they lived and reigned with Christ a thousand years*, signifies who have been already for some time in conjunction with the Lord and in his kingdom. Who lived with Christ, signifies who were in conjunction with the Lord, because these do live; who reigned with Christ, signifies who were in his kingdom, as will be seen presently; that by a thousand years is signified some time, may be seen above, n. 842; this is said of those who during their life in the world worshipped the Lord, and lived according to his commandments in the Word, and after death were preserved and guarded, that they might not be seduced by the dragonists, consequently who had been already for some time in conjunction with the Lord, and consociated as to their interiors with the angels of heaven. That to reign with the Lord does not mean to reign with him, but to be in his kingdom by conjunction with him, may be seen above, n. 284; for the Lord alone reigns, and every one in heaven, who is in any function, does his duty in the society to which he belongs, as in the world, but this under the auspices of the Lord; they act indeed as from themselves, but inasmuch as they regard uses in the first place, they act from the Lord, from whom all use exists.

850. *But the rest of the dead lived not again until the thousand years were finished*, signifies that, besides these now spoken of, none were taken up into heaven, till after the dragon was loosed, when their quality was proved and explored. By the rest of the dead are signified they who are also rejected by those who are in faith alone, because they worshipped the Lord, and lived according to his commandments, but whose quality was not yet proved and explored; that by the dead in this passage these are signified, may be seen above, n. 847; for all, after their departure out of the world, come first into the world of spirits, which is in the midst between heaven and hell, and are there proved and explored, and thus prepared, the wicked for hell, and the good for heaven; it is said of these that they lived not again, that is, they were not yet so much in conjunction with the Lord, and in consociation with the angels of heaven, as the former. That afterwards also many were saved, appears from verses 12 and 15 of this chapter, where it is said

that the book of life also was opened, and if any one was not found written in the book of life, he was cast into the lake of fire.

851. *This is the first resurrection*, signifies that salvation and life eternal primarily consist in worshipping the Lord, and living according to his commandments in the Word, because thereby conjunction is effected with the Lord and consociation with the angels of heaven. The reason why all this is signified by "This is the first resurrection," is, because it follows as a conclusion from the premises, and therefore involves them; the premises, which these words involve, are contained in verse 4, and partly also in verse 5; in verse 4 they are as follows: He "saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and which had not worshipped the beast nor his image, nor had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ;" that by the souls of them that were beheaded for the testimony of Jesus and for the Word of God, are signified such as were rejected by those who are in falsities from self-derived intelligence, because they worshipped the Lord, and lived according to his commandments in the Word, may be seen above, n. 846, 847; that by their not worshipping the beast nor his image, neither receiving his mark upon their forehead and in their hands, is signified that they rejected the heresy of faith alone, may be seen above, n. 848; and that by their living and reigning with Christ a thousand years, is signified that they are in conjunction with the Lord and in consociation with the angels of heaven, may be seen above, n. 849; these things, therefore, are what are involved in these words, "This is the first resurrection;" by resurrection is signified salvation and life eternal, and by the first is not to be understood the first resurrection, but the very and primary resurrection, thus salvation and life eternal; for there is only one resurrection to life, a second is not given; therefore a second resurrection is nowhere mentioned; for they who are once conjoined with the Lord, are conjoined with him for ever; and this in heaven, for the Lord says, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die," John xi. 25, 26. That this is what is meant by the first resurrection, appears also from the following verse.

852. *Blessed and holy is he that hath part in the first resurrection*, signifies that they who go to heaven, enjoy the felicity of life eternal, and illustration in consequence of conjunction with the Lord. He is called blessed who enjoys the felicity of life eternal, n. 639; and he is called holy who enjoys illustration in divine truths by conjunction with the Lord, for the Lord alone is holy; and the divinity proceeding from him, from

which there is illustration, is what is called the Holy Spirit, n. 173, 586, 666; by the first resurrection is signified elevation into heaven by the Lord, and of course salvation, as above, n. 851. Hence it is evident, that by "Blessed and holy is he who hath part in the first resurrection," is signified that they who go to heaven enjoy the felicity of life eternal, and illustration by conjunction with the Lord.

853. *On these the second death hath no power*, signifies that they are not damned. By the second death nothing else is signified but spiritual death, which is damnation; for the first death is natural death, which is the death of the body, but the second death is spiritual death, which is the death of the soul, and that this is damnation is well known; and since the second death is damnation, and the first death is the decease of the body, and inasmuch as this death is not spiritual, therefore the first death is nowhere mentioned in the Apocalypse, but the second death spoken of again in this chapter, verse 14; also in xxi. 8, and likewise before, ii. 11. He who does not observe this, may readily believe that there are two spiritual deaths, from the circumstance of a second death being mentioned, when nevertheless there is only one spiritual death, which is here meant by the second death; and in like manner that there are two resurrections, from the circumstance of a first resurrection being spoken of, when yet there is only one resurrection, wherefore neither is there any second resurrection mentioned, see above, n. 851. Hence it is evident that by these words, "On such the second death hath no power," is signified that they are not damned.

854. *But they shall be priests of God and of Christ*, signifies because they are kept by the Lord in the good of love and thence in the truths of wisdom. By priests in the Word are meant they who are in the good of love, and by kings they who are in the truths of wisdom; wherefore it is said above, Jesus Christ "hath made us *kings* and *priests*," Apoc. i. 6; and likewise, The Lamb hath made us *kings* and *priests*, that we may reign over the earth, v. 10; and it may be clearly seen, that the Lord will not make men kings and priests, but that he will make them angels who are in the truths of wisdom, and in the good of love from him; that by kings are meant they who are in the truths of wisdom from the Lord, and that the Lord is called a king by virtue of divine truth, may be seen above, n. 20, 483, 664, 830; the reason why by priests are meant those who are in the good of love from the Lord, is because the Lord is divine love and divine wisdom, or what amounts to the same, divine good and divine truth, and the Lord, by virtue of divine love or divine good, is called a priest, and by virtue of divine wisdom or divine truth is called a king. Hence it is, that there are two kingdoms, into which the heavens are distinguished,

the celestial and the spiritual; and the celestial kingdom is called the Lord's sacerdotal kingdom, the angels there being recipients of divine love or divine good from the Lord, and the spiritual kingdom being called the Lord's royal kingdom, the angels there being recipients of divine wisdom or divine truth from the Lord; but more may be seen concerning these two kingdoms above, n. 647, 725. It is said that they are recipients of divine good and divine truth from the Lord, but it is to be observed that they are perpetually receiving them, for divine good and divine truth cannot be appropriated by any angel or man, so as to be his own, but only so that they may be seen to be his, because they are divine; wherefore no angel or man can produce from himself any thing good or true, which is really good and true in itself; from which circumstance it is evident that they are kept in good and truth by the Lord, and this continually; for which reason, if any one comes into heaven, and thinks that good and truth are appropriated to him as his own, he is immediately let down from heaven and instructed. From these considerations it may now appear, that by their being priests of God and of Christ, is signified, because they were kept by the Lord in the good of love, and thereby in the truths of wisdom. That by priests in the Word are meant such as are in the good of love from the Lord, may appear from many passages therein, but as they are adduced in the *Arcana Cœlestia*, published in London, I will only produce the following extracts from that work: "That priests represented the Lord as to divine good, n. 2015, 6148. That the priesthood represented the Lord as to the work of salvation, because this proceeded from the divine good of his divine love, n. 9809. That the priesthood of Aaron, of his sons, and of the Levites, represented the Lord's work of salvation in successive order, n. 10,017. That therefore by priests and by priesthood is signified the good of love from the Lord, n. 9806, 9809. That by the two names, Jesus and Christ, is signified as well the sacerdotal as the kingly office of the Lord, n. 3004, 3005, 3009. That priests administer ecclesiastical affairs, and kings civil affairs, n. 10,793. That priests are to teach truths, and by these lead to good, and thus to the Lord, n. 10,794. That they are not to claim power to themselves over the souls of men, n. 10,795. That priests ought to have dignity on account of holy things, but that they ought not to attribute the dignity to themselves, but to the Lord, from whom alone they are holy, because the priesthood is not in the person, but is adjoined to the person, n. 10,906, 10,907. That priests who do not acknowledge the Lord have in the Word a contrary signification, n. 3670."

855. *And shall reign with him a thousand years*, signifies that they were already in heaven, when the rest, who had not as yet revived, that is, received heavenly life, were in the world

of spirits. To reign with Christ does not signify to reign with him; but to be in his kingdom, or in heaven, see above, n. 284, 289; by a thousand years is not meant a thousand years, but some time, as above, n. 842; that a thousand years signifies nothing else but that space of time which intervened between the shutting up of the dragon in the bottomless pit and his release, is evident because it is said, "That he was cast into the bottomless pit, shut up, and a seal set upon him for *a thousand years*, and after that he was to be loosed," verses 3, 7; this same space of time is also here signified; therefore, they shall reign with Christ a thousand years, signifies that they were already in heaven, while the rest of the dead who had not yet revived, of whom mention is made in verse 5, were still in the world of spirits. But these things cannot be comprehended by those who are not aware that by numbers, in the Apocalypse, are not meant numbers, but things; I can assert that the angels do not understand any number naturally, as men do, but spiritually; yea, that they do not know what a thousand years are, except that it is some interval of time, small or great, which cannot be otherwise expressed than by some time.

856. *And when the thousand years are finished, Satan shall be loosed out of his prison*, signifies that after they who had before been concealed and preserved in the lower earth, were taken up by the Lord into heaven, and the new heaven increased by their numbers, all who had confirmed themselves in the falses of faith were to be let loose. When the thousand years are expired, signifies, on their being taken up by the Lord into heaven who had hitherto been concealed and preserved in the lower earth; the reason why when the thousand years are expired has this signification, is, because the salvation of those who worshipped the Lord, and lived according to his commandments, is alone treated of in the 4th, 5th, and 6th verses preceding, and this interval of time is understood by a thousand years. It is not said, indeed, that they were taken up from the lower earth, but yet it is evident from chap. vi. 9—11, where they were seen under the altar, and under the altar means in the lower earth; wherefore also they are here called priests of God and of Christ, verse 6, see above, n. 846. Neither is it here said that the new Christian heaven was increased by their numbers, though this appears evidently from chap. xiv., which treats of the new Christian heaven, as may be seen from the explanations given, especially in n. 612, 613, 626, 631, 647, 659, 661. The reason why by Satan being loosed out of his prison, is signified that they who had confirmed themselves in faith alone, as to doctrine, were to be let loose, is, because the dragon is here called Satan and not at the same time devil, as above, verse 2; and by the dragon as the devil are meant such as were in evils of life, and by the dragon as Satan are meant such as

were in the falses of faith, see above, n. 841; but the quality of the one and of the other will be seen in the next article.

858. *And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle*, signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths, throughout the universal world of spirits, and had lived there in external natural worship alone, and in no internal spiritual worship, and would stir them up against those who worshipped the Lord, and lived according to his commandments in the Word. By going out to deceive the nations which are in the four corners of the earth, is signified that they who are meant by the dragon, of whom above, n. 856, would draw to their party all who were in the universal world of spirits; by deceiving is here signified to bring over to their party; by nations are signified both the good and the evil, n. 483, by the four corners of the earth is signified the universal spiritual world, n. 342, in the present case those who were in the universal world of spirits, which is in the midst between heaven and hell, and where all, after their departure from the earth, first assemble, concerning which see n. 784, 791; for they who were in hell could not come in sight of the dragon, nor they who were in the heavens. By Gog and Magog are signified they who are in external natural worship separate from internal spiritual worship, as will be shown in the next article; by gathering them together to battle, is signified to excite those who are meant by the nations against those who worship the Lord and live according to his commandments in the Word, because all who do not worship the Lord, nor live according to his commandments, are evil, and the evil make one with the dragon or the dragonists; that by war is signified spiritual war, which is that of falsity against truth and of truth against falsity, may be seen above, n. 500, 586.

859. That by Gog and Magog are signified they who are in external worship and not in any internal worship, may appear in Ezekiel from chapter xxxviii., which treats of Gog from beginning to end; and from chap. xxxix. of the same prophet, verses 1—16; but that these are signified, does not clearly appear there, except from the spiritual sense; which sense, inasmuch as it has been revealed to me, shall be laid open; and first what is signified by the contents of those two chapters; the xxxviii. chapter of Ezekiel "treats of those who abide only in the literal sense of the Word, and thence in external worship without internal, which is Gog, verses 1, 2; that all and singular things relating to that worship will perish, verses 3—7; that that worship will take possession of the church, and vastate it, and thus will be in externals without internals, verses 8—16; that the state of the church will thereby be changed, verses 17—19;

that therefore the truths and goods of religion will perish, and be succeeded by falses, verses 20—23.” The xxxixth chapter of the same prophet is as follows: “Of those who abide only in the literal sense of the Word, and in external worship; that they will come into the church, which is Gog, but that they will perish, verses 1—6; that this will come to pass when the Lord comes and establishes the church, verses 7, 8; that this church will then disperse all their evils and falses, verses 9, 10; that it will altogether destroy them, verses 11—16; that the New Church to be established by the Lord will be instructed in truths and goods of every kind, and be imbued with goods of every kind, verses 17—21; and that the former church will be destroyed on account of its evils and falses, verses 23, 24; that then the church will be collected by the Lord from all nations, verses 25—29.” But something shall be said of those who are in external worship without internal spiritual worship. These are they who frequent churches on sabbaths and festivals, and on such occasions sing and pray, hear sermons, and then attend only to the language, and little or nothing to the substance of what is said, who are somewhat moved by prayers uttered with affection, as in confessing that they are sinners, but never reflect upon themselves and the lives they lead; who also receive the sacrament of the Lord’s Supper every year; pour out prayers morning and evening, and also say grace at dinner and supper and sometimes discourse about God, heaven, and eternal life and at such times can quote passages from the Word, and act the Christian, although they are not such; for as soon as they have done these things, they make nothing of adultery and obscenity, revenge and hatred, clandestine thefts and depredations, lies and blasphemies, and concupiscences and intentions to evils of every kind; such persons do not believe in any God, much less in the Lord; if they are asked in what the good and truth of religion consists, they know nothing of the matter, and think it of no moment to inquire; in short, they live to themselves and the world, thus to their bodies and inclinations, and not to God and their neighbour, therefore not to the spirit and soul; from which it is plain that their worship is external without internal worship; these also readily receive the heretical doctrine of faith alone, especially when they hear that man cannot do any good of himself, and that they are not under the yoke of the law; this is the reason why it is said that the dragon will go forth to seduce the nations, Gog and Magog. By Gog and Magog also, in the Hebrew tongue is signified that which is roofed and floored, thus what is external.

860. *The number of whom is as the sand of the sea.* signifies the multitude of such. The multitude of them is compared to the sand of the sea, because by the sea is signified the external of the church, n. 403, 404, 420, 470, and by sand that which is

of no use in the sea but to form the bottom of it. Because the number of them is so great, therefore the valley of their burial is called the *multitude of Gog*, and the name of the city where they are, *Multitude*, Ezek. xxxix. 15.

861. *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city*, signifies that being stirred up by the dragonists, they spurned every truth of the church, and endeavoured to destroy all things of the New Church, and even its doctrine concerning the Lord and concerning life. To go up on the breadth of the earth, signifies to spurn or hold in contempt every truth of the church, for by going up is signified to climb over and pass by, thus to spurn; and by the breadth of the earth is signified the truth of the church, as will be seen presently: to compass the camp of the saints about, signifies to besiege and to desire to destroy all things of the New Church, as will be shown in the next article; and by the beloved city is signified the doctrine of the New Church; that by a city is signified the doctrine of the church, may be seen above, n. 194, 501, 502, 712, which is called the beloved, because it treats of the Lord and of life, for it is the doctrine of the New Jerusalem which is here meant. That this is the signification of these words, no one can perceive except by the spiritual sense, for it could never enter into any one's thought, that by the breadth of the earth is signified the truth of the church, and that by the camp of the saints are signified all things appertaining to the New Church, both its truths and goods, and that by a city is signified its doctrine; wherefore, lest the mind should remain in doubt, it is necessary to demonstrate what the breadth of the earth and camp of the saints signify in a spiritual sense, from which it may be seen that the above is the meaning of these words. The reason why the breadth of the earth signifies the truth of the church, is, because in the spiritual world there are four quarters, east, west, south, and north, and the east and west constitute its length or longitude, and the south and north its breadth or latitude; and because they dwell in the east and west who are in the good of love, and thence by east and west is signified good, therefore the same is meant by length; and because they dwell in the south and north who are in the truths of wisdom, and thence by south and north is signified truth, therefore the same is meant by breadth; but on this subject see the treatise on *Heaven and Hell*, n. 141—253. That by breadth or latitude is signified truth, may appear from the following passages in the Word: "And hast not shut me up (O Jehovah) into the hand of the enemy: thou hast set my feet in a *broad place*," Psalm xxxi. 8. "I called upon Jehovah in my distress, Jehovah answered me, and set me in a *broad place*," Psalm cxviii. 5. "Jehovah brought me forth also into a *broad place*, he delivered me," Psalm xviij

19. "For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the *breadth of the land*," Habak. i. 6. Ashur "shall pass through Judah, he shall overflow and go over, and the stretching out of his wings shall fill the *breadth of thy land*," Isaiah viii. 8. Jehovah shall "feed them as a lamb in a *broad place*," Hosea iv. 16; not to mention other passages, as Psalm iv. 1; Psalm lxvi. 12; Deut. xxxiii. 20. Nor is any thing else meant by the *breadth* of the city New Jerusalem, Apoc. xxi. 16; for when by the New Jerusalem is meant the New Church, by the breadth and length of it cannot be signified breadth and length, but its truth and good; for these are the things which constitute a church; as in Zechariah also: "Then said I (unto the angel), Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the *breadth thereof* and what is the *length thereof*," ii. 2. The same is to be understood by the breadth and length of the new temple, and of the new earth, in Ezekiel xl. xli. xlii. xliii. xlv. xlv. xlv. xlvii. Also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table of show-bread, of the altar of incense, and of the ark therein; and also by the length and breadth of the temple at Jerusalem, and of many other things, which are described by measurement.

862. It was observed that their compassing about the camp of the saints and the beloved city, signifies that they would endeavour to destroy all things relating to the New Church, both its truths and its goods, and even its doctrine concerning the Lord and concerning life, as is mentioned in the preceding article; the reason why these are signified, is, because by the camp of the saints are signified all the truths and goods of the church which is meant by the New Jerusalem. That a camp, in the spiritual sense, signifies all things of the church which have relation to its good and truth, may appear from the following passages: "The sun and moon shall be dark, and the stars shall withdraw their shining; and Jehovah shall utter his voice before his army; for *his camp* is very great, for he is strong that executeth his Word," Joel ii. 10, 11. "And *I will encamp* about mine house," Zech. ix. 8. "For God hath scattered the bones of him that *encampeth* against thee, because God hath despised them," Psalm liii. 6. "The angel of Jehovah *encampeth* about them that fear him, and delivereth them," Psalm xxxiv. 8. The angels of God met Jacob, and Jacob said, "*This is God's camp*," and he called the name of that place *Manahaim*" (the two camps), Gen. xxxii. 2, 3; besides other places, as Isaiah xxix. 3; Ezek. i. 24; Psalm xxvii. 3. That by armies in the Word are signified the truths and goods of the church, also the falses and evils thereof, may be seen, n. 447, 826, 833; the same is also signified by camps. Since by the sons of Israel, and their twelve tribes, is signified the church as to all its

truths and goods, n. 349, 350, they were therefore called the army of Jehovah, *Exod.* vii. 4; xii. 41, 51; and when they halted and were assembled, they were called the camp, as in *Levit.* iv. 12; viii. 17; xii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23, *Numb.* i. ii. iii. iv. 5, seq., v. 2—26; ix. 17 to the end; x. 1—11, 29; xi. 31, 32; xii. 14, 15; xix. 19—25; xxxiii. 2—56; *Deut.* xxiii. 10—15; *Amos* iv. 10. From these considerations, then, it is plain, that by their encompassing the camp of the saints, and the beloved city, is signified that they would endeavour to destroy all the truths and goods of the New Church meant by the New Jerusalem, and also its doctrine concerning the Lord and concerning life. The like is signified by this passage in *Luke*: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled,” xxi. 20, 24; speaking of the consummation of the age, which is the last time of the church; by Jerusalem is here also signified the church. That Gog and Magog, that is, they who are in external worship separated from internal worship, will then invade the church, and endeavour to destroy it, is also said in *Ezek.* xxxviii. 8, 9, 11, 12, 15, 16; xxxix. 2; and that then there will be a New Church from the Lord, verse 16 to the end.

863. *And fire came down from God out of heaven, and devoured them*, signifies that they were destroyed by the concupiscences of infernal love. By fire coming down out of heaven and devouring them, are signified the concupiscences of evils, or of infernal love, as above, n. 494, 748, because they who are in external worship separated from internal worship, are in all sorts of evils and concupiscences, by reason that in them evils are not removed by any actual repentance, n. 859. It is said that fire came down from God out of heaven; this was the case in ancient times, when all things belonging to the church were represented before their eyes, consequently when churches were representative; but at this day, when representations have ceased, it is spoken of in like manner, and the signification is the same as formerly, when the thing was represented. That fire came down out of heaven upon those who profaned things holy, may be seen above, n. 494, 748. The same is said of Gog and Magog in *Ezekiel*: “I will rain upon him (Gog), and upon his lands, and upon many people that are with him, great hailstones, fire and brimstone,” xxxviii. 21. “And I will send a fire on Magog,” xxxix. 6.

864. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever*, signifies that they who were in evils as to life and in falses as to doctrine, were cast into hell, where they will unceasingly and for

ever be interiorly infested by the love of their falsity, and by the lusts of their evils. By the devil that deceived them is meant the dragon, as is evident from what goes before, and by the dragon are meant in general those who are in evils as to life, and in falses as to doctrine, n. 841; he is called the devil that deceived them, that it might be known that it was the dragon, because he was the deceiver, as appears from verses 2, 3, 7, 8, of this chapter; by the lake of fire into which he was cast, is signified hell, where are the loves of what is false and the lusts of what is evil, n. 835; by the beast and the false prophet are signified they who are in faith alone, both as to life and doctrine, both the unlearned and the learned; by the beast, the unlearned, and by the false prophet, the learned, n. 834; by being tormented day and night is signified to be interiorly infested unceasingly, and by for ever and ever is signified to all eternity; and whereas it is said that they were cast into the lake of fire and brimstone, by which is signified where the loves of falsity and the lusts of evil are, n. 835, these are what they will be infested by interiorly; for every one in hell is tormented by his love and its concupiscences, for the life of every one there is made up of them, and it is the life which is tormented, wherefore there are degrees of torment there according to the degrees of the love of evil and thence of falsity.

865. *And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them,* signifies the universal judgment executed by the Lord, upon all the former heavens that were occupied by such as were in civil and moral good, but in no spiritual good, thus who resembled Christians in externals, but in internals were devils; which heavens, with their earth, were totally dissolved, so that nothing could be seen of them any more. Before these things are explained in their order according to the letter, something must be premised concerning the universal judgment here treated of. From the time of the Lord's being in the world, when he executed the last judgment in person, it was permitted that they who were in civil and moral good, though in no spiritual good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by phantasies, to form to themselves as it were heavens, which also they did form in great abundance; but when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the superior heavens to men upon earth, then the Lord executed the last judgment, and dispersed those imaginary heavens; which was effected in such a manner, that the externals,

damnation; by death is also signified the extinction of the loves of the body and of the concupiscences of the flesh, after which there is a renewal of life; in like manner by death is signified resurrection, because man rises again immediately after death: by death is also signified neglect, non-acknowledgment, and rejection by the world, but in the most general sense by death the same is signified as by the devil, wherefore also the devil is called death, and by the devil is meant hell where they are who are called devils, hence also by death the evil of the will is understood which causes man to be a devil. Death is used in this last sense in the next verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire. From what has been said it may appear who are meant by the dead in the variety of senses; here are signified all those who had departed out of the world, or who had died from the earth, and were then in the world of spirits. It is said in the world of spirits, because all enter into that world immediately after their decease, and are there prepared, the good for heaven, and the wicked for hell, and some abide there only a month or a year, and others from ten to thirty years; and they who were permitted to make imaginary heavens to themselves, several centuries (*ad aliquot sæcula*); but at this day not longer than twenty years; there is in that world a vast multitude, and societies there as in the heavens and in the hells, concerning which world see above, n. 784, 791. Upon those who were in that world, the last judgment was executed, and not upon those who were in heaven, nor upon those who were in hell, for they who were in heaven were saved before, and they who were in hell were condemned before. From these considerations it may be seen, how much they are deceived who think the last judgment is to take place upon earth, and that then the bodies of men are to rise again, for all who have lived from the first creation of the world are together in the spiritual world, and all are invested with a spiritual body, which in the sight of those who are spiritual appears as a man, just as they who are in the natural world appear in the sight of natural men.

867. *And the books were opened; and another book was opened, which is the book of life*, signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven their quality was seen and perceived, as to the affections which are of the love or will, and thence as to the thoughts which are of faith or of the understanding, as well the wicked as the good. By books are not meant books, but the interiors of the minds of those who are judged, by the books, the interiors of the minds of those who are wicked, and are judged to death, and by the book of life such as are good, and are judged to life. They are called books, because in the interiors of the mind of every one are written all the things

that he thought, intended, spoke, and did in the world from the will or the love, and thence from the understanding or faith; all these things are written in the life of every one, with so much exactness that not one of them is wanting. The quality of all these things appears to the life, when spiritual light, which is wisdom from the Lord, and spiritual heat, which is love from the Lord, flow-in through heaven. Spiritual light discovers the thoughts which are of the understanding and faith, and spiritual heat discovers the affections which are of the will and love; and spiritual light together with spiritual heat discover the intentions and endeavours. That this is the case, I do not say that the rational man can see from the light of his own understanding, but he can if he will, provided he be willing to understand that there is given spiritual light which illuminates the understanding, and spiritual heat which kindles the will.

868. *And the dead were judged out of those things which were written in the books, according to their works*, signifies that all were judged according to their internal life in externals. By the dead are signified all who had died from the earth, and were then in the world of spirits, as above, n. 866; out of those things which were written in the books, signifies out of the interiors of every one's mind then laid open, as above, n. 867; according to their works, signifies, according to the internal life of every one in externals: that this is signified by works in the Word, may be seen above, n. 73, 76, 94, 141, 641; to which I will further add, that there are works of the mind and works of the body, both of them at once internal and external; the works of the mind are intentions and endeavours, and the works of the body are words and actions, each of these proceed from the internal life of man, which is of his will or love; whatsoever does not close in works, either internal which relate to the mind, or external which relate to the body, is not in the life of man, for it flows from the world of spirits but is not received, therefore it is as an object that strikes the eye, or as an odour that affects the nose, from which a man turns away his face: but more may be seen on this subject in the above-cited places, where also some passages are adduced from the Word to prove that man is judged according to his works; to which may be added the following from Paul: "Against the day of wrath, and revelation of the righteous judgment of God; who will render to every man *according to his deeds*," Rom. ii. 5, 6. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that *he hath done, whether it be good or evil*," 2 Cor. v. 10.

869. *And the sea gave up the dead which were in it*, signifies the external and natural men of the church called to judgment. By the sea is signified the external of the church, which is

natural, therefore by those whom the sea gave up are signified the external and natural men of the church; that the sea signifies the external of the church, which is natural, may be seen above, n. 238, 239 at the end, 403, 404, 420, 470, 566, 659, 661. By the dead are meant they who had died out of the earth, as above, n. 866, 868. The reason why by the dead whom the sea gave up, are meant the external men of the church, is because no others were judged but those who were in some kind of worship, for all who held in contempt the sanctities of the church, and denied a God, the Word, and a life after death, were judged immediately after death, and conjoined with those who were in hell, whither they were afterwards cast down; but they who had been external and natural men, and professed with their mouths that there is a God, that there are such places as heaven and hell, and had in some sort acknowledged the Word, these are they who were called to judgment. Out of these who were from the sea, several were saved, for we do not read that all these were cast into the lake of fire, as death and hell were, but that if any one of them was not found written in the book of life, he was cast therein, verse 16. Such of these as were saved, are also meant by the rest of the dead which lived not again until the thousand years were consummated, verse 5. From what has been said it may now appear, that by the sea gave up the dead that were in it, are signified the external and natural men of the church called to judgment.

870. *And death and hell gave up the dead which were in them,* signifies the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment. By death and hell no others are meant than they who interiorly in themselves were devils and satans, by death they who were inwardly in themselves devils, and by hell they who inwardly in themselves were satans, consequently all the impious at heart, who nevertheless in externals appeared like men of the church; for no others were assembled to this universal judgment; for they who in externals are like men of the church, whether they be of the laity or clergy, and in internals are devils and satans, are judged, because in them externals are to be separated from internals, and such likewise can be judged, because they have known and professed the things which appertain to the church. That by death are meant the impious at heart who in themselves were devils, and by hell they who in themselves were satans, may appear from its being said, that death and hell were cast into the lake of fire, verse 14, for neither death nor hell can be cast into hell, but they can who as to their interiors are death and hell, that is, who are in themselves devils and satans. Who are meant by the devil and Satan, may be seen above, n. 97, 851, 857; and that they are death who in themselves are devils, above, n. 866. In other places also mention is made of

death and hell, as in the following: the Son of Man said, "I have the keys of *hell and death*," Apoc. i. 18. The name of him who sat on the pale horse "*was death, and hell followed him*," Apoc. vi. 8; in like manner Hosea xiii. 14; Psalm xviii. 5, 6; Psalm xlix. 15, 16; Psalm cxvi. 3.

871. *And they were judged every one according to their works*, signifies that they were all judged according to their internal life in externals, as appears from the explanation above, n. 868, where the same words occur; to which I will further add, that every one is judged according to the quality of his soul, and the soul of man is his life, for it is the love of his will, and the love of every one's will is entirely according to his reception of the divine truth proceeding from the Lord, and this reception is taught by the doctrine of the church derived from the Word.

872. *And death and hell were cast into the lake of fire*, signifies that the impious at heart, who in themselves were devils and satans, and yet seemed in externals like men of the church, were cast into hell among those who were in the love of evil, and thence in the love of falsity agreeing with evil. By death and hell are signified the impious at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church, as above, n. 870; by the lake of fire is signified hell, where they are who are in the love of evil, and thus in the love of the falsity agreeing with evil, thus who love evil, and confirm it by reasonings from the natural man, and still more they who confirm it by the literal sense of the Word; these cannot interiorly in themselves do otherwise than deny God, for such denial lies concealed in evil of life confirmed by falses; a lake signifies where falsity abounds, and fire signifies the love of evil, as above, n. 841, 864. Its being said that death and hell were cast into the lake of fire, is agreeable to angelic speech, in which the person is not named, but that which is in the person, and constitutes it; in the present case, that in the person which constitutes his death and hell; that this is the case, may be apparent from the consideration that hell cannot be cast into hell.

873. *This is the second death*, signifies that with these there is damnation itself. That by the second death is signified spiritual death, which is damnation, may be seen above, n. 853: this is said, because they who are impious at heart, and in themselves devils and satans, and yet appear like men of the church, are damned beyond all others.

874. *And whosoever was not found written in the book of life, was cast into the lake of fire*, signifies that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned. That by the book of life is signified the Word, and that by being judged out of

that book, is signified to be judged according to the truths of the Word, may be seen above, n. 256, 259, 295, 302, 309, 317, 324, 330; and no others are found written in the book of life than such as have lived according to the Lord's commandments in the Word, and have believed in the Lord; this therefore is what is meant. That he who does not live according to the Lord's commandments in the Word, is condemned, the Lord teaches in John: "And if any man hear my words and believe not, *I judge him not*: he hath one that *judgeth him*, the Word that I have spoken, that shall *judge him in the last day*," xii. 47, 48. And that he who does not believe in the Lord, is condemned, also in John: "He that *believeth* on the Son hath everlasting life, and he that *believeth* not the Son, shall not see life, but the *wrath of God abideth on him*," iii. 36.

875. To the above I will add the following Memorable Relations. Awaking one morning from sleep, I saw two angels descending out of heaven, one from the southern quarter of heaven and the other from the eastern quarter of heaven, each in his chariot drawn by white horses; the chariot in which the angel from the southern quarter of heaven was conveyed, shone like silver, and the chariot in which the angel from the eastern quarter of heaven was conveyed, shone like gold; and the reins which they held in their hands were refulgent as the flaming light of the morning; thus these two angels appeared to me at a distance, but when they came nearer, they did not appear in chariots, but in their own angelic form, which is human. He who came from the eastern quarter of heaven was clad in a bright purple garment, and he who came from the southern quarter of heaven in a raiment of violet blue. As soon as they reached the regions beneath the heavens, they ran to meet each other, as if they strove which should be first, and mutually embraced and kissed each other. I was informed that these two angels, during their abode on earth, had been conjoined in the bond of an interior friendship, but that now one was in the eastern heaven and the other in the southern. In the eastern heaven are such as are principled in love from the Lord; and in the southern heaven are such as are principled in wisdom from the Lord. When they had conversed together some time about the magnificence of their respective heavens, their discourse took a turn upon the question whether heaven in its essence be love, or whether it be wisdom? They immediately agreed that one derived its origin from the other, but the debate was which was the primitive and which the derivative. The angel who came from the heaven of wisdom then asked the other, "What is love?" to which he replied, "That love, originating from the Lord as a sun, is the vital heat of angels and men, thus their life: that the derivations of love are called affec-

tions ; and that by these are produced perceptions and thus thoughts, whence it follows that wisdom in its origin is love ; consequently that thought in its origin is the affection of that love ; and it is evident from the derivations viewed in their order, that thought is nothing else but the form of affection ; but the reason why this is not known, is, because thoughts are in light, but affections are in heat, so that the mind reflects upon its thoughts, but not on its affections, in the same manner as obtains with sound and speech. That thought is nothing else but the form of affection, may also be illustrated by the case of speech, which is nothing else but the form of sound ; there is also a similarity, because sound corresponds to affection, and speech to thought, wherefore affection utters the sound, and thought utters the speech ; this may be further elucidated by this consideration, that if you take away sound from speech, nothing of speech remains, and, in like manner, if you take away affection from thought, nothing of thought remains. Hence then it is plain, that love is the all of wisdom, consequently the essence of the heavens is love, and their existence is wisdom, or what is the same thing, the heavens have their being from the divine love, and exist from the divine love by the divine wisdom, wherefore, as was said above, the one derives its origin from the other." There was with me at that time a novitiate spirit, who on hearing this discourse, asked, Whether it is the same with charity and faith, since charity has relation to affection, and faith to thought ? The angel replied, " It is the same ; for faith is nothing else but the form of charity, just as speech is the form of sound ; faith being formed by charity as speech is formed by sound ; the mode of its formation is also known to us in heaven, but there is no opportunity to explain it at present." " By faith, however," he added, " I mean spiritual faith, the spirit and life of which is derived solely from charity, for charity is spiritual, and by charity, faith ; wherefore faith without charity is a merely natural faith, which is dead, which also conjoins itself with merely natural affection, which is nothing else but concupiscence." The angels conversed on these subjects spiritually, and spiritual discourse comprehends thousands of things which natural language cannot express, and what is wonderful, such as do not even fall within the ideas of natural thought. Remember this, I beseech you, and when you come out of natural light into spiritual light, as is the case after death, inquire what faith is and what charity is, and you will clearly see that faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as the affection is of thought, and as the sound is of speech ; and if you desire it, you will see the formation of faith from charity like the formation of speech from sound, because they correspond. After discoursing to-

gether for some time on these and such like subjects, the angels departed, and as they retired each to his respective heaven, their heads appeared encompassed with stars: and when they were some distance from me, they again seemed to be borne in chariots as before.

When these two angels were gone out of my sight, I saw a garden on my right hand, in which were olive-trees, vines, fig-trees, laurels, and palm-trees, planted in order, according to correspondence. I looked into the garden, and saw angels and spirits walking and conversing together among the trees; then a certain angelic spirit observed me (they are called angelic spirits, who in the world of spirits are prepared for heaven, and afterwards become angels), and came out of the garden towards me, and said, "Will you come with me into our paradise, and you shall hear and see wonderful things." I went with him, and then he said to me, "Those whom you see (for there were many persons there) are all principled in the affection of truth, and thence in the light of wisdom: here also is a building which we call the **TEMPLE OF WISDOM**; but the nature of this building is such, that it cannot be seen by him who thinks himself very wise, much less by him who thinks himself wise enough, and still less by him who thinks himself wise from himself; the reason is, because such persons are not in the reception of the light of heaven from the affection of genuine wisdom: genuine wisdom consists in a man's seeing from the light of heaven, that what he knows, understands, and is wise in, is, respectively to what he does not know, understand, nor is wise in, as a drop to the ocean, consequently next to nothing. Every one who is in this paradisiacal garden, and perceives and acknowledges in himself, that his own wisdom is so little comparatively, sees that temple of wisdom, for interior light enables a man to see it, but not exterior light without it;" and inasmuch as I had often thought so myself, both from science, and then from perception, and lastly in consequence of seeing it from interior light, and had acknowledged that man had so little wisdom, behold! it was given me to see that temple. In form it was stupendous, it was raised a great height above the ground, and was quadrangular, with walls of crystal, its roof of transparent jasper elegantly arched; the foundation consisted of precious stones of various kinds: and the steps leading up to it were of polished alabaster; at the sides of the steps were seen figures of lions with their cubs. I then asked whether I might be allowed to enter; and being informed that I might, I ascended therefore the steps, and when I had entered, I observed, as it were, cherubs flying beneath the roof, and presently vanishing out of sight; the floor under our feet was of cedar, and the whole temple, by reason of the transparency of its roof and walls, seemed built to be the form of light. The angelic spirit went in with

me, and I related to him what I had heard from the two angels concerning love and wisdom, as also concerning charity and faith; and he said to me, "Did they not also mention a third?" And I said, "What third?" He replied, "USE. Love and wisdom without use are not any thing, they are only ideal entities, nor do they become real until they are fixed in use; for love, wisdom, and use, are three things which cannot be separated; for if they are separated each is reduced to nothing; love is nothing without wisdom, but in wisdom it is formed for something, which something is use, wherefore when love by wisdom is in use, then it is something, yea, it then really is: they are exactly like end, cause, and effect; the end is not any thing unless it exists by the cause in the effect; and if any one of the three be destroyed, the whole is destroyed, and becomes as nothing. It is the same with charity, faith, and works; charity without faith is nothing, nor is faith any thing without charity, nor are charity and faith any thing without works, but in works they become something, the quality of which something is according to the use of those works. It is the same with affection, thought, and operation; and also with will, understanding, and action. That this is the case, may be seen clearly in this temple, because the light, in which we are here, is a light illustrating the interiors of the mind. The science of geometry teaches also that nothing can be complete or perfect except it be a trine, or a compound of three, for a line is nothing without an area, and an area is nothing unless it becomes a solid, wherefore the one must be drawn into the other, that they may exist and co-exist in the third. As it is in this instance, so it is likewise in the case of all and every created thing, they have their limit and termination in a third. Hence it is, that three in the Word, spiritually understood, signifies what is complete and entire. This being the case, I cannot but wonder that some profess faith alone, some charity alone, and some works alone, when yet one without the other, or any two of them without the third, are a mere nothing." But then I asked him, "May not a man have charity and faith, and yet not have works? May he not be inclined both in affection and thought towards some particular purpose, and yet not, ~~be~~ in its operation?" The angelic spirit answered, "He can only be so ideally, but not really, for he must needs be in the endeavour or will to operate, and will or endeavour is in itself an action, because it is continually striving towards action, which becomes an exterior act when opportunity occurs to determine it, wherefore endeavour and will, as an interior act, is accepted by every wise man, because it is accepted by God, altogether as though it were an exterior act, provided it fail not to operate when opportunity offers."

After this I descended the steps from the temple of wisdom

and walked in the garden, and I observed some persons sitting under a laurel and eating figs; I approached and asked them for some figs, which they gave me; and lo, the figs in my hand became grapes; when I expressed my surprise at this, the angelic spirit, who was still with me, said, "The figs in your hand became grapes, because figs by correspondence signify the goods of charity and thence of faith in the natural or external man, but grapes signify the goods of charity and thence of faith in the spiritual or internal man; and because thou lovest spiritual things, therefore has this change happened to you, for in our world all things come to pass and exist, and are also changed, according to correspondences." And instantly I felt a desire to know how a man can do good from God, and yet as from himself; wherefore I asked those who were eating figs, what was their notion on the subject? they said they could conceive no other but that God operates it inwardly in man, and by man when he knows nothing of it; since if man were conscious of it, and so did it as if from himself, which also is to do it from himself, he would not do good but evil; for all that proceeds from man, as from himself, proceeds from his proprium or selfhood, and the proprium of man from his birth is evil. How then can good from God and evil from man be joined together, and proceed conjointly into action? besides the proprium of man in matters relating to salvation is ever full of its own merit, and in proportion as this is the case, it derogates from the Lord's merit, which is the highest injustice and impiety. In short, if the good which God operates in man by the Holy Spirit, were to flow into man's volition and thence into his actions, that good would be totally defiled and also profaned, which God never permits. Man may, indeed, think that the good which he does is from God, and call it the good of God through him, and as it were from him, but still we do not comprehend how it can be so. But I then opened my mind, and said, "You do not comprehend how it can be so, because you think from appearances, and such thought, when confirmed, is fallacy. You are under the appearance and thence under the fallacy, because you believe the appearance and consequent fallacy, that all things which a man wills and thinks, and thence acts and speaks, are in him, and consequently from him, when nevertheless, not one of all such things is in him except the state and capacity of receiving that which enters by influx. Man is not life in himself, but an organ receptive of life; the Lord alone is life in himself, as he also says in John: "For as the Father hath *life in himself*, so hath he given to the Son to *have life in himself*," v. 26; besides other places, as John xi. 25; xiv. 6, 19. There are two things which constitute life, love and wisdom, or what amounts to the same, the good of love and the truth of wisdom; these flow from God and are received by man, and they are felt

by man, as in him, and because they are felt by him, as in him, they also proceed as if from him; that they are so felt by man, is given of the Lord, that that which flows-in may affect him, and so be received and remain. But as all evil likewise enters by influx, not from God but from hell, and is received with delight, because man is born such an organ, therefore he receives no more good from God, but in proportion to the evil which is removed by man as if from himself, which is effected by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or to speak in more general terms, the good of love and charity, and the truth of wisdom and faith, flow-in, and that the things which flow-in appear in man as if they were in him, and thence as if they were from him, may be plainly seen from the sight, hearing, smell, taste, and touch; for whatever things are felt by the organs of those senses, flow from without, and are felt in them; the case is the same with the organs of the internal senses, only with this difference, that into the latter flow spiritual things which do not appear, but into the former natural things which do appear. In a word, man is an organ receptive of life from God, consequently he is receptive of good, in proportion as he desists from evil; the power to desist from evil, the Lord gives to every man, because he gives him the power to will and to understand as if from himself, and whatsoever a man does from the will as his own, according to understanding as his own, or what is the same thing, whatever he does from freedom of will according to the conviction of the understanding, that remains; and by this the Lord brings man into a state of conjunction with himself, and in that state reforms, regenerates, and saves him. The life which flows-in, is life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and quickens, yea, that it operates in man; but this life is varied and modified according to the organization induced on man by his love and the object he has in view. You may also know, that all the good of love and charity and all the truth of wisdom and faith flow-in, and are not in man, from this consideration, that he who supposes that such things are inherent in man by creation, cannot think otherwise than that God has infused himself into man, and thus that men are in part gods, and yet they who so think from faith, become devils, and stink like dead carcases. Besides, what is all human action but the action of the mind? for what the mind wills and thinks, that it acts by its organ the body, wherefore when the mind is guided by the Lord, its actions are also guided, and the mind and the actions flowing from it are guided by the Lord, when it believes in him. Were not this the case, tell me if you can, why the Lord in the Word has a thousand and a thousand times com-

manded man to love his neighbour, to do the goods of charity, and to bear fruit as a tree, and to keep the commandments, and all this with a view to salvation; also why it is said, that man shall be judged according to his deeds or works, he who has done good to heaven and life, and he who has done evil, to hell and death? how could the Lord have said such things, if all that proceeds from man were meritorious and consequently evil? Know, therefore, that if the mind be charity, the action is charity also, but if the mind be faith alone, which is a faith separated from spiritual charity, the action also is such faith, and this faith is meritorious, because its charity is natural and not spiritual; not so the faith of charity, because charity does not desire to have any merit, and therefore neither does its faith." On hearing this, they who sat under the laurel said, "We comprehend the justness of your observations, and yet we do not comprehend it." And I replied, "You comprehend the justness of my observations by virtue of that common perception which man enjoys from the influx of light out of heaven, when he hears any truths; but you do not comprehend it by reason of that peculiar perception, which every man has in consequence of an influx of light from the world; these two sorts of perception, namely, the internal and external, or the spiritual and natural, make one in wise men; you also may make them one, 'you look up to the Lord and put away evils.'" Seeing that they understood these words, I plucked off some twigs from the laurel, under which we were sitting, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, "They believed it was through me as from me," and lo! the branches blossomed in their hands. As I was retiring, I saw a table made of cedar-wood, on which there was a book, under a green olive-tree, whose trunk was entwined about with a vine; I viewed it attentively, and behold, it was a book which I had written, entitled *Angelic Wisdom concerning the Divine Love and the Divine Wisdom!* and also concerning the *Divine Providence*; and I said, "In that book it is fully shown, that man is an organ receptive of life, and not life." After these things I returned home from the garden exhilarated in mind, and accompanied by the angelic spirit, who said to me in the way, "If you wish to see clearly what faith and charity are, thus what faith is when separated from charity, and what it is when conjoined with charity, I will give you ocular demonstration!" And I replied, "Do so." And he said, "Instead of faith and charity, think of light and heat, and you will see it clearly; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat in which the angels are, is nothing else; hence thou mayest see clearly, what faith is separated from

charity, and what faith is when conjoined with charity; faith separated from charity is like the light in winter; and faith conjoined with charity is like the light in spring; the light in winter, which is light separated from heat, and in consequence conjoined with cold, strips the trees of their leaves, hardens the ground, kills the green herb, and also congeals the waters; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the ground, so that it produces grass, herbs, flowers, and fruit trees, and also dissolves the ice, so that the waters can flow from their springs. It is exactly the same with faith and charity; faith separated from charity kills all things, and faith conjoined with charity gives life to all things; this quickening and this extinction of things may be seen to the life in our spiritual world, because here faith is light, and charity is heat; for where faith is conjoined with charity, there are paradisiacal gardens, shrubberies, and lawns, which flourish and spread their fragrance in proportion to that union; but where faith is separated from charity, there does not grow so much as a blade of grass; nor any green thing except it be on brambles, thorns, and nettles; this is effected by the heat and light proceeding from the Lord as a sun, in the angels and spirits, and thereby out of them." There were on this occasion not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and also arcanists or dealers in mysteries; we related the same things to them, and demonstrated the truth so plainly, that they saw it was so; but when we asked them whether they admitted it to be so, they turned their backs, and said, "We did not hear you;" but we called out to them, saying, "Hear us now then;" but immediately they placed both hands on their ears, and exclaimed, "We will not hear."

CHAPTER XXI.

1. AND I saw a new heaven and a new earth: for the former heaven and the former earth were passed away; and the sea was no more.

2. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God.

4. And God shall wipe away all tears from their eyes ; and there shall be death no more, neither sorrow nor crying, neither shall there be pain any more, for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write ; for these words are true and faithful.

6. And he said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

8. But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9. And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God : and the light thereof was like unto a most precious stone, even like a jasper-stone, clear as crystal.

12. And it had a wall great and high. And it had twelve gates, and at the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel.

13. On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length thereof is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

18. And the structure of the wall thereof was jasper. And the city was pure gold, like unto pure glass.

19. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper ; the second, sapphire ; the third, chalcedony ; the fourth, emerald ;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth: the twelfth, amethyst.

21. And the twelve gates were twelve pearls; every one of the gates was of one pearl; and the street of the city was pure gold like transparent glass.

22. And I saw no temple therein; for its temple is the Lord God Almighty and the Lamb.

23. And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did light it, and its lamp is the Lamb.

24. And the nations of them that are saved shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25. And the gates of it shall not be shut by day; for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall not enter into it any thing that defileth, nor that worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. This chapter treats of the state of heaven and the church after the last judgment; that after this event, through the new heaven a new church will exist in the earth, which will worship the Lord only, verses 1—8. Its conjunction with the Lord, verses 9, 10. The description of it as to intelligence derived from the Word, verse 11; as to doctrine thence derived, verses 12—21; and as to every quality thereof, verses 22—26.

THE CONTENTS OF EACH VERSE. V. 1, "And I saw a new heaven and a new earth," signifies that a new heaven was formed from among Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshipped the Lord, and lived according to his commandments in the Word, in whom therefore there is charity and faith; in which are also all the infants of Christians: "For the former heaven and the former earth were passed away," signifies the heavens which were formed not by the Lord, but by those who came out of Christendom into the spiritual world, who were all dispersed at the day of the last judgment: "And the sea was no more,"

signifies that the external of the heaven collected from among Christians since the first establishment of the church, was in like manner dispersed, after they who were written in the Lord's book of life were taken thence and saved : v. 2, "And I, John, saw the holy city New Jerusalem, coming down from God out of heaven," signifies a new church to be established by the Lord at the end of the former church, which will be consociated with the new heaven in divine truths as to doctrine and as to life : "Prepared as a bride adorned for her husband," signifies that church conjoined with the Lord by the Word : v. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men," signifies the Lord from love speaking and declaring the glad tidings, that he himself will now be present among men in his Divine Humanity : "And he will dwell with them, and they shall be his people, and God himself shall be with them their God," signifies the conjunction of the Lord, which is of such a nature, that they are in him, and he in them : v. 4 "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away," signifies that the Lord will take from them all grief of mind, fear of damnation, of evils and fables from hell, and of temptations arising from them, and they shall not remember them, because the dragon, which had caused them, is cast out : v. 5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful," signifies the Lord confirming all respecting the new heaven and the New Church after the accomplishment of the last judgment : v. 6, "And he said unto me, It is done," signifies that it is divine truth : "I am the Alpha and the Omega, the Beginning and the End," signifies that the Lord is the God of heaven and earth, and that all things in the heavens and earths were made by him, and are governed by his divine providence, and are done according to it : "I will give unto him that is athirst of the fountain of the water of life freely," signifies that to those who desire truths from any spiritual use, the Lord will give from himself through the Word all things that are conducive to that use : v. 7, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son," signifies that they who overcome evils in themselves, that is, the devil, and do not yield or sink when they are tempted by the Babylonians and dragonists, will go to heaven, and there live in the Lord and the Lord in them : v. 8, "But the fearful, and the unfaithful, and the abominable," signifies those who are in no faith, and in no charity, and thence in all kinds of evils : "And murderers, and whoremongers, and sorcerers, and idolaters, and all liars," signifies all those who make no account of the commandments of the decalogue, and do not shun any evils therein

mentioned as sins, and therefore live in them : " Shall have their part in the lake which burneth with fire and brimstone," signifies their portion in hell where are the loves of falsity and the lusts of evil : " Which is the second death," signifies damnation : v. 9, " And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife," signifies influx and manifestation from the Lord out of the inmost of heaven, concerning the New Church, which will be conjoined to the Lord through the Word : v. 10, " And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God," signifies that John was translated into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine, in the form of a city : v. 11, " Having the glory of God, and the light thereof was like unto a most precious stone, even like a jasper-stone clear as crystal," signifies that in that church the Word will be understood, by reason of its being translucent from its spiritual sense : v. 12, " And it had a wall great and high," signifies the Word in its literal sense, from which the doctrine of the New Church is deduced : " And it had twelve gates," signifies all the knowledges of truth and good therein by which man is introduced into the church : " And at the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel," signifies the divine truths and goods of heaven, which are also the divine truths and goods of the church, in those knowledges and guards to prevent any one from entering unless he be in them from the Lord : v. 13, " On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates," signifies that the knowledges of truth and good, in which is contained spiritual life from heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in the love or the affection of good ; and for those who are more or less in wisdom or the affection of truth : v. 14, " And the wall of the city had twelve foundations," signifies that the Word in its literal sense contains all the particulars of the doctrine of the New Church : " And in them the names of the twelve apostles of the Lamb," signifies all things of doctrine derived from the Word concerning the Lord, and concerning a life according to his commandments : v. 15, " And he that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof," signifies that there is given by the Lord, to those who are in the good of love, the faculty of understanding and knowing what the quality of the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are derived : v. 16, " And the city lieth four square,"

signifies justice in it: "And the length thereof is as large as the breadth," signifies that good and truth in that church make one, like essence and form: v. 17, "And he measured the city with the reed twelve thousand furlongs. The length and the breadth and the height of it are equal," signifies the quality of that church from doctrine shown, that all things belonging to it, proceed from the good of love: "And he measured the wall thereof a hundred and forty-four cubits," signifies that it was shown what the quality of the Word is in that church, that from it they have all its truths and goods: "According to the measure of a man, that is, of an angel," signifies the quality of that church that it makes one with heaven: v. 18, "And the structure of the wall thereof was jasper," signifies that every divine truth, in the literal sense of the Word, is translucent with the men of that church, from the divine truth in the spiritual sense: "And the city was pure gold, like unto pure glass," signifies that thence the all of that church is the good of love flowing-in together with light out of heaven from the Lord: v. 19, "And the foundations of the wall of the city were adorned with every precious stone," signifies that all the things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are in it, will appear in the light according to reception: "The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; (v. 20,) The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst," signifies all things of that doctrine in their order, from the literal sense of the Word, with those who immediately approach the Lord, and live according to the commandments of the decalogue by shunning evils as sins, for these and no others are in the doctrine of love to God and of love towards their neighbour, which two things are the fundamentals of religion: v. 21, "And the twelve gates were twelve pearls; every one of the gates was of one pearl," signifies that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good, which are derived from the Word, and introduces into the church: "And the street of the city was pure gold like transparent glass," signifies that every truth of that church and of its doctrine is in form the good of love flowing-in together with light out of heaven from the Lord: v. 22, "And I saw no temple therein; for its temple is the Lord God Almighty and the Lamb," signifies that in this church there will not be any external separated from the internal, because the Lord himself in his Divine Humanity, from whom is derived the all of the church, is alone approached, worshipped, and adored: v. 23, "And the city had no need of the sun, neither of the moon, to shine in it for the glory of God did light it, and its lamp is the Lamb," sig-

nifies that the men of that church will not be in self-love and in self-derived intelligence, and thence in natural light alone, but in spiritual light by virtue of the divine truth of the Word derived from the Lord alone: v. 24, "And the nations of them that are saved shall walk in the light of it," signifies that all who are in the good of life, and believe in the Lord, will there live according to divine truths, and will see them inwardly in themselves, as the eye sees objects: "And the kings of the earth shall bring their glory and honour into it," signifies that all who are in the truths of wisdom from spiritual good, will there confess the Lord, and ascribe to him every truth and every good that is in them: v. 25, "And the gates of it shall not be shut by day; for there shall be no night there," signifies that they will be constantly received into the New Jerusalem, who are principled in truths derived from the good of love from the Lord, because there is not any falsity of faith there: v. 26, "And they shall bring the glory and honour of the nations into it," signifies that they who enter will bring with them the confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from him: v. 27, "And there shall not enter into it any thing that defileth, nor that worketh abomination, or maketh a lie," signifies that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falses: "But they who are written in the Lamb's book of life," signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to his precepts in the Word.

THE EXPLANATION.

876. *And I saw a new heaven and a new earth*, signifies that a new heaven was formed from among Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshipped the Lord and lived according to his commandments in the Word, in whom therefore there is charity and faith: in which heaven also are all the infants of Christians. By a new heaven and a new earth, is not meant the natural heaven visible to the eye, nor the natural earth inhabited by men, but the spiritual heaven is meant, and the earth belonging to that heaven, where the angels dwell; that this heaven and its earth is meant, every one may see and acknowledge, if he can but abstract himself a little from ideas purely natural and material, whilst reading the Word That an

angelic heaven is meant, is evident, because it is said in the next verse, that he saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; by which is not meant any Jerusalem coming down, but the church, and the church upon earth comes down from the Lord out of the angelic heaven, because the angels of heaven and men upon earth, in all things relating to the church, make one, n. 626. Hence it may be seen, how naturally and materially they have thought and do think, who, from these words and those which follow in the same verse, have fabricated the notion about the destruction of the world, and of the new creation of all things. This new heaven is occasionally treated of above in the Apocalypse, especially in chap. xiv. and xv.; it is called the Christian heaven, because it is distinct from the ancient heavens, which were composed of the men of the church before the Lord's coming; these ancient heavens are above the Christian heaven; for the heavens are like expanses, one above another; it is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first, and so it is with this new heaven; I have seen them and conversed with them. In this new Christian heaven are all those who, from the first formation of the Christian church, worshipped the Lord, and lived according to his commandments in the Word, and who, therefore, were in charity, and at the same time in faith from the Lord through the Word, thus who were not in a dead but in a living faith. Various particulars respecting this heaven may be seen above, n. 612, 613, 626, 631, 659, 661, 845, 846, 856; in that heaven likewise are all the infants of Christians, because they are educated by the angels in those two essentials of the church, which consist in an acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the decalogue.

877. *For the former heaven and the former earth were passed away*, signifies the heavens which were formed, not by the Lord, but by those who came out of Christendom into the spiritual world, who were all dispersed at the day of the last judgment. That these heavens and no others are meant by the first heaven and the first earth which passed away, may be seen above, n. 865, where these words are explained, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away," xx. 11, where it is shown, that by those words is signified the universal judgment executed by the Lord upon all the former heavens, in which were such as were in civil and moral good, but in no spiritual good, thus who in externals were like Christians, but in internals were devils; which heavens with the earth belonging to them were entirely dissipated. For other particulars relating to this

subject see a small tract on the *Last Judgment*, published in London, 1758, and the *Continuation of the same*, published in Amsterdam; to which it is unnecessary here to add any thing further.

878. *And the sea was no more*, signifies that the external of the heaven collected from among Christians, since the first establishment of the church, was in like manner dispersed, after they who were written in the Lord's book of life were taken thence and saved. By the sea is signified the external of heaven and of the church, in which are the simple, who have thought naturally and but little spiritually of things relating to the church; the heaven in which these are is called external, see n. 238, 239, 403, 404, 420, 466, 470, 659, 661; by the sea here is meant the external of heaven collected from among Christians from the first establishment of the church; but the internal heaven of Christians was not fully formed by the Lord, till a little before the last judgment, and also after it, as may appear from chap. xiv. and xv., where it is treated of, and from chap. xx. 4, 5; the explanations of which may be consulted. The reason why this was not done before, was, because the dragon and his two beasts had dominion in the world of spirits and burned with the lust of seducing every one they could, wherefore it was hazardous to collect them sooner into a heaven the separation of the good from the dragonists, and the damnation of the latter, and finally the casting of them into hell, are treated of in many places, and lastly in chap. xix. 20, and in chap. xx. 10; and after this it is said, that "the *sea* gave up the dead which were in it," verse 13, by which are meant the external and natural men of the church called to judgment, see above, n. 869, and then the separating and saving of those who were written in the Lord's book of life, concerning which see the same article; this is the sea which is here meant. It is also said in another place, where the new heaven of Christians is treated of, that it extended itself to the *sea of glass* mingled with fire, chap. xv. 2; by which sea is also signified the external of the heaven of Christians, see the explanation, n. 659, 661. From these considerations it may appear, that by the sea being no more, is signified that the external of heaven collected from among Christians from the first establishment of the church, after they were taken thence and saved who were written in the Lord's book of life, was in like manner dissolved or broken up. Concerning the external of heaven collected from among Christians from the first establishment of the church, it has been permitted me to know many particulars which it would be tedious to adduce in this place; save only that the former heavens, which passed away at the day of the last judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals but

not by internals, on which subject something may be seen above, n. 398. The reason why the heaven, where the men of the external church dwell, is called the sea, is because their habitation in the spiritual world appears at a distance as if it were in the sea; for the celestial angels, who are angels of the supreme heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are angels of the middle heaven, dwell as it were in an aerial atmosphere; and the spiritual natural angels, who are angels of the ultimate heaven, dwell as it were in a watery atmosphere, which, as was said, appears at a distance like the sea. Hence it is, that the external of heaven is understood by the sea in many other places also in the Word.

879. *And I, John, saw the holy city New Jerusalem, coming down from God out of heaven*, signifies a new church to be established by the Lord at the end of the former church, which will be consociated with the new heaven in divine truths as to doctrine and as to life. The reason why John here names himself, saying, I, John, is, because by him as an apostle is signified the good of love to the Lord, and thence the good of life, therefore he was loved more than the other apostles, and at supper lay on the bosom of the Lord, John xiii. 23; xxi. 20; and in like manner this church which is now treated of. That by Jerusalem is signified the church, will be seen in the next article; which is called a city, and described as a city from doctrine and from a life according to it, for a city in the spiritual sense signifies doctrine, n. 194, 712; it is called holy from the Lord, who alone is holy, and from the divine truths which are in it derived from the Word from the Lord, which are called holy, n. 173, 586, 666, 852; and it is called new, because he who sat upon the throne said, "Behold, I make all things new," verse 5; and it is said to come down from God out of heaven, because it descends from the Lord through the new Christian heaven, treated of in the 1st verse of this chapter, n. 876, for the church upon earth is formed through heaven by the Lord, that they may act as one and be consociated.

880. The reason why by Jerusalem in the Word is meant the church, is, because there, in the land of Canaan, and in no other place, was the temple and the altar, and sacrifices were offered, thus divine worship itself; wherefore also three feasts were held there yearly, and every male throughout the whole land was commanded to come to them; hence it is, that Jerusalem signifies the church as to worship, and therefore also the church as to doctrine, for worship is prescribed in doctrine, and performed according to it; likewise because the Lord was in Jerusalem, and taught in his own temple, and afterwards glorified his humanity there. That by Jerusalem is meant the church as to doctrine and consequently worship, appears from many passages in the Word; as from the following, in Isaiah ·

“For Zion’s sake will I not hold my peace, and for *Jerusalem’s* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of the Lord: for Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, his reward is with him. And they shall call them, The holy people, the redeemed of Jehovah; and thou shalt be called, Sought out, A city not forsaken,” lxii. 1—4, 11, 12. The whole of this chapter treats of the Lord’s advent, and of the New Church to be established by him; it is this New Church which is meant by Jerusalem, which shall be called by a new name which the mouth of Jehovah shall utter, and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God, in which Jehovah shall be well pleased, and which shall be called a city sought out and not forsaken. These words cannot apply to that Jerusalem which, when the Lord came into the world, was inhabited by the Jews, for it was the directly opposite in every respect, and was rather to be called Sodom, as it also is called in the Apoc. xi. 8; Isaiah iii. 9; Jerem. xxiii. 14; Ezek. xvi. 46, 48. So in another part of Isaiah: “For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind: but be glad and rejoice for ever in that which I create; for, behold, I create *Jerusalem* a rejoicing, and her people a joy. And I will rejoice in *Jerusalem*, and joy in my people. The wolf and the Lamb shall (then) feed together: they shall not hurt nor destroy in all my holy mountain,” lxv. 17—19, 25; this chapter also treats of the Lord’s advent, and of the church to be established by him, which was not established among those who were in Jerusalem, but among those who were out of it, wherefore this church is meant by Jerusalem, which shall be unto the Lord a rejoicing, and whose people shall be unto him a joy; also where the wolf and the lamb shall feed together, and where they shall do no evil. It is likewise said in this place, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and also that he will create Jerusalem, which things have a like signification. So in another part of Isaiah: “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O *Jerusalem*, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O *Jerusalem*. Therefore my people shall know my name: therefore shall they know in that day, that I am he that doth speak; behold it is I, for Jehovah hath comforted his people, he hath redeemed *Jerusalem*,” lii. 1, 2, 6, 9: this chapter also treats of the Lord’s advent, and of the church to be established by him,

therefore by Jerusalem, into which the uncircumcised and the unclean shall no more come, and which the Lord will redeem, is meant the church, and by Jerusalem the city of holiness, the church as to doctrine from the Lord and concerning the Lord. So in Zephaniah: "Sing O daughter of Zion; be glad and rejoice with all the heart, O daughter of *Jerusalem*; the King of Israel, even Jehovah, is in the midst of thee; thou shalt not see evil any more; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing;—I will make you a name and a praise among all the people of the earth," iii. 14—17, 20; speaking in like manner of the Lord and the church derived from him, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with singing, in whose love he will rest, and who will give them for a name and a praise to all the people of the earth. Again, in Isaiah: "Thus saith Jehovah thy Redeemer, and he that formed thee from the womb, that saith to *Jerusalem*, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built," xlv. 24, 26; and in Daniel: "Know, therefore, and understand that from the going forth of the commandment to restore and to build *Jerusalem* unto the Messiah the Prince, shall be seven weeks," ix. 25; that by Jerusalem in this place also is meant the church is plain, because that was restored and built up by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is likewise meant a church from the Lord in the following passages in Zechariah: "Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of *Jerusalem*; and *Jerusalem* shall be called the City of Truth, and the mountain of Jehovah of hosts, the holy mountain," viii. 3, 20—23. In Joel: "So shall ye know, that I am Jehovah your God dwelling in Zion, my holy mountain; then shall *Jerusalem* be holy; and it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and *Jerusalem* shall dwell from generation to generation," iv. 17, 20. And in Isaiah: "In that day shall the branch of Jehovah be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy: even every one that is written among the living in *Jerusalem*," iv. 2, 3. And in Micah: "But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established in the top of the mountains; for the law shall go forth of Zion, and the word of Jehovah from *Jerusalem*; unto thee shall it come even the first dominion; the kingdom shall come to the daughter of *Jerusalem*," iv. 1, 2, 8. And in Jeremiah: "At that time they shall call *Jerusalem* the throne of Jehovah; and all nations shall be gathered unto it, to the name of Jehovah, to *Jerusalem*; neither shall they walk any more after the imagination of their evil heart," iii. 17. Again, in Isaiah: "Look upon Zion, the city of our solemnities; thine

eyes shall see *Jerusalem*, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," xxxiii. 20; not to mention other passages, as Isaiah xxiv. 23; xxxvii. 32; lxvi. 10—14; Zech. xii. 3, 6, 8—10; xiv. 8, 11, 12, 21; Malachi iii. 2, 4; Psalm cxxii. 1—7; Psalm cxxxvii. 4—6. That by Jerusalem in these passages is meant the church, which was to be established by the Lord, and not Jerusalem in the land of Canaan, which was inhabited by the Jews, may appear from those places in the Word, where it is said of the latter, that it was entirely ruined, and that it was to be destroyed, as in Jerem. v. 1; vi. 6, 7; vii. 17, 18, and following verses; viii. 5—8, and following verses; ix. 10, 11, 13, and following verses; xiii. 9, 10, 14; xiv. 16; Lament. i. 8, 9, 17; Ezek. iv. 1, to the end; v. 5, to the end; xii. 18, 19; xv. 6—8; xvi. 1—63; xxiii. 1—49; Matt. xxiii. 37, 38; Luke xix. 41—44; xxi. 20—22; xxiii. 28—30; and in many other places.

881. *Prepared as a bride adorned for her husband*, signifies that church conjoined with the Lord by the Word. It is said that John saw the holy city New Jerusalem coming down from God out of heaven, and here that he saw that city prepared as a bride adorned for her husband, from which it is also evident that by Jerusalem is meant the church, and that he saw it first as a city, and afterwards as an espoused virgin, as a city representatively, and as an espoused virgin spiritually, consequently under a two-fold idea, one within or above the other, just as the angels do, who, when they see or hear or read in the Word of a city, in an idea of inferior thought perceive a city, but in an idea of superior thought perceive the church as to doctrine, and the latter, if they desire it and pray to the Lord, they see as a virgin in beauty and apparel according to the quality of the church. Thus has it also been permitted me to see the church. By prepared is signified attired for her espousals, and the church is no otherwise attired for her espousals, and afterwards for conjunction or marriage, than by the Word, for this is the only medium of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus the Lord, for which reason it is also called a covenant, and a covenant signifies spiritual conjunction; indeed the Word was given for this very purpose. That by a husband is meant the Lord is plain from verses 10 and 11 of this chapter, where Jerusalem is called the bride the *Lamb's wife*. That the Lord is called the bridegroom and husband, and the church the bride and wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above, n. 797. From these considerations it may appear, that by Jerusalem prepared as a bride adorned for her husband, is signified that church conjoined with the Lord by the Word.

882. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men*, signifies the Lord from love speaking and declaring the glad tidings, that he himself will now be present among men in his Divine Humanity. This is the celestial sense of these words; the celestial angels, who are the angels of the third heaven, understand them no otherwise, for by hearing a great voice saying from heaven, they understand the Lord from love speaking and declaring glad tidings, because no one else speaks from heaven but the Lord; for heaven is not heaven by virtue of any thing proper to the angels, but by virtue of the divine influence of the Lord, of which they are the recipients; by a great voice is meant speech from love, great being predicated of love, n. 656, 663; behold, the tabernacle of God is with men, means that now the Lord is present in his Divine Humanity; and by the tabernacle of God is meant the celestial church, and, in a universal sense, the Lord's celestial kingdom, and, in a supreme sense, his Divine Humanity, see above, n. 585. The reason why the tabernacle, in a supreme sense, means the Lord's Divine Humanity, is, because this is signified by the temple, as may appear from John ii. 18, 21; Malachi iii. 1; Apoc. xxi. 22; and elsewhere; the same is signified by the tabernacle, with this difference, that by the temple is meant the Lord's Divine Humanity with respect to divine truth or divine wisdom, and by the tabernacle is meant the Lord's Divine Humanity with respect to divine good or divine love; hence it follows, that by behold the tabernacle of God is with men, is meant that the Lord will now be present among men in his Divine Humanity.

883. *And he will dwell with them, and they shall be his people, and God himself shall be with them their God*, signifies the conjunction of the Lord, which is of such a nature, that they are in him, and he in them. He will dwell with them, signifies the conjunction of the Lord with them, as will be seen presently; they shall be his people, and God himself shall be with them and be their God, signifies that they are the Lord's, and the Lord theirs; and inasmuch as by dwelling with them is signified conjunction, it signifies that they will be in the Lord and the Lord in them, otherwise no conjunction is effected; that this is the nature of conjunction appears clearly from the Lord's words in John: "Abide *in* me, and I *in* you. I am the *vine*, ye are the *branches*: he that abideth *in* me and I *in* him, the same bringeth forth much *fruit*: for without me ye can do nothing," John xv. 4, 5. And in another place: "At that day ye shall know, that I am *in* my Father, and ye *in* me, and I *in* you," xiv. 20. "He that eateth my flesh, and drinketh my blood, dwelleth *in* me, and I *in* him," John vi. 56. That the assumption of the Humanity, and the uniting it with the Divinity, which was in him by birth, and is called the Father, had for its end a conjunction with men, appears also in John: "And for

their sakes I sanctify myself, that they also might be sanctified through the truth. That they all may be *one*; as thou, Father, art *in* me, and I *in* thee, that they may be *one*, even as we are *one*," xvii. 19, 21, 22, 26; from which it is plain, that there is a conjunction with the Lord's Divine Humanity, and that it is reciprocal, and that thus and no otherwise there is a conjunction with the Divinity which is called the Father. The Lord also teaches that conjunction is effected by means of truths of the Word, and a life according to them, John xiv. 20—24; xv. 7. This therefore is what is meant by he will dwell with them, and they shall be his people, and he will be their God; in like manner in other places where the same words occur, as Jerem. vii. 23; xi. 4; xiii. 11; xxiv. 7; xxx. 22; Ezek. xi. 20; xxxvi. 28; xxxvii. 23, 27; Zech. viii. 8; Exod. xxix. 45. The reason why to dwell with them signifies conjunction with them, is, because to dwell signifies conjunction from love, as may appear from many passages in the Word; also from the habitations of the angels in heaven. Heaven is arranged into innumerable societies, distinguished one from another according to the differences of the affections which are of love in general and in particular, each society constituting one species of affection, and they dwell there distinctly according to the degrees of relationship and affinities of that species of affection, and they who are in the closest relationship dwell in the same house; hence cohabitation, when mentioned in reference to marriage, signifies, in a spiritual sense, conjunction by love. It must be observed, that conjunction with the Lord is one thing, and his presence another; conjunction with the Lord being given only to such as approach him immediately, and his presence to the rest.

884. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be pain any more, for the former things have passed away*, signifies that the Lord will take from them all grief of mind, fear on account of damnation, on account of evils and falses from hell, and of temptations arising from them, and they shall not remember them, because the dragon, which had occasioned them, is cast out. God shall wipe away all tears from their eyes, signifies that the Lord will take away from them all grief of mind, for tears proceed from grief of mind; by the death which shall not be any more, is signified damnation, as n. 325, 765, 853, 873, in the present instance the fear of it; by sorrow, which shall not be any more, is signified the fear of evils from hell, for sorrow has various significations, having relation in all cases to the subject treated of, in the present to the fear of evils from hell; because the fear of damnation is mentioned just before, and the fear of falses from hell, and of temptations arising from them, immediately after; by crying is signified the fear of falses from hell, as will be seen in the next

article ; by the pain which shall be no more, are signified temptations, n. 640 ; by there not being any more because the former things are passed away, is signified that they shall not remember them because the dragon, who had occasioned them, is cast out, for these constitute the former things which had passed away. But these points require some illustration : Every man after death first comes into the world of spirits, which is in the midst between heaven and hell, and is there prepared, the good man for heaven and the wicked man for hell, concerning which world see above, n. 784, 791, 843, 850, 866, 869 ; and inasmuch as intercourse and association exist there, in like manner as in the natural world, it could not otherwise happen before the last judgment, than that they who in externals were civil and moral persons, but in internals were wicked, should be together, and should hold converse with those who likewise in externals were civil and moral, but in internals were good ; and since there is inherent in the wicked a continual lust of seducing, therefore the good, who were in consort with them, were infested in various ways ; but they who were aggrieved by their infestations, and brought into fear of damnation, and of evils and fables from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent to a certain earth below the other, where also there were societies, and were kept there, and this till such time as all the wicked were separated from the good, which was effected by the last judgment ; and then they who were preserved in the lower earth, were taken up by the Lord into heaven. These infestations were induced for the most part by those who are meant by the dragon and his beasts, wherefore when the dragon and his two beasts were cast into the lake of fire and brimstone, then, inasmuch as all infestation and consequent grief and fear on account of damnation and of hell ceased, it is said to those who had been infested, that God will wipe away all tears from their eyes, and that there should be no more death, neither sorrow, nor crying, nor labour, for the former things are passed away, by which is signified that the Lord will take from them all grief of mind, and fear of damnation, and of evils and fables from hell, and of grievous temptation from them, nor should they remember them, because the dragon who had induced them was cast out. That the dragon and his two beasts were rejected, and cast into the lake of fire and brimstone, may be seen above, xix. 20 ; xx. 10 ; and that the dragon infested, appears from many places ; for he fought with Michael, and wished to devour the child which the woman brought forth, and persecuted the woman, and went to make war with the remnant of her seed, xii. 4, 5, 7—9, 13—18 ; also xvi. 13—16, and in other places. That many who were interiorly good, were thus preserved by the Lord lest they should be infested by the dragon and his beasts, appears from vi. 9—

11; and that they were infested, vii. 13—17, and that they were afterwards taken up into heaven, xx. 4, 5, and elsewhere. The same are also meant by the prisoners and by them that are bound in the pit, and delivered by the Lord, Isa. xxiv. 22; lxi. 1; Luke iv. 18, 19; Zech. ix. 11; Psalm lxxix. 11. This is also signified in the Word, where it is said that the graves were opened; also where the souls are spoken of that expect the last judgment, and then the resurrection.

885. That crying, in the Word, is said in reference to grief and to fear of falses from hell, and the consequent devastation by them, appears from the following passages: "Because the former troubles are forgotten, and because they are hid from mine eyes. And the voice of weeping shall be no more heard in her, nor the *voice of crying*," Isaiah lxxv. 16, 19; speaking of Jerusalem in like manner as here in the Apocalypse. "They are black unto the ground, and the *cry* of Jerusalem is gone up," Jerem. xiv. 2, and following verses. Lamentation over the falses which waste the church is treated of. "Jehovah looked for judgment, but behold oppression, for righteousness, but behold a *cry*," Isaiah v. 7. "A *voice of the cry* of the shepherds, for Jehovah spoiled their pasture," Jerem. xxv. 36. "The *noise of a cry* from the fish-gate, therefore their goods shall become a booty, and their houses a desolation," Zeph. i. 10, 13; besides other places, as Isaiah xiv. 31; xv. 4—6, 8; xxiv. 11; xxx. 19; Jerem. xlii. 12, 14. But it must be observed, that a cry, in the Word, is said in reference to every affection that breaks forth from the heart, wherefore it is a voice of lamentation, of imploring, of supplication grounded in indolence, of strife, of indignation, of confession, yea of exultation.

886. *And he that sat upon the throne said, Behold, I make all things new.* And he said unto me, *Write, for these words are true and faithful*, signifies the Lord speaking concerning the last judgment to those who should come into the world of spirits, or who should die, from the time of his being in the world till now, as follows, viz., that the former heaven with the former earth, and the former church, with all and every thing in them, should perish, and that he should create a new heaven together with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know this of a certainty, and bear it in remembrance, because the Lord himself has testified and said it. The contents of this verse and of those which follow, as far as the 8th inclusive, were said to those who would come out of Christendom into the world of spirits, which happens immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists, for, as was observed above, all assemble after death in the world of spirits, and are prone to associate with one another there, just as in the natural world, where they are, together with the

Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed, by imaginary and delusive arts, to form to themselves heavens, as it were, whereby also they might be able to seduce; to prevent this, these things were said by the Lord, that they might know of a certainty that those heavens with their earths would perish, and that the Lord would create a new heaven and a new earth, when they would be saved who did not suffer themselves to be seduced or led away: but it is to be observed, that this was said to those who lived within the period of the Lord's time in the world and the last judgment, which was executed in the year 1757, because these could have been seduced, but after this event, this was no longer possible, because the Babylonians and dragonists were separated and cast out. We will now proceed to the explanation. By him who sat on the throne, is meant the Lord, n. 808, at the end; the reason why the Lord here spake upon a throne, is, because he said, Behold, I make all things new, by which is signified that he was about to execute the last judgment, and then to create a new heaven and a new earth, and a new church, with all and every thing in them; that a throne means judgment in a representative form, may be seen, n. 229, 845, 865; and that the former heaven and former church were destroyed on the day of the last judgment, n. 865, 877; he said unto me, Write, for these words are true and faithful, signifies that they might know this for certain, and remember it, because the Lord himself testified and said it; the Lord's making use of the word said, a second time, signifies that they might know it for certain; by write, is signified for remembrance or that they might remember, n. 639; and by these words are true and faithful, is signified that they ought to be believed, because the Lord himself testified and said it.

887. *And he said unto me, It is done*, signifies that it is divine truth. The reason why by he said unto me, is signified that it is divine truth, is, because the Lord said a third time, he said unto me, also because he said, it is done, in the present tense; and what the Lord says a third time, is what ought to be believed, because it is divine truth, as also what he said in the present tense; for three times signifies what is complete to the end, n. 505; in like manner when being about to do a thing he said, it is done.

888. *I am the Alpha and the Omega, the beginning and the end*, signifies that they may know that the Lord is the God of heaven and earth, and that all things in the heavens and earths were made by him, and are governed by his divine providence, and are done according to it. That the Lord is the Alpha and Omega, the beginning and the end, and that thereby is meant that all things were made, and are governed and done, and the like by him, may be seen above, n. 13, 29—31, 38, 57, 92

That the Lord is the God of heaven and earth is evident from his words in John: "As thou hast given him *power* over all flesh," xvii. 2; and in Matthew, "*All power* is given unto me in heaven and in earth," xxviii. 18; and that "*All things* were made by him, and that without him was not any thing made," John i. 3, 14. That all things which were made or created by him, are governed by his divine providence, is evident.

889. *I will give unto him that is athirst of the fountain of the water of life freely*, signifies that to those who desire truths from any spiritual use, the Lord will give from himself through the Word all things that are conducive to that use. By him that is athirst, is signified he who desires truth for the sake of any spiritual use, as will be seen presently; by the fountain of the water of life, is signified the Lord and the Word, n. 384; by giving it freely, is signified from the Lord, and not from any self-derived intelligence of the man himself. The reason why being athirst signifies to desire for the sake of some spiritual use, is, because there exists a thirst or desire for the knowledges of truth from the Word, grounded in natural use, and also grounded in spiritual use, in the former with those who have learning for their end and object, and by learning, fame, honour, and gain, consequently self and the world; but in the latter or in spiritual use with those whose end and object is to serve their neighbour from love to him, to consult the good of their souls, and that of their own, consequently who have in view the Lord, their neighbour, and salvation; truth is given to these in such proportion as is conducive to that use, from the fountain of the water of life, that is, from the Lord through the Word; to the rest truth is not given from thence; they read the Word, and every doctrinal truth therein they either do not see, or if they do see it they turn it into falsity, not so much in speech when it is uttered from the Word, but in the ideas of their thought concerning it. That to hunger signifies to desire good, and that to thirst signifies to desire truth, may be seen, n. 323, 381.

890. *He that overcometh shall inherit all things, and I will be his God and he shall be my son*, signifies that they who overcome evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and dragonists, will go to heaven, and there live in the Lord and the Lord in them. By overcoming, is here meant to overcome evils in themselves, consequently the devil, and not to yield when they are tempted by the Babylonians and dragonists. The reason why to overcome evils in one's self is also to overcome the devil, is, because by the devil is meant all evil; by inheriting all things is signified to go to heaven, and then to enjoy the possession of the good things which are there from the Lord, consequently to enter into the good things which are from the Lord and of th

Lord, as a son and heir, whence heaven is called an inheritance, Matt. xix. 29 ; xxv. 34. I will be his God and he shall be my son, signifies that in heaven they will be in the Lord and the Lord in them, as above, n. 882, where the like words occur, save only that it is there said, that they shall be his people, and he will be their God. The reason why they who immediately approach the Lord, are called his sons, is, because they are born anew from him, that is, regenerated, wherefore he called his disciples sons, John xii. 36 ; xiii. 33 ; xxi. 5.

891. *But the fearful, and the unfaithful, and the abominable*, signifies those who are in no faith, and in no charity, and thence in evils of every kind. By the fearful are signified they who are in no faith, as will be seen presently ; by the unbelieving or unfaithful are signified they who are in no charity towards their neighbour, for these are insincere and fraudulent, consequently unfaithful ; by the abominable are signified they who are in all kinds of evils, for abominations in the Word signify in general the evils which are named in the six last commandments of the decalogue, as may be seen in Jeremiah : "Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, and say, We are delivered to do all *these abominations?*" Jerem. vii. 2—4, 9—11 ; and so in all other places. That by the fearful are signified they who are in no faith, is evident from the following passages : Jesus said to his disciples, "*Why are ye fearful, O ye of little faith?*" Matt. viii. 26 ; Mark iv. 39, 40 ; Luke viii. 25. Jesus said unto the ruler of the synagogue, "*Fear not : believe only*, and thy daughter shall be made whole," Luke viii. 49, 50 ; Mark v. 36. "*Fear not*, little flock ; for it is your Father's good pleasure to give you the kingdom," Luke xii. 32. The same is meant by *fear not*, in Matt. xvii. 6, 7 ; xxviii. 3—5, 10 ; Luke i. 12, 13, 30 ; ii. 9, 10 ; v. 8—10, and elsewhere. Hence it may appear, that by the fearful, and the unbelieving, and the abominable, are signified they who are in no faith, and in no charity, and thence in all kinds of evils.

892. *And murderers, and whoremongers, and sorcerers, and idolaters, and all liars*, signifies all those who make no account of the commandments of the decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them. What is signified by these four commandments of the decalogue, Thou shalt not commit murder, thou shalt not commit adultery, thou shalt not steal, and thou shalt not bear false witness, in their threefold sense, natural, spiritual, and celestial, may be seen in the *Doctrine of Life for the New Jerusalem*, n. 62—91, therefore it is unnecessary to explain them here ; but instead of the seventh commandment, which is, Thou shalt not steal, are

here mentioned sorcerers and idolaters, and by sorcerers are signified they who inquire after truths, which they falsify in order to confirm falses and evils, as they do who take up this truth, that no one can do good from himself, and confirm by it faith alone, for this is a species of spiritual theft. What sorcery or enchantment further signifies, may be seen above, n. 462. By idolaters are signified they who establish worship, or are in worship, not from the Word, thus not from the Lord, but from self-derived intelligence, n. 459, as also they have done who, from a single sentence of Paul, falsely understood, and not from any word of the Lord, fabricated the whole of their church doctrine, which likewise is a species of spiritual theft; by liars are signified they who are in falses derived from evil, n. 924.

893. *Shall have their part in the lake which burneth with fire and brimstone*, signifies their portion in hell, where are the loves of falsity and the lusts of evil, as appears from the explanation above, n. 835, 873, where the like words occur.

894. *Which is the second death*, signifies damnation, as also appears from what is explained above, n. 853, 873.

895. *And there came unto me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife*, signifies influx and manifestation from the Lord from the inmost of heaven, concerning the New Church, which will be conjoined with the Lord through the Word. By one of the seven angels who had the seven vials full of the seven last plagues, that talked with me, is meant the Lord influencing from the inmost of heaven and speaking through the inmost heaven, here manifesting the things which follow; that by this angel is meant the Lord, appears from the explanation of chap. xv. 5, 6, where it is written, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the *seven angels* came out of the temple having the seven plagues;" by which is signified that the inmost of heaven was seen, where the Lord is in his holiness, and in the law, which is the decalogue, see above, n. 669, 670; also from the explanation of chap. xvii. 1, where it is said, "And there came one of the *seven angels* which had the seven vials, and talked with me, saying, Come hither, I will show unto thee the judgment of the great harlot;" that by these words is signified influx and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religion, may be seen above, n. 718, 719; hence it is evident that by there came to me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, is meant the Lord influencing from the inmost of heaven, and that by, Come hither, I will show thee, is signified manifesta-

tion, and that by the bride the Lamb's wife is signified the New Church, which will be conjoined with the Lord through the Word, as in n. 881. That church is called a bride, in reference to its establishment, and a wife, in reference to its being fully established; here the bride, the wife, from the certainty of its establishment taking place.

896. *And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,* signifies that John was translated into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine in the form of a city. He carried me away in the spirit to a great and high mountain, signifies that John was translated into the third heaven, where they are who are in love to the Lord, and in the genuine doctrine of truth derived from him; great also is predicated of the good of love, and high of truths. The reason why being taken up into a mountain signifies to be taken up into the third heaven, is, because it is said in the spirit, and he who is in the spirit as to his mind and its vision, is in the spiritual world, and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the ultimate or lowest heaven in valleys between the hills and mountains; wherefore when any one in the spirit is taken up into a mountain, it signifies that he is taken up into the third heaven; this elevation is effected in a moment, because it is done by a change in the state of the mind; by he showed me, is signified his sight then opened, and manifestation; by the great city, the holy Jerusalem, descending out of heaven from God, is signified the Lord's New Church as above, n. 878, 879, where also it is explained, for this reason it is called holy, and said to descend out of heaven from God; its being seen in the form of a city, is because a city signifies doctrine, n. 194, 712, and the church is a church by virtue of doctrine, and a life according to it. It was also seen as a city, that it might be described as to all its qualities, which are described by its wall, its gates, its foundations, and various dimensions. The church is described in a similar manner in Ezekiel, where it is also said by the prophet, "In the visions of God brought he me, and set me upon a very high mountain, which was as the frame of a city on the south," which the angels also *measured* as to its wall and gates, and as to its breadth and height, chap. xl. 2, and following verses. The like is meant by this passage in Zechariah: "Then said I (unto the angel), Whither goest thou? and he said unto me, To *measure Jerusalem*, to see what is the breadth thereof, and what is the length thereof," ii. 2.

897. *Having the glory of God; and the light thereof was like unto a most precious stone, even like a jasper stone, clear as*

crystal, signifies that in that church the Word will be understood, by reason of its being translucent from its spiritual sense. By the glory of God is signified the Word in its divine light, as will be seen presently; by its light is signified the divine truth therein, for this is meant by light in the Word, n. 796, 799; like a most precious stone, even like a jasper stone clear as crystal, signifies the same shining and translucent by reason of its spiritual sense, of which also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in a life according to it; with such the Word shines as it were when it is read; it shines from the Lord through the medium of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from the Lord as a sun, and the light which proceeds from the Lord as a sun, is in its essence the divine truth of his divine wisdom. That in every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived, and that the Word is transparent from the light of that sense to those who are in genuine truths from the Lord, is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. That by the glory of God is meant the Word in its divine light, may appear from the following passages: "And the Word was made flesh, —and we beheld *his glory*, the *glory* as of the only-begotten of the Father," John i. 14; that by glory is meant the glory of the Word or divine truth in him, is evident, because it is said the Word was made flesh; the same is meant by glory in what follows, where it is said, "for the *glory of God* did light it, and its lamp is the Lamb," ver. 23. The same is meant by *the glory* in which they will see the Son of Man when he shall come in the clouds of heaven, Matt. xxiv. 30; Mark xiii. 25, see above, n. 20, 642, 820; nor is any thing else meant by the throne of *glory* upon which the Lord will sit when he shall come to the last judgment, Matt. xxv. 31, because he will judge every one according to the truths of the Word; wherefore it is also said, that he will come in his glory. When the Lord was transfigured, it is also said that "Moses and Elias appeared in *glory*," Luke ix. 30, 31; by Moses and Elias is there signified the Word; the Lord also then caused himself to be seen by his disciples as the Word in its glory. That glory signifies divine truth, may be seen from many passages of the Word above, n. 629. The reason why the Word is compared to a most precious stone, like a jasper stone, clear as crystal, is, because a precious stone signifies the divine truth of the Word, n. 231, 540, 726, 823, and a jasper stone signifies the divine truth of the Word in its literal sense, translucent from the divine truth in its spiritual sense; this is the signification of a jasper stone in Exodus xxviii. 20; Ezek. xxviii. 13, and afterwards in this chapter, where it is said

That the building of the wall of the holy Jerusalem was *jasper*, verse 18; and since the Word in its literal sense is transparent from its spiritual sense, it is said, a jasper clear as crystal; all illustration, which they have who are in divine truths from the Lord, is derived from thence.

898. *And it had a wall great and high*, signifies the Word in its literal sense from which the doctrine of the New Church is deduced. When by the holy city Jerusalem is meant the Lord's New Church as to doctrine, by its wall nothing else is meant but the Word in its literal sense, from which doctrine is derived, for that sense defends the spiritual sense, which lies concealed within it, just as a wall defends a city and its inhabitants; and that the literal sense is the basis, continent, and firmament of its spiritual sense, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—36; and that that sense is a guard to prevent the interior divine truths of its spiritual sense from being injured, n. 97, of the same treatise; also that church-doctrine is to be drawn from the literal sense of the Word, and confirmed by it, n. 50—61 of the same. It is called a wall great and high, because it means the Word as to its divine good and divine truth, great being predicated of good, and high of truth, as above, n. 896. By a wall is signified that which defends, and where the church is treated of, it signifies the Word in its literal sense, as in the following places: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, ye that make mention of Jehovah," Isaiah lxii. 6. "And they shall call thee the city of Jehovah, the Zion of the Holy One of Israel,—but thou shalt call thy walls salvation, and thy gates praise," Isaiah lx. 14, 18. "Jehovah will be unto her a wall of fire round about, and will be the glory in the midst of her," Zech. ii. 5. "The men of Arvad were upon thy walls, and the Gammadims hanged their shields upon the walls round about; they have made thy beauty perfect," Ezek. xxvii. 11; speaking of Tyre, by which is signified the church as to the knowledges of truth from the Word. "Run ye to and fro through the streets of Jerusalem, and see now and know if ye can find a man that seeketh truth;—Go ye upon her walls and destroy," Jerem. v. 1, 10. "Jehovah hath purposed to destroy the wall of the daughter of Zion,—therefore he made the rampart and the wall to lament, they languished together, the law is no more," Lament. ii. 8, 9. "They shall run to and fro in the city, they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows," Joel ii. 9, speaking of the falsifications of truth. "Day and night (the wicked) go about in the city, upon the walls thereof, mischief also and sorrow are in the midst of it," Psalm lv. 10; besides other places, as Isaiah xxii. 5; lvi. 5; Jerem. i. 15; Ezek. xxvii.

11; Lament. ii. 7. That the Word, in its literal sense, is signified by a wall, appears clearly from what follows in this chapter, where the wall, its gates, foundations, and dimensions are much treated of; the reason is, because the doctrine of the New Church, which is signified by the city, is derived solely from the literal sense of the Word.

899. *And it had twelve gates*, signifies all the knowledges therein of truth and good, by which man is introduced into the church. By gates are signified the knowledges of truth and good from the Word, because by them man is introduced into the church, for the wall, in which the gates were, signifies the Word, as above, n. 898, and afterwards it is said, "And the twelve gates were twelve pearls; every one of the gates was of one pearl," verse 21, and by pearls are signified the knowledges of truth and good, n. 727; that man is introduced through them into the church, as through gates into a city, is evident; that twelve signifies all, may be seen above, n. 348. By gates are also signified the knowledges of truth and good, in the following passages: "I will lay thy *foundations* with sapphires, and I will make thy windows of agates and thy *gates* of carbuncles," Isaiah liv. 11, 12. "Jehovah loveth the *gates* of *Zion* more than all the dwellings of Jacob; glorious things are spoken of thee, *O city of God*," Psalm lxxxvii. 2. "Enter into *his gates* with thanksgiving, be thankful unto him, and bless his name," Psalm c. 4. "Our feet shall stand within thy *gates*, *O Jerusalem*. Jerusalem is builded as a city that is compact together," Psalm cxxii. 2, 3. "Praise Jehovah, *O Jerusalem*, for he hath strengthened the bars of thy *gates*; he hath blessed thy children within thee," Psalm cxlvii. 12, 13. "That I may show forth all thy praise in the *gates of the daughter of Zion*," Psalm ix. 14. "Open ye the *gates*, that the righteous nation which keepeth the truth may enter in," Isaiah xxvi. 2. "Exalt the voice that they may go into the *gates of the nobles*," Isaiah xlii. 2. "Blessed are they that do his commandments, and may enter in through the *gates* into the city," Apoc. xxii. 14. "Lift up your heads, *O ye gates*, and the King of glory shall come in," Psalm xxiv. 7, 9. "The ways of *Zion* do mourn; all her *gates* are desolate, her priests sigh," Lament. i. 4. "Judah mourneth, and the *gates* thereof languish," Jerem. xiv. 2. "Jehovah hath purposed to destroy the *wall of the daughter of Zion*;—Her *gates* are sunk into the ground," Lament. ii. 9. "That make a man an offender for a word, and lay a snare for him that reproveth in the *gate*," Isaiah xxix. 21. "They chose new gods; then was war in the *gates*," Judg. v. 8; with other places, as Isaiah iii. 25, 26; xiv. 31; xxii. 7; xxiv. 12; xxviii. 6; lxii. 10; Jerem. i. 15; xv. 7; xxxi. 38, 40; Mic. ii. 13; Nahum iii. 13; Jud. v. 11. Since gates signify introductory truths, which are knowledges from the Word,

therefore the elders of the city sat in the gates, and judged, as appears from Deut. xxi. 18—22; xxii. 15; Lament. v. 14; Amos v. 12, 15; Zech. viii. 16.

900. *And at the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel,* signifies the divine truths and goods of heaven, which are also the divine truths and goods of the church, in those knowledges, and guards to prevent any one from entering except he be in them from the Lord. By twelve angels are signified here all the truths and goods of heaven, because by angels, in a supreme sense, is signified the Lord, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord, see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718; in the present case the truths and goods of heaven, because it follows, and names written thereon, which are the names of the twelve tribes of the sons of Israel, by which are signified all the truths and goods of the church, n. 349. By over the gates is signified in those knowledges, because over or upon, in the Word, signifies within, the reason is because that which is supreme in successive order becomes inmost in simultaneous order, therefore the third heaven is called both the supreme and the inmost heaven; hence it is, that over the gates signifies in the knowledges of truth; by names written thereon, is signified every quality belonging to them, thus also in them, for all quality is from internals in externals. The reason why by the same words are signified guards to prevent any one from entering into the church, unless he be in those knowledges from the Lord, is evident, because the angels were seen standing upon the gates, and the names of the tribes of the sons of Israel were also written upon them. It is said that the truths and goods of heaven and the church are in the knowledges which are derived from the Word, whereby introduction into the church is effected, because the knowledges of truth and good from the Word, when there is in them a spiritual principle from heaven from the Lord, are not called knowledges, but truths; but if there is not in them any thing of a spiritual nature from heaven from the Lord, they are nothing more than scientifics.

901. *On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates,* signifies that the knowledges of truth and good, in which there is spiritual life from heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in the love or in the affection of good, and for those who are more or less in wisdom or in the affection of truth. By gates are now signified the knowledges of truth and good, in which there is spiritual life from heaven from the Lord, because over the gates there were twelve angels, and the names written of the twelve tribes of the sons of Israel, by which that life is

those knowledges is signified, as is evident from what was explained above, n. 900; that gates signify the knowledges of truth and good, by which there is introduction into the New Church, may be seen above, n. 899; the reason why there were three gates on the east, three on the north, three on the south, and three on the west, is, because by the east is signified love and the affection of good in a superior degree, consequently more; and by the west is signified love and the affection of good in an inferior degree, consequently less; by the south is signified wisdom and the affection of truth in a superior degree, consequently more; and by the north is signified wisdom and the affection of truth in an inferior degree, consequently less; the reason of this signification of east, west, north, and south, is, because the Lord is the sun of the spiritual world, and in front of him are the east and west, and on the sides are the south and north, on the right side the south, and on the left side the north; wherefore they who are in love to the Lord, and thence more in affection, dwell in the east, they who are less so, in the west; they who are more in wisdom from the affection of truth, dwell in the south, and they who are less so in the north. That the habitations of the angels of heaven are arranged in this order may be seen in the work concerning *Heaven and Hell*, n. 141—153. The reason why there were three gates towards each quarter, is, because three signify all, n. 400, 505.

902. *And the wall of the city had twelve foundations*, signifies that the Word, in its literal sense, contains all the particulars of the doctrine of the New Church. By the wall of the city is signified the Word in its literal sense, n. 898, and by twelve foundations are signified all the particulars of the doctrine of the church; by foundations are signified doctrinals, and by twelve, all. The church also is founded upon doctrine, for doctrine teaches how we are to believe, and how we are to live, and doctrine is to be drawn from no other source than the Word; and that this is to be done from the literal sense of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 50—61. Inasmuch as all the particulars of doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and as the church is a church by virtue of doctrine, therefore its foundations are particularly treated of below, verses 19, 20. In the Word the foundations of the earth are sometimes named, and by them are not to be understood the foundations of the earth, but the foundations of the church, for the earth signifies the church, n. 285, and the foundations of the church are no other than what are derived from the Word, and are called doctrinals; for it is the Word itself which founds the church. Doctrines derived from the Word are also signified by foundations in the following

passages: "Have ye not understood from the *foundations of the earth?*" Isaiah xl. 21. "And I have put my words in thy mouth,—that I may plant the heavens, and lay the *foundations of the earth,*" Isaiah li. 16. "They know not, neither will they understand; they walk on in darkness, all the *foundations of the earth* are out of course," Psalm lxxxii. 5. "The word of Jehovah which stretches forth the heavens, and *layeth the foundations of the earth,* and formeth the spirit of man within him," Zech. xii. 1. "Jehovah hath kindled a fire in Zion, and it hath devoured the *foundations thereof,*" Lament. iv. 2. "For lo, the wicked privily shoot at the upright in heart. If the *foundations* be destroyed what can the righteous do?" Psalm xi. 2, 3. "Hear ye, O mountains, Jehovah's controversy, and ye strong *foundations of the earth,* for Jehovah hath a controversy with his people," Micah vi. 2. "For the windows from on high are opened, and the *foundations of the earth* do shake, the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly," Isaiah xxiv. 18—20; besides other places, as Isaiah xiv. 32; xlviii. 13; li. 13; Psalm xxiv. 2; Psalm cii. 26; Psalm civ. 5, 6; 2 Sam. xxii. 8, 16. He who does not think that the earth signifies the church, cannot but think in a merely natural and even material manner whilst reading the above passages speaking of the foundations of the earth; and the case would be the same, if he did not think that the city Jerusalem signifies the church, when he reads of its wall, gates, foundations, streets, dimensions, and many other things which in this chapter are described as referring to a city, when, nevertheless, they refer to the church, and are therefore to be understood spiritually and not materially.

903. *And in them the names of the twelve apostles of the Lamb,* signifies all things of doctrine derived from the Word concerning the Lord and concerning a life according to his commandments. The reason why in the foundations were written the names of the twelve apostles of the Lamb, is, because by the twelve apostles is signified the Lord's church as to all things appertaining to it, or constituent of it, n. 79, 233, 790, in the present instance as to all things appertaining to its doctrine, because their names were written upon the twelve foundations, by which are signified all the particulars of the doctrine of the New Jerusalem, n. 902; by twelve names are signified its every quality, and every particular quality thereof has relation to two things in doctrine, and thence in that church, to the Lord and to a life according to his commandments, therefore these are signified. The reason why all the particulars of the doctrine of the New Jerusalem have relation to these two things, is, because they are its universals, on which all the particulars depend, and they are the essentials from which all its formalities proceed, they are, therefore, as the life and soul of all the

particulars of its doctrine. They are, indeed, two, but yet one cannot be separated from the other, for to separate them would be to separate the Lord from man, and man from the Lord, in which case there is no church. These two things are conjoined like the two tables of the law, one of which contains what relates to the Lord and the other what relates to man, wherefore they are called a covenant, and a covenant signifies conjunction. Think what would become of those tables of the law, if the first only was to remain, and the second to be torn off from it, or if the second was to remain, and the first to be torn off from it? Would it not be as if God did not see man, or as if man did not see God, and as if they receded one from the other? These observations are made, that it may be known that all the particulars of the doctrine of the New Jerusalem relate to love to the Lord and to love towards the neighbour. Love to the Lord consists in trusting in the Lord and doing his commandments, and to do his commandments constitutes love towards the neighbour, because to do his commandments is to be useful to our neighbour; that they love the Lord who do his commandments, the Lord himself teaches in John xiv. 21—24; and that love to God and love towards our neighbour are the two commandments upon which hang all the law and the prophets, see Matt. xxii. 35—40; by the law and the prophets is meant the Word in its whole complex.

904. *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof,* signifies that there is given by the Lord, to those who are in the good of love, the faculty of knowing and understanding what the quality of the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are derived. And he that talked with me, signifies the Lord speaking out of heaven, because he was one of the seven angels which had the seven vials, mentioned above, verse 9, by whom is meant the Lord speaking out of heaven, n. 895; by a golden reed is signified power or faculty derived from the good of love, by a reed power or faculty, n. 485, and by gold the good of love, n. 211, 726; by measuring is signified to know the quality of a thing, consequently to understand and know, n. 486; by the city, which was the holy Jerusalem, is signified the church as to doctrine, n. 878, 879; by gates are signified the knowledges of truth and good from the literal sense of the Word, which by virtue of the spiritual life in them are truths and goods, n. 899; and by a wall is signified the Word, in its literal sense, from which they are derived, n. 898. Hence it is evident that by he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof, is signified that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing what is the

quality of the Lord's New Church, as to doctrine and its introductory truths, and as to the Word from which they are derived. That these things are signified cannot any how be seen in the sense of the letter, for in this it only appears that the angel who was talking with John had a golden reed to measure the city, its gates, and wall; but, nevertheless, that another sense, which is spiritual, is contained in these words, is plain from this circumstance, that by the city Jerusalem is not meant any city, but a church, wherefore all things which are said of Jerusalem as a city signify such things as relate to the church, and all things relating to the church are in themselves spiritual. Such a spiritual sense is also contained in what is said above, chap. xi., where these words occur: "And there was given unto me a *reed*, like unto a rod, and the angel stood, saying, Arise, and *measure* the temple of God, and the altar, and them that worship therein," verse 1. There is also a like spiritual sense in all the things which the angel *measured with a reed*, in Ezekiel, chap. xl.—xlviii. And likewise in these words in Zechariah: "I lifted up mine eyes again, and looked, and behold, a man, with a measuring line in his hand. Then said I, Whither goest thou? and he said unto me, *To measure Jerusalem*, to see what is the breadth thereof, and what is the length thereof," ii. 1, 2. And, further, such a spiritual sense exists in all the particulars relating to the tabernacle, and in all relating to the temple in Jerusalem, whose mensuration we read of, and also in the measures themselves; and yet nothing of them can be seen in the sense of the letter.

905. *And the city lieth four-square*, signifies justice in it. The reason why the city was seen four-square, is, because a quadrangle, or a square, signifies what is just, for a triangle signifies what is right, all these in the ultimate degree, or the natural: a quadrangle, or a square, signifies what is just from the circumstance of its having four sides, its four sides looking towards the four quarters, and to look equally towards the four quarters, is to respect all things from justice, for which reason three gates opened into the city from each quarter, and it is said in Isaiah, "Open ye the gates, that the *righteous nation*, which keepeth the truths, may enter in," xxvi. 3. The city lieth four-square, that the length and breadth thereof might be equal, and by length is signified the good of that church, and by breadth its truth, and when good and truth are equal, then there exists what is just. It is owing to this signification of a square, that in common discourse a man is said to be square, or upright, who happens to be one that does not from injustice incline either to this or that party. Because four-square signifies what is just, therefore *the altar of burnt-offering*, by which was signified worship derived from good and thence from truth celestial, was *four-square*, Exod. xxvii. 1; also the *altar of in-*

cense, by which was signified worship derived from good and thence from truth spiritual, was likewise *four-square*, Exod. xxx. 1, 2; xxxix. 9. Moreover, the *breast-plate of judgment*, in which was the Urim and Thummim, was *four-square doubled*, Exod. xxviii. 15, 16; not to mention other instances.

906. *And the length thereof is as large as the breadth*, signifies that good and truth in that church make one, like essence and form. By the length of the city Jerusalem is signified the good of the church, and by its breadth is signified the truth of the church; that by breadth is signified truth, is shown from the Word, above, n. 861. The signification of length, as denoting good, and here the good of the church, is derived from the same cause as is the signification of breadth; the cause is this, the extent of heaven from east to west is signified by length, and the extent of heaven from south to north is signified by breadth, and the angels who dwell in the east and west of heaven are in the good of love, and the angels who dwell in the south and north of heaven are in the truths of wisdom, see above, n. 901. It is the same with the church on earth, for every man who is in the goods and truths of the church, derived from the Word, is consociated with the angels of heaven, and, as to the interiors of his mind, dwells with them; they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven; man does not know this indeed, but yet every one after death comes into his place. Hence then it is, that by length, when speaking of the church, is signified its good, and by breadth its truth; that length and breadth cannot be predicated of the church, but that they can of a city, by which the church is signified, is evident. The reason why it signifies that good and truth in that church make one like essence and form, is, because it is said, that the length is as large as the breadth, and by length is signified the good of the church, and by breadth its truth, as before observed: the reason why they make one like essence and form, is, because truth is the form of good, and good is the essence of truth, and essence and form make one.

907. *And he measured the city with a reed twelve thousand furlongs. The length, and the breadth, and the height of it were equal*, signifies the quality of that church from doctrine shown, that all things appertaining to it proceed from the good of love. To measure with a reed, signifies to know the quality of a thing, n. 904; and because the angel measured it before John, it signifies to show him in order that he might know it; by city, in this case the city Jerusalem, is signified the Lord's New Church as to doctrine, n. 878, 879; by twelve thousand furlongs are signified all the goods and truths of that church; that twelve thousand signify the same as twelve, and that twelve sig-

nify all goods and truths, and that it is spoken of the church, may be seen above, n. 348; by furlongs are signified the same as by measures, and by measures are signified quality, n. 313, 486. The reason why it is said that the length, breadth, and height of it are equal, is, that all things of that church were from the good of love, for by length is signified the good of love, and by breadth the truth derived from that good, n. 906; and by height is signified good and truth together in every degree, for height is from the supreme to the lowest, and the supreme descends to the lowest by degrees, which are called degrees of altitude, in which the heavens are, from the supreme or third heaven to the ultimate or first; concerning these degrees see the treatise on *The Wisdom of Angels concerning the Divine Love and Divine Wisdom*, part the third. The reason why the length, and breadth, and height of it being equal, signifies that all things are from the good of love, is, because length, which signifies the good of love, precedes, and the breadth is equal to it, thus as is the length, so also is the height; otherwise to what purpose could it be said that the height of the city was twelve thousand furlongs, seeing that in such case, it would rise immensely above the clouds, yea, above the atmosphere of air, the height of which does not exceed thirty furlongs (stadia)? it would even reach up an immense way into the ether towards the zenith. That by these three being equal, is signified that all things appertaining to that church are derived from the good of love, appears also from what follows, for it is said that "the city was *pure gold* like unto pure glass," verse 19, and also that "the street of the city was *pure gold* like transparent glass," verse 21, and by gold is signified the good of love. That all things of heaven and the church are from the good of love, and that the good of love is from the Lord, will be seen in the next article.

908. That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and, therefore, it cannot be known, unless it be demonstrated. The reason why it is not known in consequence of its not being seen, is, because good does not enter into the thought of man like truth, for truth is seen in thought, inasmuch as it is from the light of heaven, but good is only felt, because it is from the heat of heaven, and it rarely happens that any one, while reflecting upon what he thinks, attends to what he feels, but only to what he sees: this is the reason why the learned have attributed every thing to thought and not to affection; and why the church has attributed every thing to faith, and not to love, when, nevertheless, the truth, which at this day in the church is said to be of faith, or is called faith, is only the form of good which is of love, see above, n. 875; now since man does not see good in his thought, for good, as was observed,

is only felt, and is felt under various species of delight, and since man does not attend to the things which he feels in thought, but to those which he sees there, therefore he calls all that good which he feels delightful, and he feels evil as delightful, this being ingenerate or inherent in him by birth, and proceeding from the love of self and the world; this is the reason why it is not known that the good of love is the all of heaven and of the church, and that this in man is only from the Lord, and that it does not flow from the Lord into any but such as shun evils and the delights thereof as sins. This is what is to be understood by the Lord's words, that the law and the prophets hang upon these two commandments, "*Thou shalt love God above all things, and thy neighbour as thyself*," Matt. xxii. 35—38; and I can aver, that there does not exist a grain of truth, which in itself is truth in man, except so far as it proceeds from the good of love from the Lord, and therefore neither is there a grain of faith, which in itself is faith, that is, a living, saving, and spiritual faith, except so far as it proceeds from charity which is from the Lord. Inasmuch as the good of love is the all of heaven and the church, therefore the universal heaven and the universal church are arranged by the Lord according to the affections of love, and not according to any thing of thought separated from them: for thought is affection in form, just as speech is sound in form.

909. *And he measured the wall thereof a hundred and forty-four cubits*, signifies that it was shown what the quality of the Word is in that church, and that from it they have all their truths and goods. By he measured, is signified that the nature or quality was shown, as above, n. 908; by the wall is signified the Word in its literal sense, n. 898; by a hundred and forty-four are signified all the truths and goods of the church from the Word, n. 348; by cubits is signified quality, the same as by measure; for by one hundred and forty-four is signified the same as by twelve, because from twelve multiplied by twelve arises the number one hundred and forty-four, and multiplying it does not take away its signification.

910. *According to the measure of a man, that is, of an angel*, signifies the quality of that church as making one with heaven. By measure is signified the quality of a thing, n. 313, 486; by man, here, is signified the church as consisting of men, and by angel is signified heaven as consisting of angels; therefore by the measure of a man, that is, of the angel, is signified the quality of the church in that it constitutes a one with heaven. By man in the Word is signified intelligence and wisdom derived from the Word, n. 243, and intelligence and wisdom derived from the Word in man, constitute the church with him; hence by man in the concrete or in general, that is, when a society or assembly is called a man, in a spiritual sense, is meant the

church; hence it is, that the prophets were called sons of man, and that the Lord himself called himself the Son of Man, and the son of man is the truth of the church derived from the Word, and when said of the Lord is the Word itself from which the church exists. By an angel three things are signified, in a supreme sense the Lord, in a common sense heaven or a heavenly society, and in a particular sense divine truth; that these three things are signified by an angel, may be seen, n. 5, 66, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718; here it signifies heaven, with which the Lord's New Church will make one. That the church, which is a church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above, n. 718; but it is otherwise with a church which is not from the Word of the Lord.

911. *And the structure of the wall thereof was of jasper*, signifies that every divine truth in the literal sense of the Word with the men of that church is translucent from the divine truth in the spiritual sense. By a wall is signified the Word in its literal sense, n. 898; by its building or structure is signified the all of it, because the all of it is in the building or structure. By jasper the same is signified as by precious stones in general, and by precious stones, in reference to the Word, is signified divine truth in the literal sense of the Word, translucent from the divine truth in the spiritual sense, n. 231, 540, 726, 823 that the same is signified by jasper, may be seen above, n. 897. The reason why it is translucent, is, because divine truth, in the literal sense, is in natural light, and divine truth, in the spiritual sense, is in spiritual light, wherefore when spiritual light flows into natural light with a man who is reading the Word, he is illuminated, and sees truths there, for the objects of spiritual light are truths; the Word also in its literal sense is of such a nature that the more a man is illuminated by the influx of the light of heaven, so much the more does he see truths in their connexion and thence in their form, and the more he so sees them, so much the more interiorly is his rational mind opened, for the rational mind is the very receptacle of the light of heaven.

912. *And the city was pure gold like unto pure glass*, signifies that thence every thing appertaining to that church is the good of love flowing-in together with light out of heaven from the Lord. By the city, or Jerusalem, is meant the Lord's New Church as to every thing appertaining to it interiorly considered or within the wall: by gold is signified the good of love from the Lord, as will be seen presently; and like unto pure glass, signifies pellucid from divine wisdom, and since the latter appears in heaven as light, and flows from the Lord as a sun, by like unto pure glass is signified flowing-in together with light from heaven from the Lord. It is shown above, n. 908. that all

things of heaven and the church are from the good of love, and that the good of love is from the Lord; here it is now said, that the city was seen as pure gold, by which is signified that the all of the New Church, which is the New Jerusalem, is the good of love from the Lord; but since the good of love does not exist solitary or abstracted from the truths of wisdom, but to the end that it may be the good of love, it must be formed, and since it is formed by the truths of wisdom, therefore it is here said pure gold like unto pure glass; for the good of love without the truths of wisdom is destitute of any quality, because destitute of any form, and its form is according to its truths flowing-in in their order and connexion together with the good of love from the Lord, thus it is in man according to reception; it is said in man, but it is to be understood not as being of the man, as his own, but of the Lord in him. From these considerations, then, it is plain, that by the city being pure gold like unto pure glass, is signified that thence the all of that church is the good of love flowing-in with light from heaven from the Lord.

913. The reason why gold signifies the good of love, is because metals, as well as all and singular the things which appear in the natural world, correspond; gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity and iron to the truths of faith; hence it is, that these metals exist also in the spiritual world, by reason that all things that appear there are correspondences, for they correspond to the affections and consequent thoughts of the angels, which, in themselves, are spiritual. That gold by correspondence signifies the good of love, may appear from the following passages: "I counsel thee to buy of me *gold tried in the fire*, that thou mayest be rich," Apoc. iii. 18. "How is the *gold* become dim! how is the *most fine gold* changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to *pure gold*," Lament. iv. 1, 2. "He shall spare the poor and needy and shall save the souls of the needy, —and to him shall be given of the *gold of Sheba*," Psalm lxxii. 14, 15. "For brass I will bring *gold*, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness," Isaiah lx. 17. "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom and with thine understanding thou hast gotten thee riches; and hast gotten *gold* and silver into thy treasures: Thou hast been in Eden the garden of God; every precious stone was thy covering—and *gold*," Ezek. xxviii. 3, 4, 13. "The multitude of camels shall cover thee; all they from Sheba shall come; they shall bring *gold* and incense, and they shall show forth the praises of Jehovah," Isaiah lx. 6, 9; Matt. ii. "And I will fill this house with glory, saith Jehovah of hosts: The silver is mine, and the

gold is mine: The glory of this latter house shall be greater than of the former," Hag. ii. 7—9. "Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in the *gold of Ophir*—her clothing is of *wrought gold*," Psalm xlv. 9—14; Ezek. xvi. 13. "Thou hast also taken thy fair jewels of *my gold* and of my silver, which I had given thee and madest to thyself images of men," Ezek. xvi. 17. "Because ye have taken my silver and *my gold*, and have carried into your temples my goodly pleasant things," Joe iii. 5. Because gold signifies good of love, therefore when Belshazzar with his nobles drank wine out of the vessels of *gold* which were brought out of the temple of Jerusalem, and at the same time "praised the gods of *gold*, silver, brass, and iron," the handwriting was written upon the wall, and he was slain that night, Dan. v. 2, and following verses; besides many other places. Since gold signifies the good of love, therefore the ark, in which the law was, was overlaid with *gold* within and without, Exod. xxv. 11. And therefore the mercy-seat, and the cherubs over the ark were of *pure gold*, Exod. xxv. 18. The altar of incense was of *pure gold*, Exod. xxx. 3. In like manner the candlestick with the lamps, Exod. xxv. 31, 38, and the table on which was the show-bread was overlaid with *pure gold*, Exod. xxv. 23, 24. Because gold signifies the good of love, silver the truth or wisdom, brass the good of natural love, which love is called charity, and iron the truth of faith, therefore the ancients called the succession of times, from the most ancient to the last, the ages of gold, silver, brass, and iron; the same things are signified by the image of Nebuchadnezzar which he saw in a dream, whose "head was *pure gold*, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay," Dan. ii. 32, 33, by which are signified the successive states of the church in this world from the most ancient times down to the present: the present state of the church is thus described, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay," verse 43; by iron is signified the truth of faith, as was observed, but when there is no truth of faith, but faith without truth, then is iron mixed with miry clay, which does not cohere; by the seed of man with which they will mingle themselves, is signified the truth of the Word; this is the state of the church at this day; what will come to pass afterwards is briefly described there in verse 45, but more fully in chap. vii. 13—18, 27.

914. *And the foundations of the wall of the city were adorned with every precious stone*, signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are therein, will appear in light accord-

ing to reception. By the twelve foundations are signified all things of doctrine, n. 902 ; by a wall is signified the Word in its literal sense, n. 898 ; by the holy city Jerusalem is signified the Lord's New Church, n. 879, 880 ; by every precious stone is signified the Word in its literal sense, pellucid from its spiritual sense, n. 231, 540, 726, 911 : and since this is in proportion to reception, therefore it signifies that all things of doctrine derived from the Word with them, will appear in light according to reception. Such persons as do not think deeply, cannot believe it to be possible for all things relating to the New Church to appear in light, but let them know that this is possible, for every man has exterior and interior thought. Interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world ; and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any delight he desires to see the truth ; that this is the case has been given me to know by much experience, concerning which, wonderful things may be seen in the *Wisdom of Angels concerning the Divine Providence* ; and still more in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom* : for the delight of love and wisdom elevates the thought, enabling it to see as in the light that a thing is so, although it had never been heard of before ; this light, which illuminates the mind, flows from no other source than out of heaven from the Lord ; and as they who will be of the New Jerusalem, will directly approach the Lord, that light will flow-in, in the way of order, which is through the love of the will into the perception of the understanding. But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that people are blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves. This tenet the Reformed Church has retained from the Roman Catholic religion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that he who does not in faith embrace all the doctrine delivered by the church, is to be considered as an heretic, and to be anathematized ; that this is the case, is evident from a clause of the Council of Trent, in which all the tenets of that religion are established, and where the following words are to be found towards the end : " Then the president, Moronus, said, ' Go in peace ;' and this was followed by acclamations, and among others by this declaration of the cardinal of Lorain and the fathers,—' This is what we all believe, we are all of this very opinion, we all with one consent abide by and subscribe to it ; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of the orthodox. So be it,

amen, amen, anathema to all heretics, anathema, anathema ;” the decrees of that Council are adduced in a summary way at the beginning of this work, in which, indeed, there is scarcely a single truth. These particulars are adduced to show that the Reformed have retained from the Roman Catholic religion a blind faith, that is, a faith separated from the understanding, and they who do retain it henceforth cannot be enlightened by divine truths from the Lord. So long as the understanding is held captive under obedience to faith, or so long as the understanding is removed from seeing the truths of the church, theology is only a thing of the memory, and a thing of the memory only is dissipated, like every thing disunited from the judgment, and perishes from its obscurity ; hence it is, that they are “*blind* leaders of the *blind*. And if the *blind* lead the *blind*, both shall fall into the ditch,” Matt. xv. 14, and they are blind, because they do not enter in at the door, but some other way ; for Jesus said, “I am the *door* : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture,” John x. 9 ; to find pasture is to be taught, illustrated, and nourished in divine truths ; for all who do not enter in through the door, that is, through the Lord, are called *thieves and robbers* ; but they who enter in through the door, that is, through the Lord, are called *shepherds of the sheep*, in the same chapter, verses 1, 2. Do thou, therefore, my friend, approach the Lord, and shun evils as sins, and reject the doctrine of faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them.

915. *The first foundation was jasper ; the second, sapphire ; the third, chalcedony ; the fourth, emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, topaz ; the tenth, chrysoprasus ; the eleventh, jacinth ; the twelfth, amethyst*, signifies all things of that doctrine in their order, from the literal sense of the Word, with those who immediately approach the Lord, and live according to the commandments of the decalogue by shunning evils as sins ; for these, and no others, are in the doctrine of love to God, and of love towards their neighbour, which two loves are the fundamentals of religion. That by the twelve foundations of the wall are signified all things appertaining to the doctrine of the New Jerusalem derived from the literal sense of the Word, may be seen above, n. 902, 914 ; that by precious stones in general are signified all the truths of doctrine derived from the Word translucent by the spiritual sense, above, n. 231, 540, 726, 811, 814 ; here by each stone is signified some truth in particular thus translucent ; that the Word in its literal sense as to its doctrinals corresponds to precious stones of every kind, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. n. 43—46. There are two colours in general, which

prevail in precious stones, red and white, the other colours, as green, yellow, blue, and many others, are composed of them, with the intervention of black, and by the colour red is signified the good of love, and by the colour white is signified the truth of wisdom; the reason why red signifies the good of love, is because it derives its origin from the fire of the sun, and the fire of the sun of the spiritual world is in its essence the divine love of the Lord, consequently the good of love; and the reason why white signifies the truth of wisdom, is because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence divine wisdom, consequently the truth of wisdom; and black derives its origin from their shade or shadow, which is ignorance. But to explain the particular good or the particular truth which is signified by each stone, would be too prolix; but yet that it may be known what particular good and truth each stone in this order signifies, see what is explained above, chap. vii. from verse 5—8, n. 349—361, where the twelve tribes of Israel are treated of; for the like is here signified by each stone, as by each tribe there named, because by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order; therefore it is also said in this chapter, verse 14, that in these twelve foundations were written the “names of the *twelve apostles* of the Lamb,” and by the twelve apostles are signified all things of doctrine concerning the Lord, and concerning a life according to his commandments, n. 903. The same is also signified by these twelve stones, as by the twelve precious stones in the breast-plate of Aaron, which was called *urim* and *thummim*, as recorded in Exod. xxviii. 15—21, and the explanation of which is given in the *Arcana Cœlestia*, from n. 9856—9882, with this difference, that upon the latter were the names of the twelve tribes of Israel, but upon the former the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: “Oh, thou afflicted,—behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires,—and thy gates of carbuncles, and all thy sons shall be taught of Jehovah,” Isaiah liv. 11, 12; by the afflicted is meant the church to be established by the Lord among the Gentiles. Again, in the same prophet: “Therefore, thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation. Judgment also will I lay to the line, and righteousness to the plummet,” xxviii. 16, 17. Since all the truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, therefore the Lord is called the *stone of Israel*, Gen. xlix. 24; also the *corner-stone* which the builders rejected, Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18; that the corner-stone is the

foundation stone, appears from Jerem. li. 26. The Lord also in the Word is in many places called a stone, wherefore by the stone or rock he meant himself, when he said, "Upon this *stone* will I build my church," Matt. xvi. 18, 19; and also when he said, "Whosoever heareth my sayings and doeth them," is to be compared to a prudent man, who buildeth a house and layeth the *foundation upon a stone* or rock, Luke vi 47, 48; Matt. vii. 24, 25; by a stone or rock is signified the Lord as to the divine truth of the Word. That all things of the church and of its doctrine relate to these two, viz., that the Lord is to be approached immediately, and that man must live a life according to the commandments of the decalogue by shunning evils as sins, and that thus all things of doctrine relate to love to the Lord, and to love towards the neighbour, will be seen in the *Doctrine of the New Jerusalem concerning Charity*, where these things will be set forth in their order.

916. *And the twelve gates were twelve pearls; every one of the gates was of one pearl*, signifies that the acknowledgment and knowledge of the Lord, conjoins into one all the knowledges of truth and good, which are derived from the Word, and introduced into the church. By the twelve gates are signified the knowledges in chief of truth and good, by which man is introduced into the church, n. 899, 900; by twelve pearls is also signified the knowledges in chief of truth and good, n. 727, hence it was that the gates were pearls; the reason why each of the gates was of one pearl, is, because all the knowledges of truth and good, which are signified by gates and by pearls, have relation to one knowledge, which is their continent, which one knowledge is the knowledge of the Lord; it is called one knowledge, although there are several which constitute that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the church; from it all worship derives its life and soul, for the Lord is all in all in heaven and the church, and thence all in all in worship. The reason why the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good from the Word, is because there is a connexion of all spiritual truths, and if you are disposed to believe it, their connexion is like the connexion of all the members, viscera, and organs of the body; wherefore as the soul contains all these in their order and connexion, so that they are felt no otherwise than as one, so, in like manner, the Lord contains or holds together all spiritual truths in man. That the Lord is the very gate, by which men are to enter into the church and thence into heaven, he himself teaches in John: "I am the *door*"; by me if any man enter in, he shall be saved," x. 9; and that the acknowledgment and knowledge of him is the pearl of great price, is meant by these words of the Lord in Matthew: "The kingdom of heaven

is like unto a merchant-man seeking goodly pearls; who when he had found *one pearl of great price*, went and sold all that he had, and bought it," xiii. 45, 46; the one pearl of great price is the acknowledgment and knowledge of the Lord.

917. *And the street of the city was pure gold, like transparent glass*, signifies that every truth of that church and of its doctrine is in form the good of love flowing-in together with light out of heaven from the Lord. This is similar to what was said above, verse 18, of the city itself, that it was pure gold like unto clear glass, and that this signifies that the all of that church is the good of love flowing-in together with light out of heaven from the Lord, may be seen, n. 912, 913, with this difference, that here it is so said of the street of the city, and by the street of the city is signified the truth of the doctrine of the church, n. 501; that all the truth of church-doctrine derived from the Word is in form the good of love, may be seen above, n. 906, 908.

918. *And I saw no temple therein: for its temple is the Lord God Almighty, and the Lamb*, signifies that in this church there will not be any external separated from what is internal, because the Lord himself in his Divine Humanity, from whom is derived the all of the church, is alone approached, worshipped, and adored. By I saw no temple therein, is not meant that in the New Church, which is the New Jerusalem, there will not be temples, but that in it there will not be an external separated from what is internal; the reason is, because by a temple is signified the church as to worship, and, in the supreme sense, the Lord himself as to the Divine Humanity, who is to be worshipped, see above, n. 191, 529, 585, and since the all of the church is from the Lord, therefore it is said, for its temple is the Lord God Almighty, and the Lamb, by which is signified the Lord in his Divine Humanity; by the Lord God Almighty is meant the Lord from eternity who is Jehovah himself, and by the Lamb is signified his Divine Humanity, as has been frequently observed above.

919. *And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did light it, and its lamp is the Lamb*, signifies that the men of that church will not be principled in self-love and in self-derived intelligence, and thence in natural light alone, but in spiritual light, by virtue of the divine truth of the Word derived from the Lord alone. By the sun is here signified natural love separated from spiritual love, which is self-love; and by the moon is signified intelligence and also faith natural, separated from intelligence and faith spiritual, which is self-derived intelligence and faith from self; this love, and this intelligence and faith, are here signified by the sun and moon, which will not be required to shine upon those who will be in the Lord's New Church: by the glory

of God which lightens it, is signified the divine truth of the Word, n. 629; and because that light is from the Lord, it is said, and the lamp thereof is the Lamb. Similar to this is the signification of the following passage in Isaiah: "Thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for *brightness* shall the moon give light unto thee: but Jehovah shall be unto thee an *everlasting light*, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine *everlasting light*. Thy people also shall be all righteous," lx. 18—21; by the sun and moon which shall no more shine, is meant self-love and self-derived intelligence; and by the sun and moon which shall no more set, are meant love to the Lord, and intelligence and faith from him; and by Jehovah's being an everlasting light, is signified the same as here, by being lighted by the glory of God, and by the Lamb being the lamp thereof. That the sun signifies love to the Lord, and, in an opposite sense, self-love, may be seen above, n. 53, 414; and that the moon signifies intelligence derived from the Lord and faith derived from him, n. 332, 413, 414, therefore the moon, in an opposite sense, signifies self-derived intelligence and faith grounded in man's selfhood. Since by the sun, in an opposite sense, is signified self-love, and by the moon a man's own intelligence and faith grounded in himself, therefore it was an abomination to worship the sun, moon, and stars, as may appear in Jeremianh viii. 1, 2; in Ezekiel viii. 15, 16; in Zephaniah i. 5; and that such were stoned, Deut. xvii. 2, 5.

920. *And the nations of them that are saved shall walk in the light of it*, signifies that all who are in the good of life, and believe in the Lord, will there live according to divine truths, and will see them inwardly in themselves, as the eye sees objects. By the nations are signified they who are in the good of life, and also they who are in evil of life, n. 483, in the present case they who are in the good of life, because it is said, the nations which are saved; to walk in the light, signifies to live according to divine truths, and to see them inwardly in one's self, as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, which are seen by those who are in that understanding, in like manner as natural objects are seen before the eyes; by light is here signified the perception of divine truth by interior illumination from the Lord in them, n. 796, and by walking is signified to live, n. 167: hence it is evident, that by walking in the light of the New Jerusalem, is signified to perceive and see divine truths from interior illumination, and to live according to them. But this must be illustrated, because it is not known who are here meant by the nations, and who by kings, mentioned afterwards in this verse; by the nations are signified

they who are in the good of love from the Lord, which good is called celestial good, and by kings are signified they who are in the truths of wisdom from the Lord derived from spiritual good, as will be seen in the next article; all they who are in celestial good from the Lord, have divine truths written in their life, wherefore they walk, that is, live justly according to them and likewise see them inwardly in themselves, as the eye sees objects, on which subject see what is related above, n. 120—123. All the heavens are distinguished into two kingdoms, the celestial and the spiritual; the good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth; concerning these two kingdoms see above, n. 647, 725, 854. It is the same with the church, they being celestial men therein who live justly according to the commandments because they are divine laws, as in like manner a civil man lives according to the commandments of justice because they are civil laws; however, the difference between them is, that the former, by a life according to the commandments or laws, is a citizen of heaven so far as in himself he makes the civil laws, which are laws of justice, divine laws also. They who are here signified by nations, in whom, as before said, divine truths are written, are they who are meant in Jeremiah: "I will put my law in their inward parts, and write it upon their hearts. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye Jehovah: for they shall all know me from the least of them unto the greatest," xxxi. 33, 34.

921. *And the kings of the earth shall bring their glory and honour into it*, signifies that all who are in the truths of wisdom from spiritual good, will there confess the Lord, and ascribe to him every truth and every good that is in them. By the kings of the earth are signified they who are in truths derived from good from the Lord, n. 20, 854, here, therefore, they who are in the truths of wisdom derived from the good of spiritual love, because the nations are mentioned before, by which are signified they who are in the good of celestial love, as in the foregoing article; by bringing glory and honour into it, or into the New Jerusalem, is signified to confess the Lord, and ascribe to him all the truth and good which they possess in themselves; that this is what is signified by bringing and giving glory, may be seen, n. 249, 629, 693, for glory is predicated of the divine truth, and honour of the divine good of the Lord, n. 249. By nations and kings the same is signified as by nations and people, mentioned above, n. 483, by nations they who are in the good of love, and by people they who are in the truths of wisdom, and also in an opposite sense; wherefore in many parts of the Word nations and kings occur, as well as nations and people,

as in the following passages : "Yea, *all kings* shall fall down before him, and *all nations* shall serve him," Psalm lxxii. 11. "Thou shalt also suck the milk of *nations*, and shalt suck the breast of *kings*," Isaiah lx. 16. "For *many nations and great kings* shall serve themselves of them also," Jerem. xxv. 14. "The Lord at thy right hand shall strike through *kings* in the day of his wrath, he shall judge among the *nations*," Psalm cx. 5, 6 ; not to mention other places.

922. *And the gates of it shall not be shut by day ; for there shall be no night there*, signifies that they will be continually received into the New Jerusalem, who are in truths derived from the good of love from the Lord, because there is not any falsity of faith there. By its gates not being shut by day, is signified that they are continually admitted who desire to enter in ; by day, or daily, signifies continually, because there is always light there, as above, verses 11, 23, and not any night, as is said afterwards : the reason why they are continually received who are in truths derived from the good of love from the Lord, is, because the light of the New Jerusalem is truth derived from the good of love, and the good of love from the Lord, as has been frequently shown above ; and into that light no others can enter but they who are in truths from good from the Lord. If such as are aliens enter, they are not received, because they are not in agreement, and in this case they either depart of their own accord, on account of their not being able to bear that light, or they are cast out. By there being no night there, is signified that there is no falsity of faith ; for by night is signified the opposite to light, and by light is signified truth derived from good of love from the Lord, as was said, hence by night is signified that which does not originate from the good of love from the Lord, and this is the falsity of faith ; the falsity of faith is also meant by night in John : Jesus said, "I must work the works of him that sent me while it is day : the *night* cometh when no man can work," ix. 4 ; and in Luke : "In that *night* there shall be two in one bed ; the one shall be taken, and the other left," xvii. 34 ; by bed is signified doctrine, n. 137.

923. *And they shall bring the glory and honour of the nations into it*, signifies that they who enter will bring with them the confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from him. That by bringing glory and honour into it, is signified to acknowledge the Lord, and to ascribe to him all the good that is in themselves, may be seen above, n. 921 ; here the same is signified, only with this difference, that they who are there meant by the kings of the earth are to bring it with them, but here that they who are meant by the nations shall do it, for it is said, they shall bring

the glory and honour of the nations into it, and by nations are signified they who are in the good of life, and believe in the Lord, n. 920, and further, the reception of those who are in truths derived from the good of love from the Lord is treated of, see above, n. 922; hence it follows, that by these words, they will bring the glory and honour of the nations into it, is signified that they who enter in will bring with them a confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that all the truth of the church, and all the good of religion is from him. The following passage in Isaiah has nearly the same signification: "Behold, I will extend peace to her (Jerusalem) like a river, and the *glory of the nations* like a flowing stream," lxvi. 12. It is said the truth of the church and the good of religion, because the church is one thing and religion is another; the church is called a church from doctrine, and religion is called a religion from a life according to doctrine; all doctrine is called truth, and even its good is truth because it only teaches it; but the all of life according to the things which doctrine teaches, is called good, likewise to do the truths of doctrine is good; this is the distinction between a church and a religion; but yet where there is doctrine and not life, there it cannot be said that there is either a church or a religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will, wherefore where there is doctrine and not life, there is no church.

924. *And there shall not enter into it any thing that defileth, and that worketh abomination, or maketh a lie*, signifies that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falses. Not to enter in, signifies not to be received, as above; by any thing that defileth, is signified spiritual whoredom, which is adulteration of the good and falsification of the truth of the Word, n. 702, 708, for this is defilement and impurity itself, because the Word is cleanness and purity itself, and the same is defiled by evils and falses when it is perverted; that adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word, may be seen, n. 134, 632; by working abomination and making a lie, is signified to do evils, and thus also falses; by abominations are signified evils of all kinds, especially those which are named in the decalogue, n. 891; and by lies are signified falses of all kinds, here falses of evil, which in themselves are evils, therefore falses confirming evil, which are the same with evils confirmed. The reason why a lie signifies the falsity of doctrine, is, because a spiritual lie is nothing else; hence by making a lie is signified to live according to falses of doctrine. That a lie in the Word signifies fal-

sity of doctrine, may appear from the following passages: "We have made a covenant with death, and with hell are we at agreement, for we have made lies our refuge, and under *falsehood* have hid ourselves," Isaiah xxviii. 15. "And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies," Jerem. ix. 5. "That this is a rebellious people, lying children, that will not hear the law of Jehovah," Isaiah xxx. 9. "Behold, I am against them that prophesy *false* dreams, and do tell them, and cause my people to err by their lies," Jerem. xxiii. 32. "The diviners have seen a *lie*, and have told *false* dreams," Zech. x. 2. "They have seen vanity and the divination of a *lie*; because ye speak vanity and see a *lie*, therefore, behold, I am against you, that my hand may be against the prophets which speak a *lie*," Ezek. xiii. 16, 17, 22, 33; xxi. 24. "Woe to the bloody city, it is all full of *lies* and robbery," Nah. iii. 1. "I have seen also in the prophets of Jerusalem a horrible thing, they commit adultery, and walk in *lies*," Jerem. xxiii. 14. "From the prophet even unto the priest, every one dealeth *falsely*," Jerem. viii. 10. In Israel they commit *falsehood*, Hos. vii. 1. "Ye are of your father the devil; he was a murderer from the beginning,—because there is *no truth in him*. When he speaketh a *lie* he speaketh of his own, for he is a *liar* and the father of it," John viii. 44; here also by a lie is meant falsity.

925. *But they who are written in the Lamb's book of life*, signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to his commandments in the Word. That this is the signification of being written in the book of life, may be seen above, n. 874, to which it is unnecessary to add any thing further here.

926. To the above I will add this Memorable Relation. When I was engaged in the explanation of the xxth chapter, and was meditating about the dragon, the beast, and the false prophet, an angelic spirit appeared before me, and asked, what was the subject of my meditation: I answered, "About the false prophet;" then he said, "I will lead you to the place where they are who are meant by the false prophet; and who are the same that are understood in chap. xiii. by the beast that rose out of the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and lo, I saw a multitude, in the midst of which there were prelates, who taught that nothing else saves man but faith, and that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity, especially the simple, may be kept more strictly within the bounds of obedience to the magistracy, and forced, as if from religion, therefore interiorly

to exercise moral charity. Then one of them observing me, said, "Have you any desire to see our place of worship wherein is an image representative of our faith?" I went and saw it; it was magnificent, and lo! in the midst of it there was the image of a woman clothed in a scarlet robe, and holding in her right hand a piece of gold coin, and in her left a string of pearls. But both the place of worship and the image were the effect of phantasy; for infernal spirits can by phantasies represent magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that it was a delusion of this kind, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then instead of a magnificent temple, I saw a house full of clefts and chinks from top to bottom, so that none of its parts cohered together, and instead of the woman I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the beast which is described as rising out of the sea, Apoc. xiii.; and instead of a floor there was a bog containing a multitude of frogs; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely hidden. On seeing this, I said to the juggler, "Is this your place of worship?" and he said, "It is;" but then suddenly his interior sight was opened also, and he saw the same things that I did; whereupon he uttered a great cry, and said, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus the quality of your faith separate from spiritual charity." Then immediately an east-wind blew, and carried away every thing that was there, and also dried up the bog, and thereby exposed the stone under which lay the Word; and afterwards there breathed a vernal warmth from heaven, and lo! then in the very same place there appeared a tabernacle, as to its outward form, plain and simple. And the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced the future birth of Isaac; it appears indeed simple to the eye, but nevertheless according to the influx of light from heaven it becomes more and more magnificent." And they were permitted to open the heaven which is the abode of angels who excel in wisdom. and then by virtue of the influx of light from thence the tabernacle appeared as a temple resembling that at Jerusalem; and on looking into it I saw that the stone in the floor under which the Word was deposited, was set with precious stones, from which there issued forth the bright rays as of lightning that shone upon the walls, and caused beautiful variegations of colour on certain cherubic forms that were sculptured on them. As I was admiring these things, the angels said, "Thou shalt yet see

something still more wonderful." And it was permitted them to open the third heaven, which is the abode of the celestial angels who excel in love, and then by virtue of the influx of flaming light from thence the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, in the same form that he appeared in before John, Rev. i. But inasmuch as the interiors of the minds of the angels were then filled with holiness, occasioning in them a strong propensity to fall prostrate upon their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the midst of the temple. Hereby was illustrated the meaning of these words in this chapter: "Behold, the *tabernacle of God* is with men, and he will dwell with them," verse 3, n. 882; and by these, "And I saw no *temple* (in the New Jerusalem), for the *Lord God Omnipotent and the Lamb are the temple of it*," verse 22, n. 918.

CHAPTER XXII.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river, on this side and on that was the tree of life which bare twelve sorts of fruit, and yielded its fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall minister unto him.

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These words are faithful and true: and the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must shortly come to pass.

7. Behold, I come quickly; blessed is he that observeth the words of the prophecy of this book.

8. And I, John, saw these things, and heard them. And

when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.

9. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that observe the words of this book: worship God.

10. And he saith unto me, Seal not the words of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give unto every one according as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie.

16. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, the bright and morning star.

17. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every one that heareth the words of the prophecy of this book. If any one shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He that testifieth these things, saith, Surely, I come quickly; Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The New Church continues to be described as to its intelligence derived from divine truths from the Lord, verses 1—5. That the Apocalypse

was manifested from the Lord, and that it is to be revealed in its proper time, verses 6—10: concerning the coming of the Lord and his conjunction with those who believe in him, and live according to his commandments, verses 11—17. That the things which are revealed, are altogether to be observed, verses 18, 19. The desponsation, or betrothing, verses 17—21.

THE CONTENTS OF EACH VERSE. V. 1, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," signifies the Apocalypse now opened and explained as to its spiritual sense, where divine truths are revealed in abundance from the Lord for those who will be in his New Church, which is the New Jerusalem: v. 2, "In the midst of the street of it, and of the river, on this side and on that was the tree of life, which bare twelve sorts of fruit," signifies that in the inmost of the truths of doctrine and thence of life in the New Church is the Lord in his divine love, from whom flow all the goods which man there does apparently as from himself: "And yielded its fruit every month," signifies that the Lord produces goods in man according to every state of truth in him: "And the leaves of the tree were for the healing of the nations," signifies rational truths thence derived, by which they who are in evils, and thence in falses, are led to think sanely and to live becomingly: v. 3, "And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall minister unto him," signifies that in the church, which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord himself will reign there, and they who are in truths through the Word from him, and do his commandments, will be with him, because conjoined with him: v. 4, "And they shall see his face, and his name shall be in their foreheads," signifies that they will turn themselves to the Lord, and that the Lord will turn himself to them, because they will be conjoined by love: v. 5, "And there shall be no night there; and they need no lamp, neither light of the sun, for the Lord God giveth them light," signifies that in the New Jerusalem there will not be any falsity of faith, and that men there will not be in knowledges concerning God from natural light, which is from their own intelligence, and from glory originating in pride, but will be in spiritual light from the Word from the Lord alone: "And they shall reign for ever and ever," signifies that they will be in the Lord's kingdom and in conjunction with him to eternity: v. 6, "And he said unto me, These words are faithful and true," signifies that they may know this for certain, because the Lord himself has testified and said it: "And the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must shortly come to pass," signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven unto

those who are in truths from him, the things which will certainly come to pass: v. 7, "Behold I come quickly; blessed is he that observeth the words of the prophecy of this book," signifies that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of the doctrine of this book now opened by the Lord: v. 8, "And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, who showed me these things," signifies that John thought that the angel who was sent to him by the Lord, to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so, for the angel only showed what the Lord made manifest: v. 9, "Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that observe the words of this book; worship God," signifies that the angels of heaven are not to be worshipped and invoked, because nothing divine belongs to them, but that they are associated with men, as brethren with brethren, with such as are in the doctrine of the New Jerusalem, and do its commandments, and that the Lord alone is to be worshipped in consociation with them: v. 10, "And he saith unto me, Seal not the words of the prophecy of this book: for the time is at hand," signifies that the Apocalypse must not be shut, but opened, and that this is absolutely necessary at the end of the church that some may be saved: v. 11, "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still, and he that is holy, let him be holy still," signifies the state of all in particular after death, and before the judgment of each, and in general before the last judgment, that from those who are in evils goods will be taken away, and from those who are in falses, truths will be taken away, and on the other hand that from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away: v. 12, "And, behold, I come quickly; and my reward is with me, to give unto every one according as his work shall be," signifies that the Lord will certainly come, and that he himself is heaven and the felicity of eternal life to every one, according to faith in him and a life according to his commandments: v. 13, "I am the Alpha and the Omega, the Beginning and the End, the First and the Last," signifies because the Lord is the God of heaven and earth, and by him all things in the heavens and in the earths were made, and are governed by his divine providence, and happen according to it: v. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," signifies that they enjoy eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord, and

the Lord in them through love, and in his New Church through knowledges concerning him: v. 15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie," signifies that no one will be received into the New Jerusalem, who makes no account of the commandments of the decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them: v. 16, "I, Jesus, have sent mine angel to testify unto you these things in the churches," signifies a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open: "I am the root and offspring of David, the bright and morning star," signifies that it is the Lord himself who was born in the world, and was then the light, and who will come with new light, which will spring up before his New Church, which is the holy Jerusalem: v. 17, "And the spirit and the bride say, Come," signifies that heaven and the church desire the Lord's coming: "And let him that longeth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely," signifies that he who knows any thing of the Lord's coming and of the new heaven and New Church, consequently of the Lord's kingdom, should pray that it may come, and that he who desires truths, should pray that the Lord would come with light and that he who loves truths will then receive them from the Lord without any labour of his own: v. 18, "For I testify unto every one that heareth the words of the prophecy of this book. If any one shall add unto these things, God shall add unto him the plagues that are written in this book," signifies that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other god than the Lord, and any other faith than a faith in him, by adding any thing whereby they may destroy these two things, cannot do otherwise than perish from the fates and evils, which are signified by the plagues described in this book: v. 19, "And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book," signifies that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other god than the Lord, and any other faith than a faith in him, by taking away any thing whereby they may destroy these two things, cannot acquire any wisdom, nor appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom: v. 20, "He that testifieth these things saith, Surely, I come quickly; Amen. Even so, come, Lord Jesus," signifies the Lord who revealed the Apocalypse.

and has now opened it, testifying these glad tidings that he comes in his Divine Humanity, which he took upon him in the world and glorified, as a bridegroom and husband, and that the church desires him as a bride and wife.

THE EXPLANATION.

932. *And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,* signifies the Apocalypse now opened and explained as to its spiritual sense, where divine truths are revealed in abundance from the Lord, for those who will be in his New Church, which is the New Jerusalem. By a pure river of water of life clear as crystal, is signified the divine truths of the Word in abundance, translucent from its spiritual sense, which is in the light of heaven; the reason why by a river is signified divine truths in abundance, n. 409, is, because by water, of which a river consists, are signified truths, n. 50, 685, 719, and by the water of life those truths from the Lord through the Word, as will be seen presently; and by clear as crystal are signified these truths translucent from the spiritual sense, which is in the light of heaven, n. 879; by that river being seen to proceed out of the throne of God and of the Lamb, is signified that it comes out of heaven from the Lord, for by a throne is signified the Lord as to judgment, and as to government, and as to heaven; as to judgment, n. 229, 845, 865, as to government, n. 694, 808 at the end, and as to heaven, n. 14, 221, 222, here therefore out of heaven from the Lord; by God and the Lamb is here signified, as frequently above, the Lord as to his divinity itself, from whom are all things, and as to his Divine Humanity. That by this river of water of life, are meant in particular, the divine truths now revealed in abundance by the Lord here in the Apocalypse, appears from verses 6, 7, 9, 10, 14, 16—19 of this chapter, which treat of the book of this prophecy, and that the things which are written therein are to be kept, which could not be kept, until the things that are contained in it were revealed by opening the spiritual sense by reason that they were not understood before; further, the Apocalypse is a Word similar to the prophetic Word of the Old Testament, and in the Apocalypse are now laid open the evils and falses of the church which must be shunned and held in aversion, and the goods and truths of the church which must be done, especially concerning the Lord and concerning eternal life from him; which indeed are

taught in the prophets, but not so plainly as in the evangelists and in the Apocalypse; and the divine truths concerning the Lord, as being the God of heaven and earth, which then proceed from him, and are received by those who will be in the New Jerusalem, and which are treated of in the Apocalypse, are what are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb, as may also appear from the following passages: Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow *ivers of living waters*," John vii. 38. Jesus said, "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a *well of water springing up into everlasting life*," John iv. 14. "I will give unto him that is athirst of the *fountain of the water of life* freely," Apoc. xxi. 6; xxii. 17. "And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto *living fountains of waters*," Apoc. vii. 17. "And it shall be *in that day, that living waters shall go out from Jerusalem*;—And Jehovah shall be king over *all the earth*; *in that day shall there be one Jehovah, and his name one*," Zech. xiv. 8, 9; by living waters or waters of life are there signified divine truths from the Lord.

933. *In the midst of the street of it, and of the river, on this side and on that, was the tree of life, which bare twelve sorts of fruit*, signifies that in the inmost of the truths of doctrine and thence of life in the New Church, is the Lord in his divine love, from whom flow all the goods which man there does, apparently as from himself. In the midst, signifies in the inmost and thence in all things around, n. 44, 383; by a street is signified the truth of the doctrine of the church, n. 501, 917; by a river is signified divine truth in abundance, n. 409, 932; on either side, signifies on the right hand and on the left, and truth on the right hand is that which is in clearness, and on the left hand that which is in obscurity, for the south in heaven, by which is signified truth in its clearness, is on the right hand, and the north, by which is signified truth in obscurity, is on the left, n. 901; by the tree of life is signified the Lord as to the divine love, n. 89; by fruits are signified the goods of love and charity, which are called good works, as will be seen in the next article; by twelve are signified all, and it is said of the goods and truths of the church, n. 348. From these particulars collated into one sense, it follows, that in the midst of the street and of the river on this side and on that was the tree of life bearing twelve sorts of fruit, signifies that in the inmost of the truths of doctrine and of life in the New Church is the Lord in his divine love, from whom flow all the goods which man does, apparently as from himself. This is the case with those who immediately approach the Lord, and shun evils because they

are sins, thus who will be in the Lord's New Church, which is the New Jerusalem; for they who do not immediately approach the Lord, cannot be conjoined with him, therefore neither with the Father, and consequently cannot be in the love which proceeds from the Divine Being; for aspect conjoins, not intellectual aspect alone, but intellectual aspect from the affection of the will, and affection of the will is not given, if man keeps not his commandments; wherefore the Lord says: "He that *hath my commandments, and keepeth them, he it is that loveth me*; and I will love him, and manifest myself to him," John xiv. 21—24. It is said in the inmost of the truths of doctrine and thence of life in the New Church, because in things spiritual they all exist and all proceed from the inmost, as from fire and light in the centre to the circumference, or as from the sun, which is also in the centre, proceed heat and light to all parts of the universe, thus the same law obtains in the minutest things as in the greatest; because the inmost of all truth is signified, therefore it is said in the midst of the street and of the river, and not on both sides of the river, although this is understood. That from the Lord, as being the inmost, exist and proceed all the goods of love and of charity, is plain from the Lord's own words in John: Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches *he that abideth in me, and I in him, the same bringeth forth much fruit*: for without me ye can do nothing," xv. 4—6.

934. That fruits signify the goods which a man does from love or charity, is known, indeed, without confirmation from the Word; for by fruit in the Word the reader understands nothing else. the reason why by fruit are meant the goods of love or of charity, is, because man is compared to a tree, and is also called a tree, n. 89, 400. That fruit signifies the goods of love or of charity, which in common language are called good works, may appear from the following passages: "And now also the axe is laid unto the root of the trees: therefore every *tree* which bringeth not forth *good fruit*, is hewn down and cast into the fire," Matt. iii. 10; vii. 16—20. "Either make the *tree* good, and its *fruit* good; or else make the *tree* corrupt, and its *fruit* corrupt; for the *tree* is known from its *fruit*," Matt. xii. 33; Luke vi. 43, 44. Every branch that beareth not *fruit* shall be taken away, but every branch that beareth *fruit* shall be purged that it may bring forth more *fruit*: "he that abideth in me, and I in him, the same bringeth forth *much fruit*," John xv. 2—8. "Bring forth therefore *fruits* meet for repentance," Matt. iii. 8. "But he that received seed into the good ground is he that heareth the Word and understandeth it, which also *beareth fruit*," Matt. xiii. 23. Jesus said unto his disciples, "I have chosen you that ye should go and bring forth *fruit*, and

that your *fruit* should remain," John xv. 16. "A certain man had a fig-tree planted in his vineyard, and he came and sought *fruit* thereon, and found none. Then said he unto the dresser of his vineyard, Cut it down, why cumbereth it the ground," Luke xiii. 6—20. A man, a householder, let out his vineyard to husbandmen, that he might receive the *fruits* thereof, but they killed the servants that were sent to them, and finally his son, therefore he will let the vineyard to others, who shall render him the *fruits* in their seasons; thus shall "the kingdom of God be taken from you, and given to a nation bringing forth the *fruits thereof*," Matt. xxi. 34, 40, 41, 43; not to mention many other instances.

935. *And yielded its fruit every month*, signifies that the Lord produces goods in man according to every state of truth in him. By a month is signified man's state of life as to truth, as will be seen presently; by yielding fruit is signified to produce goods; that fruits are the goods of love and charity, was shown above, n. 934; and whereas the Lord essentially produces them in man, although man does them as of himself, therefore apparently, as observed above, n. 934, it is plain that it signifies that the Lord from the inmost, where he is, produces them. But we shall explain how it is to be understood, that the Lord produces the goods of charity in man according to the state of truth in him; he who thinks that man does good which is acceptable to the Lord, and which is called spiritual good, without there being in him truths from the Word, is much mistaken; goods without truths are not goods, and truths without goods are not truths in man, although in themselves they are truths; for good without truth is like the voluntary faculty of man without the understanding, which voluntary faculty is not human, but is like that of a beast, or like that of an image which an artist causes to operate; but the voluntary faculty united with its intellectual faculty becomes human according to the state of the understanding by which it exists; for every man's state of life is such, that his will cannot do any thing but by his understanding, neither can his understanding think any thing but from his will; it is the same with good and truth, good having relation to the will and truth to the understanding. From these considerations it is evident, that the good which the Lord produces in man, is according to the state of the truth in him, from which the understanding is formed. The reason why this is signified by the tree of life yielding its fruit every month, is, because by a month is signified the state of truth in man; that by all times and seasons, as hours, days, weeks, months, years, and ages, are signified states of life, may be seen, n. 476, 562; and months signify states of life relating to truths, because by months are signified times determined by the moon, and by the moon is signified the truth of the understanding and of faith, n. 332

413, 414, 919; the like is understood by months in the following passages. Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and with the precious things of the produce of the *months*, Deut. xxxiii. 14. "And it shall come to pass that from one *month* to another, and from one sabbath to another, shall all flesh come to worship before Jehovah," Isaiah lxvi. 23. By reason of the signification of month or moon, sacrifices were offered at the beginning of every *month or new-moon*, Numb. xxix. 1—6; Isaiah i. 14. And then also they blew with their trumpets, Numb. x. 10; Psalm lxxxi. 3; and they were commanded to keep the *month* Abib, in which the passover was to be celebrated, Exod. xii. 2; Deut. xvi. 1. By months are signified states of truth, and, in an opposite sense, states of falsity in man, above also in the Apocalypse, chap. ix. 5, 10, 15; xi. 2; xiii. 5; by a month in Ezek. xlvii. 12, the same is signified as here.

936. *And the leaves of the tree were for the healing of the nations*, signifies rational truths thence derived, by which they who are in evils and thence in falses are led to think sanely and to live becomingly. By the leaves of the tree are signified rational truths, as will be seen below; by the nations are signified they who are in goods and thence in truths, and, in an opposite sense, they who are in evils and thence in falses, n. 483; in the present case they who are in evils and thence in falses, because it is said for the healing of them, and they who are in evils and thence in falses cannot be healed by the Word, because they do not read it, but if they have judgment, they can be healed by rational truths. This verse is similar in its signification to the following passage in Ezekiel: Behold, waters went forth from under the threshold of the house from which there was a river, upon the bank of which on either side were very many trees of meat, whose *leaf* doth not fall, neither is consumed, every month it springeth again, whence its fruit is for meat, and the *leaf thereof for medicine*, xlvii. 1, 7, 12, the New Church being here treated of also. The reason why leaves signify rational truths, is, because by a tree is signified man, n. 89, 400, and therefore by all things appertaining to a tree, corresponding things in man are signified, as by branches, leaves, flowers, fruits, and seeds; by branches are signified the sensual and natural truths in man, by leaves his rational truths, by flowers primitive spiritual truths in the rational mind, by fruits the goods of love and charity, and by seeds the last and first principles of man. That by leaves are signified rational truths, clearly appears from those which are seen in the spiritual world; for in that world also there are trees with leaves and fruits, and gardens and paradises consisting of them; among those who are in the goods of love and at the same time in the truths of wisdom, there appear fruit-trees luxuriant with beautiful leaves

whereas with those who are in truths of some sort of wisdom and speak from reason, and are not in the goods of love, there appear trees full of leaves but without fruit ; but with those who are neither in goods nor in truths of wisdom, there appear no trees but such as are stripped of their leaves, like what are to be seen in this world during the winter season ; the man who is not rational is nothing else but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational faculty of man is the first receptacle of spiritual truths, inasmuch as in the rational mind of man there is a perception of the truth in some form, which the man himself does not see in thought, as he does the things which are under the rational mind in the inferior thought, which connects itself with external vision. By leaves are likewise signified rational truths in Gen. iii. 7 ; viii. 11 ; Isaiah xxxiv. 4 ; Jerem. viii. 13 ; xvii. 8 ; Ezek. xlvii. 12 ; Dan. iv. 11, 12 ; Psalm i. 3 ; Lev. xxvi. 36 ; Matt. xxi. 19, 20 ; xxiv. 32 ; Mark xiii. 28 ; but their signification is according to the kind of trees ; the leaves of the olive-tree and vine signify rational truths from celestial and spiritual light, the leaves of the fig-tree rational truths from natural light, and the leaves of the fir, poplar, oak, and pine, rational truths from sensual light ; the leaves of the latter trees excite terror in the spiritual world, when they are shaken by a strong wind, and those are what are meant in Levit. xxvi. 36 ; Job xii. 25. But with the leaves of the former it is not so.

937. *And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall minister unto him,* signifies that in the church, which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord himself will reign there, and they who are in truth through the Word from him, and do his commandments, will be with him, because conjoined with him. By there being no more curse, is signified that no evil or falsity derived from evil, which separates from the Lord, will be in the New Jerusalem ; and whereas evil and falsity do not exist but in their recipient which is man, it signifies that none who are separated from the Lord will be there ; by a curse in the Word is meant all that evil and falsity which separates and turns man away from the Lord, for in this case man is called a devil, and a satan ; by the throne of God and of the Lamb being in it, is signified that the Lord himself will reign in that church, for by a throne is here signified a kingdom, and the kingdom of the Lord is where he alone is worshipped ; by his servants ministering unto him, is signified that they who are in truths through the Word from the Lord, will be with him, and will execute his commands, because they will be in conjunction ; that by servants of the Lord with him are signified they who are in truths from him, may be seen above, n. 3, 380, and by ministers they

who are in good from him, n. 128, consequently by servants who will minister unto him, are signified they who are in truths from good through the Word from the Lord, and do his commandments. Inasmuch as the church at this day does not know that conjunction with the Lord constitutes heaven, and that conjunction is effected by the acknowledgment that he is the God of heaven and earth, and at the same time by a life according to his commandments, therefore it may be expedient to say something on this subject. A person altogether ignorant of these matters may possibly say, What signifies conjunction? how can acknowledgment and life occasion conjunction? what need is there of these things? may not every one be saved from mercy alone? what need is there then for any other medium of salvation but faith alone? is not God merciful and omnipotent? But let him know, that in the spiritual world all presence is effected by knowledge and acknowledgment, and that all conjunction is effected by affection which is of love; for spaces there are nothing else but appearances according to similarity of minds, that is, of affections and consequent thoughts, wherefore, when any one knows another, either by fame or report, or by intercourse with him, or by conversation, or by relationship, when he thinks of him from an idea of that knowledge, the other becomes present, although to all appearance he were a thousand miles distant; and if any one also loves another whom he knows, he dwells with him in one society, and if he loves him intimately, in one house. This is the state of all throughout the whole spiritual world, and this state of all derives its origin from the circumstance of the Lord being present with every one according to faith, and conjoined according to love. Faith and the consequent presence of the Lord is given by the knowledges of truths derived from the Word, especially by those concerning the Lord himself there, but love and consequent conjunction is given by a life according to his commandments, for the Lord said, "He that hath my *commandments and keepeth them*, he it is that loveth me: and I will love him, and will manifest myself to him," John xiv. 21. But how this comes to pass shall also be explained. The Lord loves every one, and desires to be conjoined with them, but he cannot be conjoined so long as man is in the delight of evil, as for example, in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of robbery or theft of any kind, in the delight of blasphemy and lying, and in the concupiscences of the love of self and of the world; for every one who is in these evils, is in consort with devils who are in hells; the Lord indeed loves them even there, but he cannot be conjoined with them, unless the delights of those evils be removed, and they cannot be removed by the Lord, unless man examines himself to the end that he may know his evils, acknowledge and confess them before the

Lord, and desire to desist from them, and thus do the work of repentance: man must do this as from himself, seeing that he is not sensible of his doing any thing from the Lord; and this is granted to man, because conjunction, to be truly such, must be reciprocal of man with the Lord, and of the Lord with man. In proportion therefore as evils with their delights are thus removed, in the same proportion the love of the Lord enters, which, as has been observed, is universal towards all, and in this case man is withdrawn from hell, and led into heaven. Man must do this in the world, for such as man is in the world as to his spirit, such will he remain for ever, only with this difference, that his state becomes more perfect, if he has lived well, because then he is not clothed with a material body, but he lives a spiritual life in a spiritual body.

938. *And they shall see his face; and his name shall be in their foreheads*, signifies that they will turn themselves to the Lord, and that the Lord will turn himself to them, because they will be conjoined by love. By seeing the face of God and of the Lamb, or of the Lord, is not meant to see his face, because no one can see his face, such as he is in his divine love and in his divine wisdom, and live, he being the sun of heaven and of the whole spiritual world, for to see his face, such as he is in himself, would be as if any one should enter into the sun, by the fire of which he would be consumed in a moment; nevertheless the Lord sometimes presents himself to the sight out of his sun, but in such case he veils himself and so presents himself to their sight, which is done by means of an angel, as he also did in the world to Abraham, Hagar, Lot, Gideon, Joshua, and others, for which reason those angels were called angels, and also Jehovah, for the presence of Jehovah was in them from a distance. But in this instance, by seeing his face is not meant to see his face, but to see the truths which are in the Word from him, and through them to know and acknowledge him; for the divine truths of the Word constitute the light which proceeds from the Lord as a sun, in which the angels are, and whereas they constitute the light, they are as mirrors, in which the Lord's face is seen; that by seeing the Lord's face is signified to turn to him, will be shown below; by the name of the Lord being in their foreheads, is signified that the Lord loves them and turns them to himself; by the name of the Lord is signified the Lord himself, because it signifies every quality of his whereby he is known, and according to which he is worshipped, n. 81, 584; and by the forehead is signified love, n. 347, 605; and by written in the forehead is signified the love of the Lord in them, n. 729. From these considerations it may appear, what is properly signified by these words. But the reason why it signifies that they will turn themselves to the Lord, and that the Lord will turn himself to them, is, because

the Lord looks at all in the forehead, who are conjoined with him by love, and thus turns them to himself, wherefore the angels in heaven turn their faces in no other direction than towards the Lord as the sun, and, what is wonderful, they do this in every turn of their bodies; hence comes the common expression of having God always before our eyes; it is the same with the spirit of a man who lives in the world, and is conjoined to the Lord by love: but concerning this turning of the face to the Lord, more memorable things may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, n. 129—144; and in the work on *Heaven and Hell*, n. 17, 123, 143, 144, 151, 153, 255, 272.

939. That by seeing the face of the Lord is not meant to see his face, but to know and acknowledge him, what he is as to his divine attributes, which are several; and that they who are conjoined with him by love, know him, and thus see his face, may appear from the following passages: "To what purpose is the multitude of your sacrifices unto me:—when ye come to see the *face of Jehovah*," Isaiah i. 11, 12. "Seek ye *my face*, my heart said unto thee, *Thy face, Jehovah*, will I seek," Psalm xxvii. 8. "Let us make a joyful noise to the Rock of our salvation, let us come before his *face* with thanksgiving," Psalm xcv. 1, 2. "My soul thirsteth for God, for the living God, when shall I come and appear before the *face* of God:—for I shall yet praise him, for *his face* is salvation," Psalm xlii. 2, 5. "My *face* shall not be seen empty," Exod. xxiii. 15. "This shall come to pass before the *face of Jehovah*," Zech. viii. 21, 22; Mal. i. 9. "Make thy *face* to shine upon thy servant," Psalm xxxi. 16. "Who will show us any good? Lift up upon us the *light of thy face, O Jehovah*," Psalm iv. 6. "They shall walk in the *light of thy face, O Jehovah*," Psalm lxxxix. 15. "Cause thy *face to shine* upon us, O God, and we shall be saved," Psalm lxxx. 3, 7, 19. "God be merciful to us, and bless us, and cause his *face to shine* upon us," Psalm lxvii. 2. "Jehovah bless thee, and keep thee, Jehovah make his *face to shine* upon thee and be gracious unto thee, Jehovah lift up *his face* upon thee, and give thee peace," Numb. xvi. 24—26. "Thou shalt hide them in the secret of thy *face*," Psalm xxxi. 21. "Thou hast set our secret sins in the light of thy *face*," Psalm xc. 8. Jehovah said unto Moses, "*My face* shall go with thee," and Moses said, "If thy *face* go not with me, carry us not up hence," Exod. xxxiii. 14, 15. The bread upon the table in the tabernacle was called the *bread of faces*, Exod. xxv. 30; Numb. iv. 7. It is also frequently said, that Jehovah hides and turns away his face; as in these passages: "And for all whose wickedness I have hid my *face* from this city," Jerem. xxxiii. 5; Ezek. vii. 22. "Your sins have hid his *face* from you," Isaiah lix. 2. "*The face of Jehovah* shall no more re-

gard them," Lament. iv. 16. "Jehovah will hide *his face* from them, as they have behaved themselves ill in their doings," Mic. iii. 4. "Thou didst hide *thy face*," Psalm xxx. 8; Psalm xlv. 25; Psalm civ. 29. "And I will forsake them, and I will hide *my face* from them—and I will surely hide *my face* from all the evils which they shall have wrought," Deut. xxxi. 17, 18; besides other places, as Isaiah viii. 17; Ezek. xxxix. 23, 28, 29; Psalm xiii. 1; Psalm xxii. 24; Psalm v. 8; Psalm lxix. 17; Psalm lxxxviii. 14; Psalm cii. 2; Psalm cxliii. 7; Deut. xxxii. 20. In an opposite sense the face of Jehovah signifies anger and aversion, because a bad man turns himself away from the Lord, and when he turns himself away, it appears to him as if it was the Lord who turned himself away and was angry, as is evident from these places: "I have set my *face* against this city for evil," Jeremiah xxi. 10; xlv. 11. "And I will set *my face* against that man, and I will make him a sign and a proverb," Ezek. xiv. 8. "And I will set my *face* against them, and the fire shall devour them, and ye shall know that I am Jehovah, when I set *my face* against them," Ezek. xv. 7. "Who-soever eateth any blood, I will set *my face* against that soul," Levit. xvii. 10. "They perish at the rebuke of *thy face*," Psalm xxx. 17. "Behold, I send mine angel before you, beware of his *face*, for he will not pardon your transgression," Exod. xxiii. 20, 21. "And let thine enemies be scattered; and let them that hate thee flee from before *thy face*," Numb. ix. 35. "I saw him that sat upon the throne, from whose *face* heaven and earth fled away," Apoc. xx. 11. That no one can see the Lord, such as he is in himself, as was said above, is evident from this: Jehovah said unto Moses, "Thou canst not see *my face*: for there shall no man see me and live," Exod. xxxiii. 18—23. That nevertheless he was seen, and they lived, because it was by an angel, appears from Gen. xxxii. 31; Judg. xiii. 21, 22; and elsewhere.

940. *And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light*, signifies that in the New Jerusalem there will not be any falsity of faith, and that men there will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory originating in pride, but will be in spiritual light from the Word from the Lord alone. There shall be no night there, signifies the same as above, chap. xxi., where these words occur: "And the gates of it shall not be shut at all by day, for there shall be *no night there*," verse 25; whereby is signified that they are continually received into the New Jerusalem who are in truths derived from the good of love from the Lord, because there is no falsity of faith there, n. 922; by they need no lamp, neither light of the sun, for the Lord God giveth them light, the same is signified as above, chap. xxi., where are

these words: "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the *lamp* thereof," verse 23, which signifies that the men of that church will not be in self-love and in self-derived intelligence, and thence only in natural light, but in spiritual light derived from the divine truth of the Word from the Lord alone, n. 919; but instead of the moon which occurs there, the word lamp is here used, and instead of the sun, as there mentioned, it is here said the light of the sun, and by the moon as well as by a lamp is signified natural light from self-derived intelligence, and by the light of the sun is signified glory originating in pride. But what is meant by natural light proceeding from glory originating in pride, shall briefly be explained: there exists natural light from the glory which originates in pride, and likewise which does not originate in pride; light from glory originating in pride is in those who are in self-love, and thence in all kinds of evils, which if they do not perpetrate for fear of suffering in their reputation, and likewise condemn as being contrary to morality and to the public good, still they do not consider them as sins; these are in natural light from glory originating in pride, for self-love in the will becomes pride in the understanding, and this pride originating in that love can elevate the understanding even into the light of heaven; this is given to man, that he may be man, and that he may be capable of being reformed. I have seen and heard many consummate devils, who understood arcanæ of angelic wisdom like the angels themselves, when they heard and read them, but the instant they returned to their love and consequent pride, they not only understood nothing respecting them, but even saw things contrary from the light of the confirmation of falsity in themselves; but natural light from glory which does not originate in pride, is in those who are in the delight of uses proceeding from genuine love towards their neighbour, the natural light of these is also rational light within which there is spiritual light from the Lord; the glory in them is from the brightness of the influent light from heaven where all things are splendid and harmonious, for all uses in heaven are resplendent; from these uses the pleasantness in the ideas of the thought with such is perceived as glory; it enters through the will and its goods, into the understanding and its truths, and in the latter becomes manifest.

941. *And they shall reign for ever and ever*, signifies that they will be in the Lord's kingdom, and in conjunction with him to eternity, as appears from n. 284, 849, 855 where the like expressions occur.

942. *And he said unto me, These words are faithful and true*, signifies that this they may know for certain, because the

Lord himself testified and said it, as appears also from the explanation in n. 886, where the same words occur.

943. *And the Lord God of the holy prophets hath sent his angel to show unto his servants the things which must shortly come to pass*, signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven unto those who are in truths from him, the things which will certainly come to pass. The Lord God of the holy prophets, signifies the Lord, from whom is the Word of both covenants, for by the prophets are signified they who teach truths from the Word, and, in an abstract sense, the doctrine of the truth of the church, n. 8173; and in an extensive sense, the Word itself; and whereas the Word is signified by the holy prophets, therefore by them is signified the Word of both covenants; hath sent his angel to show unto his servants the things which must shortly be done, signifies that the Lord has revealed to those who are in truths from him, the things which will certainly come to pass; by an angel is here signified heaven, as above, n. 8, 66, 644, 647, 648, 910; by servants are signified they who are in truths from the Lord, n. 3, 380, 937; by shortly is signified certainly, n. 4; therefore, by the things which must shortly be done, is signified which will certainly come to pass. The reason why by an angel is here signified heaven, is, because the Lord spake with John through heaven, and through heaven he also spake with the prophets, and through heaven he speaks with every one to whom he does speak; and this by reason that the angelic heaven in common is as one man, whose life and soul the Lord is, wherefore all that the Lord speaks he speaks through heaven, just as the soul and mind of man speak through his body; that the universal angelic heaven in one complex resembles one man, and that this is from the Lord, may be seen above, n. 5, and in the work on *Heaven and Hell*, n. 59—86; and in the *Wisdom of Angels concerning the Divine Providence*, n. 64—69, 162—164, 201—204; and in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 11, 19, 133, 288. But I will explain this mystery: the Lord speaks through heaven, but still the angels there do not speak, nor do they indeed know what the Lord speaks, unless any of them, through whom the Lord speaks openly from heaven, are with the man, as with John and some of the prophets; for there is an influx of the Lord through heaven, just as there is an influx of the soul through the body; the body indeed speaks and acts, and also feels something from influx, but still the body does nothing from itself as of itself, but is acted upon; that such is the nature of speech, yea, of all influx of the Lord through heaven into men, has been given me to know from much experience. The angels of heaven, and also the spirits under the heavens, know nothing of man, n.

more, indeed, than man knows of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are consociated solely by correspondences, and consociation by correspondences does indeed cause them to be together in affections, but not in thoughts, wherefore one does not know any thing of the other, that is, man does not know any thing of the spirits with whom he is consociated as to affections, nor do spirits know any thing of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men.

944. *Behold, I come quickly; blessed is he that observeth the words of the prophecy of this book*, signifies that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord. *Behold, I come quickly*, signifies that the Lord will certainly come; by quickly is signified certainly, n. 4, 943; and by coming is signified that he will come, not in person but in the Word, in which he will appear to all who will be of his New Church; that this constitutes his coming in the clouds of heaven, may be seen, n. 24, 642, 820; *blessed is he who observes the words of this book*, signifies that he will give life eternal to those who keep and do the truths or precepts of doctrine contained in this book now opened by the Lord; by *blessed is* signified he who receives life eternal, n. 639, 852; to observe, signifies to keep and do the truths or precepts, words denote truths and precepts; by the prophecy of this book is signified the doctrine of this book now opened by the Lord; prophecy means doctrine, n. 8, 133, 943. He who reflects, may see that to observe the words of the prophecy of this book is not what is meant, but that what is signified, is, to observe, that is, to keep and to do the truths or precepts of doctrine, which are now opened and explained in this book; for in the Apocalypse, when not explained, there are but few things that can be kept, for they are prophecies heretofore not understood; for example take the following: the things cannot be kept which are recorded in chap. vi. concerning the horses that went out of the book; in chap. vii. concerning the twelve tribes; in chap. viii. and ix. concerning the seven angels that sounded their trumpets; in chap. x. concerning the little book that was eaten up by John; in chap. xi. concerning the two witnesses which were slain and rose again; in chap. xii. concerning the woman and the dragon; in chap. xiii. and xiv. concerning the two beasts; in chap. xv. and xvi. concerning the seven angels that had the seven plagues; in chap. xvii. and xviii. concerning the woman that sat upon the scarlet beast, and Babylon; in chap. xix. concerning the white horse and the great supper; in chap. xx. concerning the last judgment; and in chap. xxi. concerning the New Jerusalem

as a city : from which it is plain, that it is not meant that they are blessed who observe those words of this prophecy, for they are closed, but that they are blessed who observe, that is, keep and do the truths or precepts of doctrine, which are contained in them, and are now opened, which, that they are from the Lord, may be seen in the preface.

945. *And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things,* signifies that John thought that the angel, who was sent to him by the Lord, to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so, for the angel only showed what the Lord made manifest. That John thought that the angel who was sent to him, was God himself, is evident, for it is said, that he fell down to worship at his feet ; but that this was not the case, appears from the next verse, where the angel says that he was his fellow-servant, worship God ; that this angel was sent to him by the Lord, appears from verse 16, where are the following words : "I, Jesus, have *sent mine angel* to testify unto you these things in the churches." But the arcanum involved in these words is this : an angel was sent by the Lord to John, that he might be kept in a state of the spirit and to the end that in that state he might be shown the things which he saw ; for what John saw, he did not see with the eyes of his body, but with the eyes of his spirit, as may appear from the passages where he says he was in the spirit and in vision, chap. i. 10 ; ix. 17 ; xvii. 3 ; xxi. 10 ; thus every where when he says he saw ; and no one can enter into that state, and be kept in it, but by angels, who are closely adjoined to man, and who *communicate their spiritual state to the interiors of his mind*, for thus man is elevated into the light of heaven, and in that light he sees the things which are in heaven, and not those which are in the world ; in a similar state at times were Ezekiel, Zechariah, Daniel, and others of the prophets ; but not when they spake the Word, for then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah himself, that is, from the Lord. These two states of the prophets ought carefully to be distinguished ; indeed, the prophets themselves carefully distinguish them, for they say every where when they wrote the Word from Jehovah, that Jehovah spake with them and to them, and very often, Jehovah spake, Jehovah said ; but when they were in the other state, they say that they were in the spirit or in vision, as may appear from the following passages : Ezekiel says, "*The Spirit lifted me up, and brought me in a vision by the Spirit of God, into Chaldea to them of the captivity.* So the vision that I had seen went up from me," xi. 1, 24. He says, that the *Spirit* lifted him up, and that he heard behind him an earthquake, and other things,

iii. 12, 14. Also that the *Spirit* lifted him up between heaven and earth, and brought him in the *visions of God* to Jerusalem, and he saw abominations, viii. 3, and following verses, wherefore in like manner in a vision of God or in the spirit, he *saw* four animals which were cherubs, i. and x. Also a new temple and a new earth, and an angel measuring them, as described chap. xl.—xlviii.; that he was then in *visions of God*, he declares in chap. xl. 2; and that the Spirit lifted him up, chap. xliii. 5. It was the same with Zechariah, with whom there was an *angel*, when he *saw* the man riding among the myrtle trees, Zech. i. 8, and following. When he *saw* the four horns, and then a man in whose hand was a measuring line, verse 16, and following. When he *saw* the candlestick and the two olive trees, iv. 1, and following. When he *saw* the flying volume and the ephah, v. 1, 6, and when he *saw* the four chariots going out from between two mountains, and horses, vi. 1, and following. In a similar state was Daniel when he *saw* four beasts rising out of the sea, Dan. vii. 1, and following verses, and when he *saw* the battle of the ram and the he-goat, viii. 1, and following verses; that he saw these things in visions, we read in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8; and that the angel Gabriel was seen by him in a *vision*, and talked with him, ix. 21. It was the same with John when he saw the things which he has described, as when he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, temple, ark, and altar in heaven; the dragon and his combat with Michael, the beasts, and the woman sitting on the scarlet beast; the new heaven and the new earth, and the holy Jerusalem with its wall, gates, foundations, &c. These things were revealed from the Lord, but shown him by the angel.

946. *Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that observe the words of this book: worship God*, signifies that the angels of heaven are not to be worshipped and invoked, because nothing divine belongs to them, but that they are associated with men as brethren with brethren, with such as are in the doctrine of the New Jerusalem, and do its commandments, and that the Lord alone is to be worshipped in consociation with them. By what the angel here says to John, nearly the same is signified as by what he said to him above, chap. xix., where it is written: "And I fell at the angel's feet to *worship him*. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God*," verse 10; that the like is signified by these words may be seen above, n. 818, with this difference, that it is now said, the fellow-servant of thy brethren the prophets, and of them which keep the sayings of this book; and by brethren the prophets are signified they who are in the doctrine of the New

Jerusalem, and by them which keep the sayings of this book, are signified they who keep and do the precepts of that doctrine, which are now manifested by the Lord, see above, n. 944.

947. *And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand*, signifies that the Apocalypse must not be shut, but opened, and that this is absolutely necessary at the end of the church that some may be saved. *But seal not the sayings of this prophecy*, is signified that the Apocalypse must not be shut, but that it is to be opened, as will be seen presently; for the time is at hand, signifies that this is absolutely necessary that some may be saved; by time is signified state, n. 476, 562, here the state of the church, which is such as to render this necessary; by at hand, or near, is signified necessary, because by near is not meant nearness or propinquity of time, but propinquity of state, and propinquity of state is necessity; that propinquity of time is not meant, is evident, because the Apocalypse was written in the beginning of the first century (*sæculi primi*); and the Lord's advent, when the last judgment takes place, and there is a new church, which things are here meant by "the time is at hand," and also by "the things which must be shortly done," verse 6, and by "I come quickly," verses 7, 20, have but recently appeared and taken place, and this after the lapse of seventeen centuries; the same is also said in chap. i., that these things "must shortly come to pass," verse 1, and that "the time is at hand," verse 3; concerning which see above, n. 4, 9, where the like things are understood. That nearness or propinquity of time is not meant, but propinquity of state, shall be illustrated. The Word in the purely spiritual sense does not derive any thing from the idea of time nor from the idea of space, seeing that times and spaces in heaven do indeed appear like times and spaces in the world, but yet they do not really exist there, wherefore the angels cannot otherwise measure times and spaces, which there are appearances, than by states, according to their progressions and changes: from which it may appear that in the purely spiritual sense by quickly and near at hand, is not meant quickly and near as to time, but quickly and near as to state; this may indeed appear as if it were not so, the reason is, because with men, in every idea of their inferior thought, which is merely natural, there is something derived from time and space, but it is otherwise in the ideas of superior thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light, for then spiritual light, which is abstracted from time and space, flows-in and illuminates; you may experience this and thus receive confirmation, if you will, by only attending to your thoughts; when you will also be convinced that thought is superior and inferior, inasmuch as simple thought cannot see itself, except from thought of

a superior kind ; and if man did not enjoy superior and inferior thought, he would not be a man but a brute. The reason why by seal not the sayings of this prophecy, is signified that the Apocalypse must not be shut, but opened, is, because by sealing is signified to shut, and therefore by not sealing is signified to open, and by the time is at hand, is signified that there is a necessity for it ; for the Apocalypse is a sealed book or shut, so long as it is not explained ; and as is shown above, n. 944, by the sayings of this prophecy, are meant the truths and precepts of doctrine in this book opened by the Lord. That this is necessary at the end of the church that some may be saved, may be seen above, n. 9. From these considerations it may appear, that by seal not the sayings of this prophecy, for the time is at hand, is signified that the Apocalypse must not be shut, but that it is to be opened, and that there is a necessity for this at the end of the church, that some may be saved.

948. *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still,* signifies the state of all in particular after death, and before judgment, and in general before the last judgment, that from those who are in evils goods will be taken away, and from those who are in falses, truths will be taken away ; and, on the other hand, that from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away. By the unjust is signified he who is in evils, and by the righteous he who is in goods, n. 668 ; by the filthy or unclean is signified he who is in falses, n. 702, 708, 924, and by the holy is signified he who is in truths, n. 173, 586, 666, 852 ; hence it follows that by let the unjust be unjust still, is signified that he who is in evils will be still more in evils, and that by let the filthy be filthy still, is signified that he who is in falses will be still more in falses ; and, on the other hand, that by let the righteous be righteous still, is signified that he who is in goods will be still more in goods, and that by let the holy be holy still, is signified that he who is in truths will be still more in truths : but the reason why it signifies that from those who are in evils goods will be taken away, and from those who are in falses, truths will be taken away, and that, on the contrary, from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away, is, because in proportion as goods are taken away from any one who is in evils, so much the more is he in evils, and in proportion as truths are taken away from any one who is in falses, so much the more he is in falses, and, on the other hand, in proportion as evils are taken away from any one who is in goods, so much the more is he in goods, and in proportion as falses are taken away from any one who is in truths, so much the more is he in truths : either the one or

the other happens to every one after death, for thus the wicked are prepared for hell and the good for heaven; for a wicked man cannot carry with him goods and truths to hell, neither can a good man carry with him evils and falses to heaven, for this would be to confound heaven and hell together. But it should be carefully observed that they are meant who are interiorly wicked, and interiorly good; for they who are interiorly wicked may be exteriorly good, for they can act and speak like the good, as hypocrites do; and they who are interiorly good may sometimes be exteriorly wicked, for they may exteriorly do evils, and speak falses, but yet they may repent, and desire to be informed of truths; this agrees with what the Lord said: "For whosoever *hath*, to him shall be given, and he shall have more abundance; but whosoever *hath not*, from him shall be taken away even that he *hath*," Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26. Thus it happens with all after death before judgment is fully executed over them; it also came to pass in common with those, who either perished or were saved at the day of the last judgment, for before this happened, the last judgment could not be executed, by reason that so long as the wicked retained goods and truths, they were in conjunction with the angels of the ultimate heaven as to externals, and nevertheless they were to be separated; and this is what was foretold by the Lord, Matt. xiii. 24—30, 38—40, which may be seen explained above, n. 324, 329, 343, 346, 398. From these considerations it may be seen what is signified in the spiritual sense by he that is unjust let him be unjust still, and by he that is filthy let him be filthy still, and by he that is righteous let him be righteous still, and by he that is holy let him be holy still. The following passage in Daniel has a like signification: "Go thy way, Daniel; for the words are closed up and sealed to the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand," xii. 9, 10.

949. *And, behold, I come quickly; and my reward is with me, to give unto every one according as his work shall be*, signifies that the Lord will certainly come, and that he himself is heaven and the felicity of eternal life to every one according to faith in him, and a life according to his commandments. *Behold, I come quickly*, signifies that he will certainly come, that is, to execute judgment, and to build up a new heaven and a new church; that quickly means certainly, may be seen, n. 4, 943, 944, 947; *my reward is with me*, signifies that the Lord himself is heaven and the felicity of eternal life; that reward is heaven and eternal felicity, may be seen, n. 526; that it is the Lord himself, will be seen below. *rendering unto every one according to his work*, signifies according to his conjunction with the Lord by faith in him and by a life according to his commandments

the reason why this is signified, is, because by good works are signified charity and faith in internals, and, at the same time, their effects in externals; and as charity and faith exist from the Lord, and according to conjunction with him, it is evident that these are signified; thus also this coheres with what went before; that good works are charity and faith in internals, and the effects thereof in externals, at the same time, may be seen above, n. 641, 868, 871. That charity and faith are not from man, but from the Lord, is well known; and since they are from the Lord they are according to conjunction with him, and conjunction with him is effected by faith in him and by a life according to his commandments; by faith in him is meant confidence that he will save, and this confidence is enjoyed by those who immediately approach him, and shun evils as sins; with others it does not exist. It was said that my reward is with me, signifies that he himself is heaven and the felicity of eternal life, for reward is intrinsic beatitude, which is called peace, and consequently external joy also; these are solely from the Lord, and the things which are from the Lord, not only are from him, but also are himself, for the Lord cannot send forth any thing from himself except it be himself, for he is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to love and wisdom, or if you will, according to charity and faith, and charity and faith are according to life, and life is according to the abhorrence of what is evil and false, and the abhorrence of what is evil and false is according to the knowledge of what is evil and false, and in such case according as man performs repentance, and at the same time looks up to the Lord. That reward not only is from the Lord, but also is the Lord, appears from those passages in the Word, where it is said that they who are in conjunction with him are in him and he in them, as may be seen in John, chap. xiv. 20—24; xv. 4, 5, and following verses; xvii. 19, 21, 22, 26, and in other places, see above, n. 883; and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is his divine presence; and also when God is implored to dwell in them, to teach and guide them, the tongue to speak and the body to do that which is good; besides other things of a like nature: for the Lord is love itself and wisdom itself, these two principles not being in place, but where they are received, and according to the quality of the reception. But this arcanum cannot be understood, but by those who are in wisdom from the reception of light from heaven from the Lord; for the use of these are the things which are written in the two works, one on the *Divine Providence*, and the other on the *Divine Love and Divine Wisdom*, in which it is shown, that the Lord himself is in men according to reception, and not any thing divine separated from him; the angels are in this idea, when

they are in the idea of the divine omnipresence, and I make no doubt but that some Christians are in the same idea also.

950. *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies because the Lord is the God of heaven and earth, and by him all things in the heavens and in the earths were made, and are governed by his divine providence, and happen according to it. That this and more is signified by these words, may be seen above, n. 888.

951. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, signifies that they enjoy eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord and the Lord in them by love, and in his New Church by knowledges concerning him. By blessed are signified they who enjoy the felicity of eternal life, n. 639, 852, 944; by doing his commandments, is signified to live according to the Lord's precepts; that they may have right to the tree of life, signifies to the end that they may be in the Lord and the Lord in them by love, that is, for the Lord's sake, as will be shown presently; by entering through the gates into the city, is signified that they may be in the Lord's New Church by knowledges concerning him; by the gates of the wall of the New Jerusalem are signified the knowledges of good and truth from the Word, n. 899, 900, 922; and because each gate was one pearl, principally by gates are signified knowledges concerning the Lord, n. 916, and by the city, or Jerusalem, is signified the New Church with its doctrine, n. 879, 880. That by their having right to the tree of life, is signified to the end that they may be in the Lord, and the Lord in them, or for the Lord's sake, is owing to the signification of the tree of life as denoting the Lord as to the divine love, n. 89, 933; and by the right to that tree is signified power or right from the Lord, because they are in the Lord and the Lord in them; the same is signified here as by reigning with the Lord, n. 284, 849; that they who are in the Lord and the Lord in them are in all power, insomuch that whatsoever they will, they can do, the Lord himself says in John: "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing: if ye abide in me, and my words abide in you, ye shall ask *what ye will, and it shall be done unto you*," xv. 5, 7; in like manner concerning power, Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10; yea, in Matthew, Jesus said, "If ye have faith, ye shall say to this mountain, Be thou removed, and be thou cast into the sea; *it shall be done*. And all things *whatsoever ye shall ask* in prayer believing, *ye shall receive*," xxi. 21, 22; by these words is described the power of those who are in the Lord, these do not will any thing, and so do not ask any thing, but from the Lord, and whatsoever they will and ask of

the Lord, the same is done, for the Lord says, without me ye can do nothing, abide in me and I in you; such power have the angels in heaven, that if they only will a thing, they obtain it; but yet they do not will any thing but what has relation to use, and this they will as if from themselves, but still from the Lord.

952. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie*, signifies that no one will be received into the New Jerusalem, who makes no account of the commandments of the decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them. This is, in general, what is signified by all the particulars in the above passage, because the commandments of the decalogue are what are there understood, as may be seen above from the explanation at n. 892, where similar words occur, except that here dogs are also named, by which are signified they who are in concupiscences, which are also treated of in the ninth and tenth commandments of the decalogue. By dogs in general are signified they who are in all kinds of concupiscences, and indulge them, particularly they who are in pleasures merely corporeal, especially in the pleasures of eating and drinking, in which alone they take delight; for which reason dogs, in the spiritual world, appear from those who have indulged their appetite and palate, and are there called corporeal appetites; such, inasmuch as they are of gross minds, make no account of the things which relate to the church, therefore it is said that they shall stand without, that is, shall not be received into the Lord's New Church. Dogs have a similar signification in the following passages in the Word: "His watchmen are blind;—they are all dumb dogs; sleeping, lying down, loving to slumber, yea, they are greedy *dogs* which can never have enough," Isaiah lvi. 10, 11. "They make a noise like a *dog* and go round about the city. Let them wander up and down for meat and grudge if they be not satisfied," Psalm lix. 7, 15: by dogs are meant the vilest men, Job xxx. i.; 1 Sam. xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13; and also the unclean; therefore it is said in Moses, "Thou shalt not bring the hire of a whore, or the price of a *dog*, into the house of Jehovah thy God for any vow: for even both these are an abomination unto Jehovah thy God," Deut. xxiii. 18.

953. *I, Jesus, have sent mine angel to testify unto you these things in the churches*, signifies a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open. The reason why the Lord here names himself Jesus, is, that all in the Christian world may know that the Lord himself, who was in the world, manifested the things which are described in this book, as also the things which are now laid open; by sending

an angel to testify, is signified testification from the Lord that it is true; an angel, indeed, did testify this, yet not from himself, but from the Lord, which appears clearly in verse 20, from these words, "He who *testifieth* these things saith, Surely, I come quickly;" the reason why it means a testification that it is true, is because to testify is said of the truth, since truth testifies of itself, and the Lord is the truth, n. 6, 16, 490; to testify not only signifies testification that it is true, that the Lord manifested to John the things which are described in this book, but also that he has now manifested what all and singular the things therein signify; this is especially meant by testifying, for it is said that he testifies these things in the churches, that is, that the things are true which are contained in what was seen and described by John, for to testify is said of the truth, as before observed: by "unto you these things in the churches," is signified before the whole Christian world, for there the churches are, which are here meant.

954. *I am the root and offspring of David, the bright and morning star*, signifies that it is the Lord himself who was born in the world, and was then the light, and who will come with new light, which will spring up before his New Church, which is the holy Jerusalem. I am the root and offspring of David, signifies that he is the very Lord himself who was born in the world, thus the Lord in his Divine Humanity; by virtue of this he is called the root and offspring of David, and also the branch of David, Jerem. xxiii., xxxiii. 15, also the rod out of the stem of Jesse, and the branch from his roots, Isaiah xi. 1, 2; the bright and morning star, signifies that then there was light, and that he will come with new light, which will rise up before his New Church, which is the holy Jerusalem; he is called the bright star from the light with which he came into the world, wherefore he is likewise called a *star*, and also *light*; a *star* in Numb. xxiv. 17, and *light* in John i. 4—12; iii. 19, 21; ix. 5; xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30—32; Isaiah ix. 1, 2; xlix. 6; and he is called the morning star from the light which will rise upon the New Church, which is the New Jerusalem, from him; for by a star is signified light from him, which in its essence is wisdom and intelligence, and by the morning is signified his advent, and then a New Church, as may be seen above, n. 151.

955. *And the spirit and the bride say, Come*, signifies that heaven and the church desire the Lord's coming. By the spirit is signified heaven, by the bride the church, and by saying, Come, is signified to desire the Lord's coming; that the New Church, which is the holy Jerusalem, is meant by the bride, is evident from chap. xxi. 2, 9, 10, see n. 881, 895; and that by the spirit is meant heaven, is, because the angelic spirits are to be understood, of which the new heaven is to be formed, con

cerning whom above, chap. xiv. 1—7; xix. 1—9; xx. 4, 5. By the church, which is here called the bride, is not meant the church consisting of those who are in falses of faith, but the church consisting of those who are in truths of faith, for these are desirous of light, consequently of the Lord's coming, as above, n. 954.

956. *And let him that heareth say, Come. And let him that is athirst come, and whosoever will let him take of the water of life freely,* signifies that he who knows any thing of the Lord's coming, and of the new heaven and New Church, consequently of the Lord's kingdom, should pray that it may come, and that he who desires truths, should pray that the Lord would come with light, and that he who loves truths, will then receive them from the Lord without any labour of his own. By let him that heareth say, Come, is signified, he who hears and thence knows any thing of the Lord's coming, and of the new heaven and New Church, thus of the Lord's kingdom, let him pray that it may come; by let him that is athirst come, is signified, he who desires the Lord's kingdom, and, at the same time, truths, let him pray that the Lord may come in light; by whosoever will let him take of the water of life freely, is signified that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without any labour of his own; by willing is signified to love, because that which a man wills from his heart he loves, and that which he loves the same he wills from his heart; by the water of life is signified divine truths through the Word from the Lord, n. 932, and by freely is signified without labour on his part. The words in this verse have the same signification as the following in the Lord's Prayer: "Thy kingdom come, thy will be done as in heaven so upon the earth," n. 839; the Lord's kingdom is the church which makes one with heaven; wherefore it is now said, let him that heareth say, Come, and let him that is athirst come. That to thirst signifies to desire truths, appears from the following passages: "For I will pour water upon him that is *thirsty*, I will pour my spirit upon thy seed," Isaiah xlv. 3. "Ho, every one that *thirsteth*, come ye to the waters, come buy wine and milk without money and without price," Isaiah lv. 1. "Jesus stood and cried, saying, If any man *thirst*, let him come unto me and drink. He that believeth on me,—out of his belly shall flow rivers of living water," John vii. 37, 38. "My soul *thirsteth* for the living God," Psalm xlii. 3. "O God, thou art my God; my soul *thirsteth* for thee in a dry and thirsty land, where no water is," lxxiii. 2. "Blessed are they who *thirst* after righteousness," Matt. v. 6. "Unto him that is *athirst* I will give of the water of life freely," Apoc. xxi. 6, by which is signified that to those who desire truths for the sake of any spiritual use, the Lord will give from himself,

through the Word, all things which are conducive to that use. That by thirst and thirsting is also signified to perish for want of truth, is evident from these passages: "Therefore my people are gone into captivity, because they have no knowledge, and their multitude is dried up with *thirst*," Isaiah v. 13. "For the vile person will speak villany, and his heart will work iniquity, to make empty the soul of the hungry, and he will cause the drink of the *thirsty* to fail," Isaiah xxxii. 6. "When the poor and needy seek water, and there is none, and their tongue faileth for *thirst*, I, Jehovah, will hear them," Isaiah xli. 17. "Plead with your mother,—lest I strip her naked,—and slay her with *thirst*," Hosea ii. 2, 3. Mother here signifies the church. "Behold, the days come, saith Jehovah God, that I will send a famine in the land, not a famine of bread, nor a *thirst* for water, but for hearing the words of Jehovah. In that day shall the fair virgins and young men faint for *thirst*," Amos viii. 11, 13. But to have no want of truth is signified by not thirsting, in these passages: Jesus said, "Whosoever drinketh of the water that I shall give him, shall never *thirst*," John iv. 13—15. Jesus said, "He that believeth on me shall never *thirst*," John vi. 35. "Jehovah hath redeemed his servant Jacob; and they *thirsted* not, when he caused the waters to flow out of the rock for them," Isaiah xlviii. 20, 21.

957. *For I testify unto every one that heareth the words of the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that are written in this book,* signifies that they who read and know the truths of doctrine in this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in him, by adding any thing whereby they may destroy these two things, cannot do otherwise than perish from the falses and evils, which are signified by the plagues described in this book. To hear the words of the prophecy of this book, signifies to read and know the truths of doctrine in this book now opened by the Lord, see above, n. 944; by adding to them, is signified to add any thing whereby they may destroy those truths, as will be seen presently; by the plagues written in this book, are signified the falses and evils which are denoted by the plagues written in this book, as mentioned in chap. xv. and xvi.; that plagues signify the falses and evils which befall those who worship the dragon's beast and false prophet, may be seen, n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718; the dragon's beast and false prophet are they who make faith alone without the works of the law sufficient for salvation. There are two things in this prophetic book, to which all its contents refer; the first is, that no other God is to be acknowledged but the Lord, and the other, that no other faith is to be acknowledged but faith in the Lord; he who knows these, and yet adds any

thing with intent to destroy them, cannot be otherwise than in falses and evils, and perish by them, because from no other God but the Lord, and by no other faith but faith in the Lord, is given the good which is of love, and the truth which is of faith, and thence the felicity of eternal life, as the Lord himself teaches in many places in the evangelists, see above, n. 553. That this is what is signified, and not that God will add the plagues described in chap. xv. and xvi. upon him who adds any thing to the words of the prophecy of this book, any one may see from his own judgment; for this an innocent person might do, and many might likewise do it with a good intent, and also from being ignorant of what is signified; for the Apocalypse has been hitherto like a closed or mystic book, wherefore any one may see, that the meaning is, that nothing is to be added or taken away, which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two points; for which reason, also, these words follow in a series after: "I, Jesus, have sent mine angel to *testify* unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. And the spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come: and whosoever will let him take the water of life freely," verses 16, 17; by which is signified, that the Lord will come in his Divine Humanity, and give eternal life to those who acknowledge him, wherefore these words follow likewise in a series: "He which *testifieth* these things, saith, Surely, I come quickly. Amen. Even so come, Lord Jesus," verse 20, from which it is plain that nothing else is meant. To add is also a prophetic word signifying to destroy, as in Psalm cxx. 2, and in other places. From these considerations the signification of this and the following verse may now be seen.

958. *And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book,* signifies that they who read and know the truths of doctrine in this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in him, by taking away any thing whereby they may destroy these two things, cannot acquire any wisdom, nor appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom. These words signify the same as the foregoing, only that here it is said of those who take away, and there of those who add, consequently of those who either by adding or taking away, destroy those two truths. To take away their part out of the book of life, signifies that they cannot acquire any wisdom from the Word, nor appropriate any thing out of it to themselves. The book of life is the

Word, and also the Lord as to the Word, n. 256, 469, 874, 925: the reason is, because the Lord is the Word, for the Word treats of him alone, as is fully shown in the *Two Doctrines of the New Jerusalem*, one concerning *the Lord*, and the other concerning the *Sacred Scripture*; wherefore they who do not immediately approach the Lord cannot see any truth from the Word. To take away their part out of the holy city, signifies out of the New Church, which is the holy Jerusalem; for no one is received into it who does not approach the Lord alone. To take away their part out of the things which are written in the book, signifies not to have their lot with those who are in the Lord's kingdom, for all the things which are written in this book respect the new heaven and the New Church, which constitute the Lord's kingdom as the end and object, and the end is that to which all the things which are written in the book have reference.

959. That it may be known that by these words is not meant the taking away from the words of this book as it is written in the literal sense, but the taking away from the truths of doctrine which are contained in its spiritual sense, I will explain whence this is: the Word, which was dictated from the Lord, passed through the heavens of his celestial kingdom, and the heavens of his spiritual kingdom, and thus came to man by whom it was written; wherefore the Word in its first origin is purely divine: this Word, as it passed through the heavens of the Lord's celestial kingdom, was divine celestial, and as it passed through the heavens of the Lord's spiritual kingdom, was divine spiritual, and when it came to man, it became divine natural; hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both a sense purely divine, which is not discernible by any man nor indeed by any angel. These remarks are introduced that it may be seen, that by not adding nor taking away any thing from what is written in the Apocalypse, is meant in heaven, that not any thing is to be added or taken away from the truths of doctrine concerning the Lord and concerning faith in him: for it is from this sense, and what relates to a life according to his commandments, that the literal sense is derived, as has been observed.

960. *He that testifieth these things saith, Surely, I come quickly. Amen. Even so come, Lord Jesus*, signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying these glad tidings, that he comes in his Divine Humanity, which he took upon him in the world and glorified, as a bridegroom and husband, and that the church desires him as a bride and wife. The Lord said above, "I, Jesus, have sent mine angel to testify unto you these things in the churches," verse 16 of this chapter, which, that it signifies a testification by

the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now laid open, may be seen above, n. 953; from which it is plain, that by he who testifieth these things, is meant the Lord, who revealed the Apocalypse and has now laid it open, testifying; the reason why it means testifying this gospel or these glad tidings, is, because he here declares his advent, his kingdom, and his spiritual marriage with the church, for he says, "Surely, I *come* quickly. Amen. Even so *come*, Lord Jesus;" and by the gospel, or glad tidings, is signified the Lord's coming to his kingdom, see n. 478, 553, 625, 664; the reason why he here comes to a spiritual marriage with the church, is, because this New Church is called the bride and wife, and the Lord the bridegroom and husband, above, chap. xix. 7—9; xx. 2, 9, 10; xxi. 17; and here at the end of the book, the Lord speaks and the church speaks as bridegroom and bride; the Lord says, "Surely, I *come* quickly, Amen;" and the church says, "Even so *come*, Lord Jesus," which are words of desponsation or betrothing unto the spiritual marriage. That the Lord will come in his Divine Humanity which he took upon him and glorified in the world, is plain from this circumstance, that he names himself "Jesus," and says that he is "the root and offspring of David," verse 16, and from the church here saying, "Come, Lord Jesus," see above, n. 953, 954.

961. To the above I will add two Memorable Relations. First this: Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked upwards, I saw in the heaven above me a very bright light of an oval form; as I fixed my eyes attentively upon that light it receded gradually from the centre towards the circumference, and, lo! then heaven was opened before me, and I beheld magnificent scenes, and saw angels standing in the form of a circle on the southern side of the opening, and in conversation with each other; and because I earnestly desired to know what they conversed about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech which was full of wisdom flowing from that love: they conversed together concerning the one God, of conjunction with him, and salvation thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but I had sometimes been in consort with angels in their heaven, and being at such times in a similar state with them, was also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly

expressed in the words of natural language. They said that the Divine Esse is the One, the Same, the Itself, and the Indivisible; in like manner also the Divine Essence, because the Divine Esse is the Divine Essence, and in like manner also God, because the Divine Essence, which is also the Divine Esse, is God. This they illustrated by spiritual ideas; saying, that the Divine Esse cannot possibly belong to several so as to be a Divine Esse in each of them, and yet remain one, immutably the Same, the Itself, and the Indivisible, for each of them would think from his own particular esse, and by himself; if he then also thought at the same time from the others and by the others unanimously, they would be several unanimous Gods, and not one God; for unanimity, being a consent of several, and, at the same time, of each from himself and by himself, does not accord with the unity of God, but implies plurality,—they did not say of Gods, because they could not, for the light of heaven, which gave birth to their thought, and in which their discourse proceeded, resisted; they said also that when they attempted to pronounce the word Gods, and each as a distinct person by himself, the effort of utterance fell of itself into the expression of one, yea, of one only God. Again, they proved that the Divine Esse is the Divine Esse in itself, not from itself, because from itself supposes an esse in itself from which it is derived, thus it supposes a God from a God, which is impossible: that which is from God is not called God, but is called divine, for what is a God from a God, thus what is a God born from eternity from a God, and what is a God proceeding from a God through a God born from eternity, but words in which there is no light whatever from heaven? It is otherwise however with the Lord Jesus Christ: in him is the Divine Esse itself from which all things are, to which the soul in man corresponds; the Divine Humanity, to which the body in man corresponds; and the proceeding divine, to which activity in man corresponds; this trine is one, because from the divine from which all things are, is the Divine Humanity, and thence from the divine, from which all things are through the Divine Humanity, is the proceeding divine. Therefore also in every angel and in every man, inasmuch as they are images, there is a soul, a body, and activity, which make a one; because the *body* is derived from the *soul*, and activity is from the soul through the body. They said, moreover, that the Divine Esse, which in itself is God, is the same, not simply the same, but infinitely the same, that is, the same from eternity to eternity, it is the same every where, and the same with every one and in every one, whilst all variableness and changeableness is in the recipient, and arises from the state of the recipient. That the Divine Esse, which in itself is God, is the Itself, or the very essential Self, they thus explained: God is the very essential

Self or the Itself, because he is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they each were the Itself in God, there would not be any thing of the kind in heaven and in the world, because there would not be any thing of them having relation to the Itself or Him; all quality derives its quality from this condition of its existence, that there be an essential self from whence it is derived, and to which it has relation as the cause of its peculiar quality. This essential Self or this Itself, which is the Divine Esse, is not in place, but with those and in those who are in place, according to reception of love and wisdom, and seeing that of goodness and truth which are the Itself in God, yea God himself, place cannot be predicated, or progression from place to place, but progression without place, whence there is omnipresence: wherefore the Lord says, *that he is in the midst of them; also that he is in them and they in him.* But since he cannot be received by any one such as he is in himself, he appears such as he is in himself as a sun above the angelic heavens, from which that which proceeds as light is himself as to wisdom, and that which proceeds as heat is himself as to love. He himself is not that sun; but the divine love and divine wisdom in their proximate emanation from him, and round about him, appear as a sun before the angels: himself in the sun is man, being our Lord Jesus Christ both with respect to the all-begetting divinity (*divinum a quo*), and with respect to the Divine Humanity, inasmuch as the Itself, which is love itself and wisdom itself, was his soul from the Father, thus divine life, which is life in itself; but the case is otherwise with every man; in him the soul is not life but a recipient of life; the Lord also taught this by saying, "I am the Way, the Truth, and the *Life*;" and in another place: "As the Father hath *life in himself*, so hath he given the Son also to have *life in himself*;" life in itself is God. To this they added, that he who is in any spiritual light, may perceive from what has been said, that the Divine Esse, which also is the Divine Essence, being the One, the Same, the Itself, and, of consequence, the Indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist, manifest contradictions would follow such a supposition.

As I listened to this discourse, the angels perceived in my thought the common ideas entertained in the Christian church of a trinity of persons in unity, and their unity in trinity with respect to God, as also of the birth of the Son of God from eternity; whereupon they said to me, "What notions are these which thou entertainest? are they not the offspring of natural light, wherewith our spiritual light hath no agreement? Unless, therefore, you remove these ideas from your mind, we must shut heaven against you and take our leave;" but I replied, "Enter, I beseech you, more deeply into my thought, and pos-

sibly you will discover it to be in agreement with your own " And they did so, and perceived that by three persons I understood three proceeding divine attributes, which are creation, salvation, and reformation, and that these attributes belong to the one God; and that by the birth of the Son of God from eternity, I understood his birth foreseen from eternity, and provided for in time; and then I told them, that my natural idea concerning the trinity and unity of persons, and concerning the birth of the Son of God from eternity, had been contracted from the doctrine of faith of the church, which has its name from Athanasius, and that that doctrine is just and right, provided instead of a trinity of persons, you there understand a trinity of person, which exists only in the Lord Jesus Christ, and instead of the birth of the Son of God you understand his birth foreseen from eternity and provided for in time, because with respect to the humanity, which he took upon him in time, he is expressly called the Son of God. Then said the angels, "It is well;" and they desired me to declare upon their testimony, that whosoever does not approach the true God of heaven and earth cannot have entrance into heaven, inasmuch as heaven is heaven from that one God, and that that God is Jesus Christ, who is Jehovah the Lord, from eternity Creator, in time Saviour, and to eternity Regenerator, who is therefore at once the Father, Son, and Holy Spirit. After this the heavenly light, which I had before seen, returned over the aperture, and by degrees descended thence and filled the interiors of my mind, and illuminated my natural ideas concerning the unity and trinity of God; and then I perceived that the ideas which I had originally entertained on this subject, and which were merely natural, were separated as chaff is separated from the wheat by winnowing, and carried away as by a wind to the northern part of heaven, and there disappeared.

962. The Second Memorable Relation. Inasmuch as it has been granted me by the Lord to see the wonderful things that are in the heavens and under the heavens, it is my duty, in the discharge of my commission, to relate what I have seen. There was shown me a magnificent palace, with a temple in its inmost part; in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk drapery of a purple colour, the seats of the second row with silk drapery of a blue colour, and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow, when the sky clears up after a shower. Suddenly there appeared a number of clergy sitting on the seats, all

clothed in the garments of their sacerdotal office. On one side was a wardrobe, where an angel who had the care of it attended, and within lay rich vestments in most beautiful order. It was a Council convened by the Lord; and I heard a voice from heaven, saying, "Deliberate;" but they said, "On what?" It was said, "Concerning the Lord and concerning the Holy Spirit." But when they began to think on these subjects, they were not in a state of illumination; wherefore they betook themselves immediately to prayer; and light came down from heaven, which shone first upon the hinder part of their heads, afterwards upon their temples, and, lastly, upon their faces; and then they began their deliberation; and, as they were commanded, first concerning the Lord. The first thing proposed and discussed, was, "Who assumed the humanity in the virgin Mary?" and the angel, standing at the table on which the Word lay, read before them these words in Luke: "And the angel said unto her (Mary), Behold, thou shalt conceive in thy womb, and bring forth a son; and thou shalt call his name *Jesus*, he shall be great, and shall be called *the Son of the Most High*. Then said Mary unto the angel, How shall this be, seeing I know not a man? and the angel answered and said unto her, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee*; therefore also that *holy thing* which shall be born of thee, shall be called *the Son of God*," i. 31—35; he also read aloud what is written in Matthew, i. 20—25, and particularly the 25th verse. He also read several passages out of the evangelists, in which the Lord, as to his humanity, is called *the Son of God*, and in which he, from his humanity, calls Jehovah *his Father*; as also out of the prophets, in which it is foretold that Jehovah himself was about to come into the world, among which were the two following: In Isaiah, "And it shall be said in that day, Lo, *this is our God*, we have waited for him, and he will save us: *this is Jehovah*; we have waited for him, we will be glad and rejoice in his salvation," xxv. 9. "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for *our God*. And the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovah will come with strong hand; he shall feed his flock like a shepherd," Isaiah xl. 3, 5, 10, 11. And the angel said, "Since Jehovah himself came into the world, and assumed the humanity, and thereby saved and redeemed men, therefore he is called in the prophets the Saviour and Redeemer;" and then he read to them the following passages: "Surely God is in thee, and *there is no God beside*, verily thou art a God that hidest thyself, *O God of Israel the Saviour*," Isaiah xlv. 14, 15. "Am not I Jehovah? and *there is no God else beside me*, a just God and a Saviour; *there is none beside me*," Isaiah xlv. 21, 22. "*I am Jehovah, and beside*

me there is no Saviour," Isaiah xliii. 11. "I, Jehovah, am thy God,—and thou shalt know no God but me, for *there is no Saviour beside me*," Hosea xiii. 4. "And all flesh shall know, that I, *Jehovah, am thy Saviour and thy Redeemer*," Isa. xlix. 26; lx. 16. "*As for our Redeemer, Jehovah of hosts is his name*," Isaiah xlvii. 4. "*Their Redeemer is strong; Jehovah of Hosts is his name*," Jerem. l. 34. "*Jehovah my strength and my Redeemer*," Psalm xix. 14. "Thus saith *Jehovah thy Redecmer*, the Holy One of Israel; I am Jehovah thy God," Isaiah xlviii. 17; xliii. 14; xlix. 7; liv. 8. "*Thou, Jehovah, art our Father, our Redeemer*, thy name is from everlasting," Isaiah lxiii. 16. "Thus saith *Jehovah thy Redeemer*.—I am Jehovah that spreadeth abroad the earth by myself," Isaiah xlv. 24. "Thus saith Jehovah the King of Israel and *his Redeemer Jehovah of Hosts*; I am the First and I am the Last; and beside me there is no God," Isaiah xlv. 6. "Jehovah of Hosts is his name, and *thy Redeemer*, the Holy One of Israel; *the God of the whole earth shall he be called*," Isaiah liv. 5. "Behold, the days come, that I will raise unto David a righteous branch, and a king shall reign, and this is his name, *Jehovah our Righteousness*," Jerem. xxiii. 5, 6; xxxiii. 15, 16. "And Jehovah shall be King over all the earth; in *that day shall Jehovah be One, and his name One*," Zech. xiv. 9. From all these passages, together with the former, they that sat on the seats were confirmed in this opinion, which they unanimously declared, viz., that Jehovah himself assumed the humanity for the purpose of saving and redeeming mankind. But instantly a voice was heard from some Roman Catholics who had hid themselves in a corner of the temple, saying, "How could Jehovah the Father become a man? is not he the Creator of the universe?" And one of those who sat on the second row of seats turned himself, and said, "Who was it, then?" and he out of the corner replied, "The Son from eternity;" but he received for answer, "Is not the Son from eternity according to your own confession the Creator also of the universe? and what is a Son and a God born from eternity? and how can the Divine Essence, which is one and indivisible, be separated, so that one part can descend and assume the humanity, and not at the same time the whole?" Another point that was discussed concerning the Lord, was, whether or no, according to this reasoning, he and the Father were not one, just as the soul and body are one; and they said that this was a necessary consequence, inasmuch as the soul is from the Father. Then one of those who sat on the third row of seats, read the following words out of the confession of faith, which is called the Athanasian Creed: "Although our Lord Jesus Christ the Son of God is God and man, yet he is not two, but one Christ; one altogether, *by unity of person*; for as *the soul and body make one man*, so *God and man are one Christ*;"

he added that this creed is received throughout the whole Christian world, even by the Roman Catholics. Then they said, "What need is there of further proof? God the Father and he are one, as the soul and body are one." And they said, "As this is the case, we perceive that the Lord's humanity is divine, because it is the humanity of Jehovah; also that the Lord ought to be approached as to his Divine Humanity, and that thus and no otherwise the divinity which is called the Father can be approached;" the angel confirmed this conclusion by several passages out of the Word, amongst which were these: "For unto us a child is born, unto us a Son is given: and his name shall be called Wonderful, Counsellor, *the mighty God, the everlasting Father*, the Prince of Peace," Isaiah ix. 6. In the same prophet: "Doubtless, *thou art our Father*, though Abraham be ignorant of us, and Israel acknowledge us not, *thou Jehovah art our Father, our Redeemer, thy name is from everlasting*," lxiii. 16. And in John: Jesus said, "He that believeth on me, believeth not on me but in him that sent me, and *he that seeth me seeth him that sent me*," John xii. 44, 45. "Philip said unto him, Lord, show us the Father. Jesus saith unto him, *He that hath seen me, hath seen the Father*; and how sayest thou then, Show us the Father? believest thou not that *I am in the Father and the Father in me? believe me that I am in the Father and the Father in me*," John xiv. 8—11: and, lastly, this: "*Jesus said, I am the Way, the Truth, and the Life; no man cometh unto the Father but by me*," John xiv. 6. On hearing these things, they all declared with one voice and one heart, that the Lord's humanity is divine, and that this ought to be approached in order to come to the Father, inasmuch as Jehovah God, who is the Lord from eternity, by it sent himself into the world, and made himself visible to the eyes of men, and thereby gave them access unto him; in like manner he made himself visible in a human form, and thus accessible to the ancients, but that was by means of an angel.

After this they proceeded to deliberate about the Holy Spirit, but previous to this they laid open the idea generally received concerning God the Father, the Son, and the Holy Ghost, which is, that God the Father is seated on high, with the Son at his right hand, and that by them is sent forth the Holy Ghost to enlighten and teach men; but instantly there was heard a voice from heaven, saying, "We cannot bear that idea of thought; who does not know that Jehovah God is omnipresent? he who knows and acknowledges this, will also acknowledge that it is he who illuminates and teaches, and not a mediating God distinct from him, much less is it a third God as distinct from two others, as one person from another; wherefore let the former vain idea be removed, and let this, which is just and right, be received, and then you will see this subject

clearly." But immediately a voice was again heard from among the Roman Catholics, who had hid themselves in a corner of the temple, saying, "What then is the Holy Ghost mentioned in the writings of the evangelists and Paul, by whom so many learned men of the clergy, and particularly of our church, profess themselves to be guided? who at this day in the Christian world denies the Holy Ghost and his operation?" Upon this, one who sat on the second row of seats, turned himself, and said, "The Holy Spirit is the divinity proceeding from Jehovah the Lord; you insist that the Holy Spirit is a person by himself and a God by himself, but what is a person going forth and proceeding from a person except it be operation going forth and proceeding? one person cannot go forth and proceed from another through a third, but operation can; or what is a God going forth and proceeding from a God, but divinity going forth and proceeding? one God cannot go forth and proceed from another, and by another, but divinity can go forth and proceed from one God. Is not the Divine Essence one and indivisible, and since the Divine Essence or the Divine Esse is God, is not God one and indivisible?" After hearing these things, they that sat on the seats came to this unanimous conclusion, that the Holy Ghost is not a person by itself, nor a God by itself, but that it is the holy divine going forth and proceeding from the one only omnipresent God, who is the Lord. To this the angel who stood at the golden table, on which was the Word, said, "It is well; we do not read in any part of the Old Testament that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the proceeding divinity, which is the divine that illustrates, teaches, vivifies, reforms, and regenerates." After this came on another subject of inquiry concerning the Holy Spirit, viz.: "From whom does the divine, which is called the Holy Spirit, proceed; from the divine which is called the Father, or from the Divine Humanity which is called the Son?" And whilst they were engaged in this inquiry there shone on them a light from heaven, whereby they saw that the Holy Divine which is meant by the Holy Spirit, proceeds from the divinity in the Lord through his glorified humanity, which is the Divine Humanity, comparatively as all activity proceeds from the soul through the body in man; this the angel who stood at the table confirmed from the Word by the following passages: "For he whom the Father hath sent, speaketh the words of God; *for God giveth not the Spirit by measure unto him*; the Father loveth the Son, and hath given all things into his hand," John iii. 34, 35. "And there shall come forth a rod out of the stem of Jesse, and the *Spirit of Jehovah* shall rest upon him, the *spirit of wisdom and understanding, the spirit of counsel and of might*," Isaiah xi. 1, 2. That

the *Spiritus of Jehovah* was upon him, and that it was in him, [Isaiah xlii. 1; lix. 19, 20; lxi. 1; Luke iv. 18. When the *Holy Spirit* is come "*whom I will send unto you from the Father,*" John xv. 26. "He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine, therefore said I, that he shall take of mine, and show it unto you," John xvi. 14, 15. "If I go away, I will send the *Comforter* to you," John xvi. 7. "The *Comforter* is the Holy Spirit," John xiv. 26. "For the *Holy Spirit* was not yet, because that Jesus was not yet glorified," John vii. 39. After his glorification, "Jesus breathed upon his disciples and said, *Receive ye the Holy Spirit,*" John xx. 22. Inasmuch as the divine operation of the Lord from his divine omnipresence is meant by the Holy Spirit, therefore when he spoke to his disciples concerning the Holy Spirit whom he was about to send from God the Father, he also said, I will not leave you comfortless, *I will come to you*; "At that day ye shall know that I am in my Father, and ye in me, and I in you," John xiv. 18, 20, 28; and just before his departure out of the world, he said, "Lo, I am with you alway, even unto the consummation of the age," Matt. xxviii. 20. Having read these words in their presence, the angel said, "From these and many other passages in the Word, it is evident that the divine which is called the Holy Spirit, proceeds from the divinity in the Lord through his Divine Humanity." Hereupon they that sat on the seats, said, "This is divine truth." Finally, this decree was passed:—From what has been deliberated in this Council we see clearly, and therefore acknowledge as holy truth, that in our Lord Jesus Christ there is a divine trinity, consisting of the all-begetting divinity (*divinum a quo*), which is called the Father, the Divine Humanity which is called the Son, and the Proceeding Divine which is called the Holy Spirit: thus there is one God in the church.

When these conclusions were determined in that magnificent Council, they rose up to depart; and the angel, the keeper of the wardrobe, presented to each of them who sat on the seats, shining garments, interwoven here and there with threads of gold, and said, "Receive ye these *wedding garments*;" and they were conducted in a glorious manner to the new Christian heaven, with which the Lord's church on earth, which is the New Jerusalem, is to be in conjunction.

Apoc. xxii. 21.

THE GRACE OF OUR LORD JESUS CHRIST BE
WITH YOU ALL. AMEN.

INDEX

TO THE

APOCALYPSE REVEALED

I.—OF WORDS, NAMES, AND THINGS;

II.—OF THE MEMORABLE RELATIONS;

III.—OF PASSAGES OF SCRIPTURE

NOTICE TO THE READER.

A LATIN manuscript copy of this INDEX, from which the following translation was made, is in the possession of the Editor, who transcribed it from a copy brought from Sweden by Mr. CHARLES FREDERICK NORDENSKJÖLD in 1783. The original manuscript of EMANUEL SWEDENBORG, from which the first transcript was made, is deposited in the Royal Library at Stockholm.

J. A. T.

INDEX

OF

WORDS, NAMES, AND THINGS,

CONTAINED IN THE

APOCALYPSE REVEALED.

* * In the following INDEX, *ill.* or *illustrated*, signifies more fully explained
sho. signifies *shown*, or proved from the Word; and *sign.*, signifies or denotes.

A

ABADDON (*Abaddon*). See DESTROYER.

ABOMINATION (*abominatio*). That the evils enumerated in the second table of the decalogue are called abominations, *sho.* n. 891.

ABYSS (*abyssus*). A description of the pit of the abyss, where they are who have confirmed in themselves faith alone separated from charity, n. 421, 442.

ACCUSE, to (*accusare*). That accuser and to accuse, when spoken of the devil, *sign.* to bring forth various things out of man, and to condemn, n. 554.

ADULTERY (*adulterium*). That to commit adultery and whoredom *sign.* to adulterate and to falsify the goods and truths of the Word, *ill.* and *sho.* n. 134. The reason is, because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church; concerning which, n. 134 359, 380, 812, 816, 881, 955. See MARRIAGE and BRIDEGROOM. That by the great whore of Babylon is *sign.* the adulteration and profanation of the Word, n. 719. See PAPISTS.

AFAR OFF (*longinquum*). That afar off *sign.* remoteness of state, that is, removed from such things as constitute states of good and truth, and thence appertain to the church, *ill.* and *sho.* n. 769. The contrary is *sign.* by near, n. 947; See AT HAND. That to stand afar off, and to lament over damnation, *sign.* to be in a state remote from damnation and in fear, n. 769, 783, 787.

AFFECTION (*affectio*). See LOVE.

AFFLICTION (*afflictio*). That affliction *sign.* the state of the church infested by evils and falses, *sho.* n. 33. That it also *sign.* temptations, n. 377. That affliction is predicated of falses, n. 95, 137.

AFTER (*post*). That to walk after another *sign.* to obey, *sho.* n. 578

AIR (*aer*). What is signified by air, see n. 708.

ALAS (*væ*). See **Wo**.

ALLELUJAH (*alleluja*). That it *sign.* praise ye God ; that it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *sho.* n. 803, 807, 808. See **To PRAISE**.

ALTAR (*altare*). That in the church amongst the children of Israel there were two altars, one for burnt-offerings, the other for incense ; and that by the altar for burnt-offerings is represented, and thence signified worship from celestial love, and by the altar for incense, worship from spiritual love, *ill.* and *sho.* n. 392, 649. See **SACRIFICE** and **INCENSE**. That the altar for burnt-offerings also *sign.* the celestial kingdom of the Lord, n. 649. That fire was continually burning upon the altar of burnt-offering, and that hence fire was taken in the censer, and offered with incense, *sho.* n. 395. That that fire *sign.* the divine celestial love, n. 395. See **FIRE**.

AMEN (*amen*). That amen *sign.* confirmation from the truth, and since the Lord is truth itself, it *sign.* confirmation from the Lord, *sho.* n. 23, 61, 199, 292 ; and it also *sign.* consent of all, n. 375.

AMPHITHEATRE (*amphitheatrum*). Concerning the amphitheatre where the dragons held their diversions, *ill.* n. 655. Concerning their diversions there, see **FAITH**.

ANGEL (*angelus*). That by angel, in a supreme sense, is meant the Lord, in a respective sense, heaven, also a heavenly society, and likewise divine truth, n. 647, 910. That by angel, in a supreme sense, is meant the Lord, *ill.* and *sho.* n. 344, 465, 647, 910, 5, 258 ; also by the seven angels, n. 657. That by angel and angels are *sign.* heaven, because heaven is heaven from the Lord, n. 5, 342, 910. That by Michael and Gabriel are not meant any archangel, but societies of heaven and ministries therein ; that by Michael are meant societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one ; and that by Gabriel are meant societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, n. 548, 564, 77. That angel *sign.* divine truth, n. 900, 910. Concerning the angels of the third heaven, n. 120, and in the following. That an angel does not speak with man out of heaven, but the Lord through heaven ; but when an angel is to talk with man, he is sent out of heaven, and talks with man from the Lord, n. 816 ; see **HEAVEN**. That the angels are not superior to men, but their equals ; the reason why they excel men in wisdom, is, because they are in spiritual light, but men in natural light, n. 818. That angels and spirits know nothing of man, with whom they do not speak ; the reason is, because they are consociated by correspondences as to thoughts, but as to the affections it is different, n. 943. That angels are consociated with men, but the Lord only is conjoined with them, n. 818, 943. That angels are not to be invoked, much less worshipped, but only the Lord, n. 818. That he is an angel of heaven who receives the Lord in love and faith, n. 344.

ANIMALS (*animalia*). See **BEASTS**. Concerning the four animals, see **CHERUBIMS**.

ANOINTING, to **ANOINT** (*unctio, ungere, vide oleum*). See **OIL**.

ANTIPAS (*Antipas*), the martyr, that is, a confessor of the truth, n. 112.

APES (*simia*). Concerning apes mounted on horses, and seated

thereon with their bodies reversed; who they were, and of what nature and quality, *ill.* n. 889.

APOCALYPSE or **REVELATION** (*Apocalypsis*). That the Apocalypse treats concerning the last state of the Christian church, afterwards concerning the last judgment, and lastly concerning the New Church, which is the New Jerusalem, and not concerning the empires or kingdoms of the world, preface, and n. 2, 227, 387, 482, 543. That in series it treats of the falses in the church, inasmuch as the truths of the New Church cannot be received before those falses are discovered and removed, n. 700. That the Apocalypse was manifested to John by the Lord, and that it is now opened by the Lord, preface, and n. 953, 954, 957. That nothing shall be added or taken away from what is written in the Apocalypse, *sign.* that nothing shall be added or taken away from the truths of the New Church, which contain prophecies, and are now revealed, *ill.* n. 957—959. That the last words in the Apocalypse are the words of dispensation between the Lord and the church to marriage, n. 960.

APOSTLES (*apostoli*). That by the disciples of the Lord are meant those who are taught and instructed in the goods and truths of the church, n. 79. That by apostles are meant those who teach the goods and truths of the church, and that the twelve apostles of the Lord consequently represented and thence in the Word signify the church as to all the goods and truths thereof, n. 5, 233, 790, 903, 915. What is signified by Peter, James, and John, n. 5. That the same is signified by the apostles sitting on twelve thrones, and judging the twelve tribes of Israel, n. 233, 798. That the apostles are called holy, because they represented holy things, n. 790.

ARK (*arca*). See **DECALOGUE**.

ARMAGEDDON (*Armageddon*). That Armageddon *sign.* the love of honour, dominion, and pre-eminence, *sho.* n. 707. That to gather together to war, in Armageddon, *sign.* a state of combat from falses against truths, and a desire of destroying the New Church, arising from a love of dominion or power and pre-eminence, n. 707, *ill.* n. 839. Concerning the combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, *ill.* n. 839. See **PRAYER**.

ARMS (*arma*). That arms *sign.* such things as belong to spiritual war, *sho.* n. 436. See **WAR**. That breast-plates *sign.* argumentations, *sho.* n. 436, 450.

ARMY or **HOST** (*exercitus*). That an army *sign.* those who are in divine goods and truths, and thence abstractedly goods and truths, and in the opposite sense, those who are in evils and falses, and thence abstractedly evils and falses, *ill.* and *sho.* n. 447, 833. That therefore the sun, moon, and stars, are called hosts or armies, *sho.* n. 447. That by sun, moon, and stars, are *sign.* the goods and truths of the church, also its evils and falses, n. 413. See **SUN**, **MOON**, and **STARS**.

ARTIFICER (*artifex*). That an artificer *sign.* a man who is intelligent, and who from understanding thinks truths, and, in an opposite sense, who from self-derived intelligence thinks falses, *ill.* and *sho.* n. 793. That every kind of device in the world corresponds with such things as belong to angelic wisdom, *ill.* n. 793.

ASER (*Ascher*). That Aser, in a supreme sense, *sign.* eternity, in a spiritual sense, eternal beatitude. in a natural sense, the affection of good

B E A

and truth, also the love of being useful, which is called mutual love, *sho* n. 353.

ASIA (*Asia*). That Asia *sign.* those who are in the light of truth from the Word, *ill.* n. 11. Concerning Great Tartary in Asia, n. 11. See **TARTARY**.

ASSYRIA or **ASHUR** (*Assyria*). That it *sign.* the rational faculty of the church, *ill.* n. 444. See **EUPHRATES**.

AT-HAND, NEAR (*prope, propinquam*). That at-hand and near *sign.* nearness of state, also that it is absolutely necessary, *ill.* n. 947. See also **AFAR-OFF**, and **SHORTLY**.

ATMOSPHERES (*atmospherae*). That in the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and that those atmospheres are spiritual, n. 238, 878.

AXE (*securis*). That an axe *sign.* the false from self-derived intelligence, *ill.* and *sho.* n. 847

B

BABEL and **BABYLON** (*Babel et Babylon, vide Pontificii*). See **PAPISTS**.

BALAAM (*Bileam*). That Balaam was a hypocrite and a diviner or soothsayer, and that through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, *sho.* n. 114.

BALANCES or **SCALES** (*lances, statera, vide mensura*). See **MEASURE**.

BALD (*calvus*). That it *sign.* those who are without truths from the Word, *ill.* and *sho.* n. 47.

BAPTISM (*baptismus*). What the Papists teach concerning baptism may be seen in what is set forth concerning their doctrine, n. I. That baptism is a sacrament of repentance and an introduction into the church, *ill.* n. 224, and at n. 531 towards the end, n. 776. What the Reformed teach concerning baptism, see what is set forth concerning their doctrines at n. VI. That baptism is for a sign before angels, and for a memorial before men, n. 776. The reason of John's baptism, n. 776. That baptism represents and thence signifies a cleansing and purification from evils and falses, and consequently reformation and regeneration: the like was formerly signified by washing, *sho.* n. 378.

BARLEY (*hordeum, vide triticum*). See **WHEAT**.

BEAR (*ursus*). That bears *sign.* those who read the Word and do not understand it, whereby they involve themselves in fallacies, *ill.* and *sho.* n. 573. That in the spiritual world there appear bears that are hurtful and bears that are harmless, n. 573.

BEAR WITNESS, to (*testari*). See **TESTIMONY**.

BEAST (*bestia*). That beast *sign.* various things with men and angels, which appertain to their will or affection and to their understanding and thought, *ill.* and *sho.* n. 290. That beasts *sign.* men as to their natural affections and concupiscences, *ill.* and *sho.* n. 567. That affections and concupiscences appear in the spiritual world as beasts, concerning which see n. 601. Beasts, birds, and fishes, in general termed creatures, *sign.* affections, perceptions, and thoughts among men, and consequently men as to such things, *ill.* and *sho.* n. 405. That man and beast *sign.* man as to spiritual affection and as to natural affection, *sho.* n. 567

What is *sign.* by the four beasts rising out of the sea in Daniel, chap. vii. and that nearly the same is *sign.* by the beast from the sea in Apoc. xiii., *ill.* n. 574. That by the beast from the sea in Apoc. xiii. are *sign.* the men of the external church, who are called the laity, who are in faith separate from charity, n. 594. That by the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity, *sho.* n. 594. That by the throne of the beast is *sign.* where the false of faith reigns, n. 694. That by the beast, his image, his mark, and the number of his name, is *sign.* faith alone, its doctrine, its acknowledgment, and the falsification of the Word, n. 660, 679. That by the scarlet beast is *sign.* the Word, *ill.* and *sho.* n. 723, 733—735, 739—741. 746, 749. What is *sign.* by the four animals, see CHERUBIMS.

BED (*lectus*). That bed *sign.* doctrine, *ill.* from beds in the spiritual world, and *sho.* n. 137. That Jacob, inasmuch as in the Word he *sign.* the doctrine of the church, when any one thinks profoundly concerning him, there appears a man above towards the right, as it were lying on a bed, n. 137 at the end.

BENJAMIN (*Benjamin*). That Benjamin *sign.* a life of truth originating in good, *sho.* n. 361.

BIND, to (*vincire, videri vincitus*). See BOUND.

BIRD (*avis*). See FOWL.

BIRTH (*nativitas*). By births and conceptions in the Word are meant spiritual births and conceptions, which relate to the good of love and the truth of faith; inasmuch as they are procreated from the marriage of good and truth, *ill.* n. 139, *ill.* n. 543. That the members of generation in both sexes correspond with celestial love, n. 213. See to BRING FORTH.

BISHOPS (*episcopi*). Some particulars relative to certain English bishops in the spiritual world, contained in memorable relations at the end of some chapters, n. 241, 675, 716.

BITTER (*amarum*). That it *sign.* falsified truth, *ill.* and *sho.* n. 411. See WORMWOOD.

BLACK, BLACKNESS (*nigrum, nigredo*). That there are two kinds of blackness; one in opposition to white, and the other in opposition to red, concerning which see n. 231, *ill.* and *sho.* n. 312. That blackness also *sign.* ignorance, n. 915.

BLASPHEMY (*blasphemia*). That it is a denial of the divinity of the Lord, and the sanctity of the Word, *ill.* and *sho.* n. 571. That it is also profanation, *ill.* n. 723.

BLESSED (*beatus*). That the blessed *sign.* those who have the felicity of eternal life, n. 639, 816, 944, 951.

BLIND (*cæcus*). That the blind *sign.* those who do not know truth, and those who do not understand truth, *sho.* n. 210.

BLOOD (*sanguis*). That the blood of the Lamb *sign.* the divine truth of the Lord in him and from him, *ill.* and *sho.* n. 379, for this reason, because the Lord is the Word, and the divine truth therein is meant by his blood, and the divine good therein by his flesh, likewise by his body, *ill.* n. 555, 684. That blood, in the opposite sense, *sign.* violence offered to the Word, consequently to the Lord, *sho.* n. 825. That, in the opposite sense, it signifies divine truth falsified, adulterated and pro-

faned, *sho.* n. 379, 404, 687, 688. That blood as of one dead *sign.* the infernal false principle, *ill.* n. 681.

BOOK (*liber*). That books *sign.* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 867. That the book of life is the Lord considered as the Word, consequently the Word, n. 958. That to be written in the book of life, and to be judged therefrom, *sign.* from the divine truth of the Word, and from the Lord thereby, *sho.* n. 256. That to open the book, and to loose the seals thereof, *sign.* to know the states of all, and to judge every one according to his state, *ill.* n. 259, 295. That no one can look in the book, *sign.* that no one but the Lord alone is able to know it in the least, n. 262. See SEAL. That to be written in the book of life, *sign.* he who believes in the Lord, and lives according to his commandments, *sho.* n. 874. That not to be written in the book of life, *sign.* on the contrary, n. 874. That by the little book open in the hand of the angel, is meant that essential of the New Church, that the Lord, even as to his Humanity, is the God of heaven and earth, n. 469. What was written in that little book, may be seen, n. 472. That to depart as a book or scroll rolled together, *sign.* that good and truth, which is in the Word, should recede and become hidden in the church, n. 335. It is said that the book was rolled together, because books were then made of skins, and were rolled up, n. 335.

BOTTLE (*uter*). That a bottle or pitcher *sign.* the same as its contents, *sho.* n. 672.

BOTTOMLESS PIT (*abyssus*). See ABYSS.

BOUND, to BIND (*vincetus, vincire*). That to be bound in prison and in custody, *sign.* to be infested by evils and falses, *sho.* n. 99. See CAPTIVE.

BOW (*arcus*). That a bow *sign.* doctrine combating from truths against falses, and from falses against truths, *ill.* and *sho.* n. 299. That therefore arrows and shafts *sign.* truths or falses, n. 299.

BRASS (*æs*). That brass *sign.* natural good, *ill.* and *sho.* n. 775.

BREAD (*panis*). That there are bread and wine in the holy supper because bread there *sign.* the holy principle of love, and wine the holy principle of faith; and because the material bread and the heavenly bread mutually correspond therein, also the material wine and the heavenly wine, *ill.* n. 224. That bread from flour of wheat was offered up together with the sacrifices upon the altar, which was called a cake or meat-offering, *sho.* n. 778. That the bread of faces upon the table in the tabernacle was also made of fine flour of wheat, *sho.* n. 778; because wheat *sign.* the good of the church from the Word, and fine flour its truth thence derived, *ill.* and *sho.* n. 315.

BREADTH (*latitudo*). That breadth *sign.* the truth of the church, and length the good of the church, *ill.* and *sho.* n. 906, 907.

BREAST (*mamma, mamilla*). See PAPS.

BREAST-PLATE (*thorax, vide arma*). See ARMS.

BRIDEGROOM, BRIDE (*sponsus, sponsa*). That by virtue of the marriage of the Lord with the church, the Lord is called the bridegroom, and the church the bride, n. 797, 881. That the New Church, which is the New Jerusalem, is called the bride the Lamb's wife, *sho.* n. 813, 955. That the church is called the bride while it is establishing, and that it is

called the wife when it is established, n. 895 towards the end. That at the end of the Apocalypse the bride and bridegroom speak, that is, the Lord and the church, as if it were during the desponsation, n. 960.

BRIDLE of a HORSE (*frænum equi*). That the bridle of a horse *sign.* that by which the understanding is guided, *sho.* n. 653.

BRING FORTH, to, to TRAVAIL in BIRTH, BIRTH (*parere, parturire, partus*). That to bring forth and to travail in birth *sign.* to conceive and bring forth those things which appertain to spiritual life, *sho.* n. 535. See also BIRTH.

BROTHER (*frater*). That a man-brother is spoken of charity, and a companion of faith, *sho.* n. 32. That the Lord calls those, who from him are in charity, brothers, *ill.* and *sho.* n. 32. But that it is not written, neither is it becoming that they, on the contrary, should call the Lord brother, n. 32.

BUILDING (*structura*). That building or structure *sign.* every subject to which it relates, because the all of it is in the building, n. 911.

BURY, BURIAL, MONUMENT (*sepelire, sepultura, sepulchrum*). That to be buried *sign.* to rise again, and to continue life, because all earthly and impure things are rejected, n. 506. That not to be buried *sign.* to continue in things earthly and unclean, and for that reason to be rejected as damned, *sho.* n. 506.

BUY, to (*emere*). That by buying and selling is *sign.* to acquire knowledges of good and truth, or truths, and to teach them, *sho.* n. 606. See to TRADE. That by the bought of the Lord are *sign.* the redeemed, that is, the regenerate, n. 610.

C

CALF (*vitulus*). That a calf *sign.* the natural affection of knowing truths, and, in an opposite sense, the affection of knowing fables, *sho.* n. 242. That calves in sacrifices *sign.* the affection of knowing truths; and that the calves of Egypt, and the calves of Samaria, *sign.* the affection of knowing fables, n. 242. That the calf, which was one of the four animals which were cherubims, *sign.* the divine truth of the Word as to affection, *ill.* n. 242.

CALLED (*vocatus*). That by the called, in a general sense, are meant all throughout the world, because all are called, n. 744. That by the called, in a particular sense, are meant they who are with the Lord, *ill.* n. 744. That the called to the marriage-supper of the Lamb *sign.* those who receive the things which are of the New Church, n. 816. That the called, the chosen, and the faithful, *sign.* those who are in the externals, the internals, and inmost principles of the church, n. 744.

CAMP (*castra*). That a camp *sign.* all the truths and goods of the church, *sho.* n. 862.

CANDLE (*lucerna, vide candelabrum*). See CANDLESTICK.

CANDLESTICK (*candelabrum*). That it *sign.* the church as to illumination from the Lord through the Word, *ill.* and *sho.* n. 43, 75. That in particular it *sign.* intelligence and faith, n. 493. That the seven candlesticks *sign.* the New Church in the heavens and on the earths, *ill.* n. 66. That the seven lamps *sign.* the same, n. 237. That lamps and candles *sign.* intelligence in both senses, n. 408.

CAPTIVE, CAPTIVITY (*captivus, captivitas*) That captivity *sign.*

spiritual captivity, which is a leading away from truths and goods, and detention in falses and evils, *sho.* n. 591. That the bound and shut up in prison *sign.* the same as captives, n. 591, *sho.* n. 884 towards the end See BOUND.

CHAIN (*catena*). That to have a chain in the hand *sign.* the endeavour proceeding from the power of binding and loosing, n. 840.

CHALICE (*calix*, vide *poculum*). See CUP.

CHARIOT (*currus*). That a chariot *sign.* the doctrine of the church, *sho.* n. 437. That a coach *sign.* nearly the same, *sho.* n. 781.

CHARITY (*charitas*). For the good of charity and of life, see WORKS. For the nature of mutual love, n. 353, see LOVE. That faith exists from charity, and that it is the form of charity, altogether like speech and sound, *ill.* n. 655, *ill.* n. 875. What is the quality of the man of the church, if he gives charity the precedence; and what is his quality, if he gives faith the precedence, *ill.* n. 655. That charity and faith are not any thing unless they are in works, and that in works they exist and subsist, *ill.* n. 875. That charity and faith also exist and subsist in works while they are inwardly in will or endeavour, *ill.* n. 875. A comparison made between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and the nature of faith separated from charity, *ill.* n. 875. That charity consists in performing the commandments of the decalogue, *sho.* from Paul, n. 356. A disputation among those who make faith the primitive, and consequently spiritual, and thence heavenly, *ill.* n. 386, 655. That our neighbour is not to be thought of from his person, but from his quality or character, *ill.* n. 611. That a dispute concerning faith alone was heard at a distance like the gnashing of teeth, and a disputation concerning charity like a beating noise, *ill.* n. 386.

CHASTEN, *to*, and *to* REBUKE (*castigare et arguere*). That they *sign.* to tempt, n. 215.

CHERUBIMS (*cherubi*). That the four animals in the throne, and round about the throne, were cherubims; and that cherubims *sign.* the Word in its literal sense, and defences or guards, lest the interior senses, which are spiritual and celestial, should be hurt, *ill.* and *sho.* n. 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubims explained, n. 239 towards the end. That seraphim *sign.* doctrine from the Word, n. 245.

CHRIST (*Christus*). That Christ is the Messiah, *sho.* n. 520. That Christ or the Messiah is the Son of God, *sho.* n. 520. That by Christ is meant the Divine Humanity of the Lord, n. 520; see LORD. That by Christ is meant divine truth, and that by false Christs are meant divine truths falsified, *sho.* n. 595.

CHURCH (*ecclesia*). For the doctrine of the Reformed concerning the church, see the doctrines of the Reformed churches in what is premised, p. 22. That the church appears before the Lord as a man, beautiful or deformed according to its doctrine, and at the same time conformity of life to it, n. 601. That the church becomes more perfect, as the various things of which it consists are conveniently disposed in their order, n. 66, 73. That every church commences from the goods of life or charity, and terminates in faith alone, n. 82. That the church in process of time decreases, by receding from the good of love and truths of faith, even until evil is supposed to be good, and falsehood truth, n. 658. That the

angels of heaven lament when the church on the earths is destroyed, and pray to the Lord that it may be brought to an end, which is effected by the last judgment, *ill.* n. 645. Because the church on the earths is the foundation of heaven, n. 645. That at the end of the present church there exists such an inversion and affliction, as can never be exceeded, *sho.* n. 711. That the church on the earths will be in all things, even as the church is in the heavens, because they are conjoined like the internal and the external with man, *ill.* n. 533. That the church on the earths, like heaven, is distinguished into three degrees; hence that those who are in the church, are in the externals, internals, and inmost principles thereof, n. 744. That they who are in the externals are said to be the called; they who are in the internals, the chosen; and they who are in the inmost principles, the faithful, n. 744. That the doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *ill.* n. 923. That where the life is not conformable to doctrine, there is neither religion nor church, n. 923. That at this day there is no church in the Christian world, neither among the Roman Catholics, nor among the Reformed, *ill.* n. 263, *ill.* n. 675. That there is no church among the Roman Catholics, but a *religion*,* because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That the church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* n. 881. That by the seven churches are meant all who are of the church in the Christian world, and every one according to reception, n. 10, 41, 69.

That in the Word of both Testaments it is predicted concerning a new church, which shall acknowledge the Lord only, and that this prediction has not been fulfilled until this day, n. 478. That this new church, inasmuch as it will acknowledge the Lord only, is called the bride and the wife of the Lord, *sho.* n. 533. That this New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sho.* n. 880, 881. That all things appertaining to the New Church will originate in the good of love, n. 907, *ill.* n. 908, 912, 917. That all who are in truths originating in good are received into the New Church, because they love the light thereof; and that the rest cannot bear that light, *ill.* n. 922. That this New Church is successively formed and increases; the reason whereof is, that the falses of the former church are first to be rejected, also that a new heaven has first to be formed, which will act in unity with it, n. 547. That this New Church cannot be established before those things which are meant by the dragon, the beast, and the false prophet, are removed, *sho.* n. 473. That this New Church will consist of such as approach the Lord only, and perform the work of repentance from evil works, *ill.* and *sho.* n. 69—72. That the two essentials of the New Church are, an acknowledgment of the Lord, that he is the God of heaven and earth, and that his Humanity is divine: the other, a life conformable to the precepts of the decalogue; and that these two are conjoined, like the two tables of the decalogue, and like love to God and love towards our neighbour, n. 490, *ill.* and *sho.* n. 903. That they who desire to destroy these two essentials of the New Church will perish, n. 494. That they cannot receive any truth from heaven, n. 496. That they falsify the Word, n. 497. That they plunge themselves into all kinds of evils

* *Religiosum*, a religious persuasion.

CON

and falses, n. 498. That those who acknowledge faith alone will reject these two essentials, n. 500, 501. That these two essentials of the New Church are in opposition to the two essentials of the old church, concerning which, *ill.* n. 509, *ill.* n. 537.

CITY (*urbs*). That a city *sign.* the doctrine of the church, *ill.* and *sho.* n. 194, *ill.* n. 712, *ill.* n. 861, 881. Inasmuch as the church is described as a city, *sho.* n. 896. That Jerusalem as a city *sign.* the New Church of the Lord as to doctrine, n. 879, 912. That the cities of the nations *sign.* heretical doctrines, n. 712.

CLEFT (*fissura*, vide *petra*). See **ROCK**.

CLOAK (*pallia*, vide *vestimentum*). See **GARMENT**.

CLOUDS (*nubes*). That clouds *sign.* divine truth in the ultimates, consequently the Word in its literal sense, *sho.* n. 24, 466, 642, 820. That white clouds *sign.* the Word in the literal sense translucent by virtue of its spiritual sense, n. 642. That by the Lord's saying he will come in the clouds of heaven with glory, is *sign.* his advent in the Word, and a revelation of its spiritual sense from him for the use of the New Church which will then be established, *sho.* n. 24, *sho.* n. 642, *ill.* n. 820.

CLUSTER (*botrus*, vide *uvæ*). See **GRAPES**.

COLOUR (*color*). That white and red are fundamental colours in heaven, because white is derived from the light of the sun of heaven, and red is derived from the fire of the sun there, concerning which, *ill.* n. 231, 915; see **WHITE** and **RED**. That those two colours are changed into other colours by shade, which in heaven is ignorance, n. 915. That there exists a satanic black, which is opposite to white, and a diabolic black, which is opposite to red, n. 231, 232.

COMPANION (*socius*). What is *sign.* by companion and brother, 32.

COMPARISON (*comparatio*). That comparisons in the Word are from correspondences, n. 334.

CONCEPTION (*generatio*, vide *nativitas*). See **BIRTH**.

CONFESSION (*confessio*). Of repentance and confession among the Reformed, see the doctrines of the Reformed in what is premised at p. 19.

CONFIRMATION (*confirmatio*). That there is a false light arising from confirmation, and that it appears to those who are in falses as light, but that it is the light of infatuation, which is of such a nature that it is converted into darkness on the flowing-in of light from heaven, and that the sight of their eyes is like that of owls and bats, *ill.* n. 566, 695. That those who have confirmed themselves in falses are not willing to understand truth, and that it appears as if they were not able, n. 765.

CONSUMMATION (*consummatio*). That consummation and the consummation of the age *sign.* the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, *ill.* and *sho.* n. 658. That consummation in the Word is also called devastation and decision, *sho.* n. 658. That consummation or devastation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and the falses which he inwardly cherished, *sho.* n. 676. What is meant by the last words of the Lord to the disciples, in Matthew, that he would remain with them even until the consummation of the age, n. 750.

CONTAINING, CONTAINED (*con tinens, contentum*). That the thing containing *sign.* the same with the thing contained, *ill.* n. 406, 672. See **VESSEL**.

D A R

CONVERSION (*conversio*). That angels and good men as to their spirit continually turn themselves towards the Lord as a sun, and that thus they have the Lord continually before their face, and this which way soever they turn, which is wonderful; and that the devils continually turn themselves from the Lord, n. 380, 938.

COPPER (*cuprum*, vide *æs*). See **BRASS**.

CORNER (*angulus*). That the four corners *sign.* the four quarters of the spiritual world, *sho.* n. 342. That hence the four corners of the earth *sign.* the universal heaven, n. 342. That the corner-stone *sign.* the foundation, n. 342.

CORRESPONDENCE (*correspondentia*). That there is a correspondence between the natural and spiritual, concerning which, *ill.* n. 1.

COSTLINESS (*pretiosa*). That costliness *sign.* the holy things of the church, *sho.* n. 789.

COVENANT (*foedus*). That covenant *sign.* conjunction, *ill.* and *sho.* n. 529, towards the end.

COURT (*atrium*). That the court of the temple *sign.* the external heaven, and heaven in ultimates, also the church on earth, *ill.* and *sho.* n. 487. Concerning the two courts of the temple at Jerusalem, n. 487.

CREATE, *to* (*creare*). That to create *sign.* to reform and regenerate *sho.* n. 254, 475.

CREATURE (*creatura*). That creatures *sign.* all who are to be created, that is, who are capable of being reformed, *sho.* n. 405. What is *sign.* by creatures of the earth, air, and sea, n. 405. See **BEASTS**, **FOWLS**, and **FISHES**.

CROSS (*crux*). That the cross *sign.* temptations, *sho.* n. 639. That to crucify *sign.* many things, principally to deny the Lord being the Son of God, n. 504.

CROWN (*corona*). That crown *sign.* wisdom, *ill.* and *sho.* n. 189, 252. That a crown *sign.* an ensign of warfare and victory, *sho.* n. 300. That hence a crown was an ensign of victory to martyrs, because they had conquered in temptations, n. 103.

CRUCIFY, *to* (*crucifigere*, vide *crux*). See **CROSS**.

CRYING, or a **CRY** (*clamor*). That crying or a cry is spoken of grief and fear of falses from hell, and thence of damnation, *sho.* n. 885. That it is spoken of every affection breaking out from the heart, n. 885.

CUNNING (*astus*, vide *dolus*). See **GUILE**.

CUP (*poculum*). That a cup, chalice, platter, vial, *sign.* the same as the things contained in them; if wine is in them, that they *sign.* truth or false, *ill.* and *sho.* n. 672. That a bottle or pitcher *sign.* the same, *sho.* n. 672 towards the end. That vials full of the wrath of God *sign.* the evils and falses in the church, n. 673. That to pour out the vials upon the earth, and upon the sea, *sign.* influx into the church, n. 676, 677, 680.

CURSED THING (*devotum*). That a cursed thing *sign.* evil, which separates the Lord from man, n. 937.

CUSTODY (*custodia*, vide *vinculus et captivus*). See **BOUND** and **CAPTIVE**.

D

DARKNESS (*'enebra*). That darkness and thick darkness *sign.* falses, n. 110, 695. That they also *sign.* ignorance, n. 110. That dark

ness *sign.* fables either arising from ignorance, or from fables of religion, or from evils of life, *sho.* n. 413.

DAVID (*David*). That by David is meant the Lord as to divine truth, n. 174, 266.

DAUGHTER (*filia*, vide *filius*). See SON.

DAY (*dies*). That day and night *sign.* at all times and in every state, of course perpetually, n. 637. That day and night from light *sign.* the spiritual truth and natural truth of the Word, *ill.* and *sho.* n. 414. That the great day of Jehovah *sign.* the coming of the Lord, and the then establishment of a new church, n. 704, 707. That day *sign.* the end of the former church, *sho.* n. 707.

DEATH, DEAD (*mors*, *mortuus*). That death *sign.* various things; that it *sign.* extinction of natural life, which is death; that it *sign.* extinction of spiritual life, which is damnation; that it *sign.* extinction of concupiscences, which is the crucifixion of the flesh, and thus a renewal of life; that it *sign.* resurrection; that it *sign.* a rejection by the world; that it *sign.* the devil and hell, and thence evil of the will, n. 866. That death *sign.* extinction of spiritual life, and hell, damnation, *sho.* n. 321. That the first death *sign.* departure out of the world, and the second death damnation, n. 106, *ill.* n. 853, 873, 894. That the first death is not mentioned in the Apocalypse, n. 853. That death also *sign.* the life of man's self-love, because this love extinguishes spiritual life, n. 323.

That the dead *sign.* the same things as death, n. 856. That the dead *sign.* dead out of the world, *sho.* n. 525, 868, 869. That the dead *sign.* those who are in natural life without spiritual life, n. 159. That the dead *sign.* those who have not any spiritual life, *sho.* n. 525. That the dead *sign.* those who are interiorly devils, n. 870, 872. That the dead *sign.* those who have crucified the flesh, and have suffered temptations, *sho.* n. 639. That the dead *sign.* those who are rejected by the evil, n. 847, 850, 866. That dead, when spoken of the Lord, *sign.* to be neglected, and his Humanity not acknowledged as divine, n. 59, 93, 269. Concerning dead worship, see WORSHIP.

DECALOGUE (*decalogus*). That the precepts of the decalogue were promulgated by Jehovah, and were not only precepts of society, but also of religion, *ill.* n. 529. That the precepts of the decalogue are in every religion, and that man should live according to them from religion, n. 272. Wonderful things concerning the decalogue and concerning the ark from the Word, and that thence it may be seen that the decalogue is most holy, *ill.* and *sho.* n. 529. That the first step to reformation, is to live according to the commandments of the decalogue, n. 628. That through a life conformable to the precepts of the decalogue conjunction is effected with the Lord, *ill.* n. 490. That the second table of the decalogue is the universal doctrine of repentance, *ill.* n. 531 at the end, n. 461. That the decalogue is called the testimony, *sho.* n. 490, *sho.* n. 669. That the second table of the decalogue is a blank table to those who are in faith alone, n. 461. An answer from heaven to those who believed and asserted, that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the law of the decalogue, n. 578. That the temple of the tabernacle of the testimony *sign.* where the Lord is in his holiness in the Word, and in the law, which is the decalogue, n. 669.

DEGREE (*gradus*). That there are three degrees of love and wisdom

or of goodness and truth in the Lord, who is infinite, which are called celestial, spiritual, and natural, and that hence there are three degrees in the heavens, and also in man from creation, n. 49, *ill.* n. 774. That the church of the Lord is distinguished into those three degrees, n. 774. See CHURCH.

DEMON, or DEVIL (*dæmon, dæmonium*). That demons and devils *sign.* concupiscences originating in love of the world, and such as are in those concupiscences become demons after death, *ill.* and *sho.* n. 458. That they *sign.* cupidities of falsifying truths, n. 703, 756. That they become demons of the worst kind who were in the concupiscence of exercising dominion from the love of self over the holy things of the church, n. 756.

DEN (*spelunca*). That they who had been in evil loves are in hell in dens, and that hence dens *sign.* evil loves, *ill.* and *sho.* n. 338.

DESERT (*solitudo, vide desertum*). See WILDERNESS.

DESTROYER, PERDITION (*perditor, perditio*). That Abaddon and Apollyon *sign.* a destroyer and perdition; and that destroyer and perdition *sign.* the destruction of the church, by a total falsification of the Word, *sho.* n. 440.

DEVASTATION (*devastatio, vide consummatio*). See CONSUMMATION.

DEVIL (*diabolus*). That the hell where they are who are in evils as to life, properly who are in self-love, is called in one expression the devil, because all who are there are called devils; and that the hell where they are who are in falses as to doctrine, properly who are in the pride of self-derived intelligence, is called in one expression Satan, because all who are there are called Satans, n. 97, 550, 841, 856, *ill.* n. 153. That the depths of Satan *sign.* the interiors of faith separated from charity, n. 143. That the throne of Satan *sign.* where there are falses, and thence spiritual darkness, n. 110. That in every religion it is known that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, n. 272, *ill.* n. 675.

DIADEM (*diadema*). See STONE, and under the article PRECIOUS STONE.

DOCTRINE (*doctrina*). That worship is according to doctrine, n. 777, 778.

DOG (*canis*). That dogs *sign.* corporeal appetite, principally the pleasure of eating and drinking, *ill.* and *sho.* n. 952.

DOOR (*janua*). That gates (*portas*) *sign.* knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths, *sho.* n. 899, 901, 916. That there are actually doors in the spiritual world, which are opened and shut to those who ascend to heaven, and that therefore they *sign.* entrance or admission, *sho.* n. 176, 177. That the Lord alone opens and shuts the doors there, n. 177. That doors *sign.* admission and introduction, n. 217. That the Lord is the door by which man is to enter that he may be saved, *sho.* n. 916.

DOUBLE, and to DOUBLE (*duplum, et duplicare*). That they *sign.* to be done according to quantity and quality, *sho.* n. 762.

DRAGON (*draco*). That the dragon *sign.* those who make God three, and the Lord two, and who separate charity and faith, and make the latter competent to salvation and not the former, *ill.* n. 537. That dragon *sign.*

E G Y

the devastation of the church, *sho.* n. 537. That they who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce them, *ill.* and *sho.* n. 884. The reason why the dragon is called the old serpent, the devil, and satan, n. 841, 856. What is *sign.* by the dragon being bound one thousand years, n. 842. Concerning the sports of the dragon, and concerning the obsession of a city by them, *ill.* n. 655.

DRINK-OFFERING, or LIBATION (*libamen*, vide *vinum*). See WINE.

DRUNKENNESS (*ebrietas*). That to be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, *sign.* to be infatuated or insane with regard to spiritual things, *sho.* n. 721.

DUST (*pulvis*). That dust *sign.* what is damned, *sho.* n. 778. That to cast dust on the head *sign.* interior grief and mourning on account of damnation, *sho.* n. 778.

DWELL, to (*habitare*). That to dwell is spoken of good, n. 380. That to dwell and to cohabit *sign.* conjunction proceeding from love, *ill.* n. 883. That by the Lord's being said to dwell with them is *sign.* that he is in them, and they in him, consequently conjunction, n. 883.

E

EAGLE (*aquila*). That flying eagles *sign.* knowledges and thence understanding, *sho.* n. 244; also understanding perverted, from knowledges of what is false, *sho.* n. 244.

EAR (*auris*, vide *audire*). See To HEAR.

EARTH (*terra*). That the earth *sign.* the church, *sho.* n. 285, 902. That the earth *sign.* the church among those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, *sho.* n. 398, 402, 470, 567, 594, 677, 680; see the SEA. That the earth also *sign.* damnation, which takes place with them among whom the church is perverted and destroyed, *sho.* n. 285. That in the spiritual world there are earths as well as in the natural world; but that the latter are from a natural origin, whereas the former are from a spiritual origin, n. 260, 331, 865. That the heavens are expanses, and in each expanse the earth is under the feet, n. 260. Who are meant by those who are under the earth, n. 260. Concerning the inferior earth, see SPIRITUAL WORLD.

That the earths in the spiritual world are changed according to the evils and falses of those who dwell upon them, and that earthquakes happen, n. 331, 515. That hence earthquakes *sign.* changes of the state of the church, *sho.* n. 331, *ill.* n. 396. That a great earthquake, such as was not before, *sign.* overturning of all things belonging to the church, *ill.* and *sho.* n. 711.

EARTHQUAKE (*terræ motus*, vide *terra*). See EARTH.

EAT, to (*edere*). That to eat *sign.* to appropriate to himself, n. 89. What is *sign.* by eating the flesh of another, n. 748. See FLESH.

EGYPT (*Ægyptus*). That Egypt *sign.* the natural man in conjunction with the spiritual, and in such case the affection of truth, *sho.* n. 503. That Egypt, in the opposite sense, *sign.* the natural man separated from the spiritual, and in that case insanity in spiritual things, *sho.* n. 503. The reason whereof is, because the Egyptians cultivated

the science of correspondences, whence came their hieroglyphics, which science they afterwards turned into magic, and made it idolatrous, *n.* 503, towards the end. The miracles in Egypt recounted, *n.* 503. That all those things signified the falses and evils of the church, *n.* 339.

ELDER (*senex, seniores*). That the four-and-twenty elders *sign.* all the truths and goods of the church in heaven and in earth, *ill.* 233, 251. That they *sign.* the heavens, *n.* 521. In particular, the superior heavens, *n.* 275, 808.

ELECTION (*electio*). That by the chosen or elect are meant they who are with the Lord, who are not elected by predestination, *n.* 744. Who are meant by the called, the chosen, and the faithful, *n.* 744. See **CHURCH**.

ELIJAH and **ELISHA**. That Elijah and Elisha represented the Lord as to the Word, *ill.* *n.* 298, 437.

EMPTY (*vacuum*). That man is said to be empty when there is nothing but falses and evils in him, *n.* 167.

ENCHANTMENT (*incantatio*). See **INCANTATION**.

ENDURANCE (*tolerantia*). That endurance *sign.* study and labour, *n.* 129. That the word of endurance *sign.* spiritual combat, which is temptation, *n.* 185.

ENGLISH (*Angli*). A conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, concerning God, the immortality of the soul, regeneration, baptism, and the holy supper, *ill.* *n.* 224. Concerning the English clergy ascending into a society of the superior heavens, and of their discourse there on a certain time with their king, about the Lord and about charity; and after their descent, of their discourse with others of the clergy about unanimity and concord, *ill.* *n.* 341. Concerning a paper sent down from heaven to a society of English, and sent back by two bishops there; and of a discourse afterwards with those bishops concerning the church and religion at this day, *ill.* *n.* 675. Of the tracts published in London concerning the New Jerusalem, reprobated by the English bishops; and concerning the dominion which they affect, *ill.* *n.* 716.

EPHESUS (*Ephesus*). That by the church of Ephesus are meant those who primarily respect truths of doctrine, and not goods of life, *n.* 73.

EPIHRAIM (*Ephraim*, vide *Menasche*). See **MANASSES**.

EVENING (*vespera*). That evening *sign.* the last time of the old church; and morning, the first time or commencement of the New Church, *sho.* *n.* 151. That the Lord instituted the holy supper, because the evening, in which the supper took place, *sign.* the last time and state of the church, *n.* 219, *ill.* *n.* 816.

EVIL (*malum*). That evil is the devil, *n.* 890. That there is evil of false and false of evil, concerning which, *n.* 379, 382. That they who confirm evil in themselves perish, *n.* 872. That the evil which appears to man, contains innumerable concupiscences in simultaneous order, *ill.* *n.* 678. See **REPENTANCE**. That evil is attributed to Jehovah, that is, to the Lord, and that this is from appearance, *n.* 494, 498, 714. That after death, goods and truths are taken away from the evil, and evils and falses from the good, *ill.* *n.* 948.

EUPHRATES (*Euphrates*). That Euphrates *sign.* rational things bordering upon or bounding the spiritual things of the church, *ill.* *n.* 444

F A I

That it sign. interior reasonings, n. 699. *That it sign.* reasonings full of falses, and thence insanities, *sho.* n. 444.

EXTERNAL (*externum*). *That the ultimate is the continent and complex of all things prior,* n. 438, *towards the end.* *That all spiritual power consists in truths in the ultimates,* n. 148. *What is in the inmost is in all things around,* *ill.* n. 933. *That the church in the heavens and the church on the earths make one, like the internal and external in man,* n. 486.

EXTREME (*extremum*). *That in the ultimates or extremes is the simultaneous order of the successives,* *ill.* n. 678. See **ORDER**.

EYE (*oculus*). *That eye sign.* the understanding, n. 25, *sho.* n. 48. *That eye, when spoken of the Lord, sign.* divine wisdom, omniscience, and providence, *sho.* n. 48, 240, 271. *What is sign.* by the eyes of the cherubims, n. 240, 246.

EYE-SALVE (*collyrium*). *That it sign.* a medicine whereby the understanding is healed, n. 214.

F

FACE (*facies*). *What is sign.* by seeing the face of the Lord, *ill.* n. 938. *That to see the face of Jehovah or the Lord sign.* to know and acknowledge what he is, as to his divine attributes, besides other things, *sho.* n. 939. *That no one can see the Lord, such as he is in himself, and live,* *sho.* n. 939. *That the face of Jehovah or the Lord, in an opposite sense, sign.* anger and aversion, because a bad man is angry, and turneth himself away, *sho.* n. 939. *That face, when spoken of the devil, sign.* subtle artfulness, n. 562.

FAITH (*fides*). *That faith is truth,* *ill.* n. 111, 129. *Various things concerning the conjunction of faith and charity,* *ill.* n. 417. *That faith is from charity, and that it is the form of charity, altogether like speech and sound,* *ill.* n. 655, *ill.* n. 875. *A comparison of charity and faith with heat and light, from which may be seen what faith is separated from charity, and what faith is conjoined with charity,* *ill.* n. 875, *towards the end.* *The quality of faith originating in charity described,* n. 451. *That charity and faith are not any thing, unless they exist in works, and that in works they exist and subsist,* *ill.* n. 875. *That charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavour,* *ill.* n. 875.

A general or universal idea of faith concerning the Lord, and concerning salvation from him, n. 67. *That they who believe in the Lord have eternal life and are saved,* *sho.* n. 60, *sho.* n. 553. *That the acknowledgment of the Lord and faith occasion presence; but that affection and love occasion conjunction,* *ill.* n. 937. *That Paul and James agree in this, that the doers of the law are justified by God,* *sho.* n. 828, *ill.* n. 417.

For the doctrine of the Reformed concerning justification by faith, and concerning good works, see the doctrines of the Reformed in what is premised at n. II. *That the Reformed establish their doctrine upon a single assertion of Paul, falsely understood,* *ill.* n. 417, 750. *That all who belong to the church in the Christian world agree in this point, that man is justified without the works of the law,* n. 391. *That faith alone at this day constitutes the universal theology, and charity in no respect,*

n. 133. In what manner they defend their doctrine, by various kinds of discourses and reasonings, *ill.* n. 838. That all throughout the Christian world acknowledge faith alone as the only means of salvation, although in other things they disagree, *ill.* n. 484. That faith alone is confirmed various ways, principally the faith of the clergy, but not so that of the laity *ill.* n. 426, 461, 677. That faith alone is easily received, the reason thereof, and that therefore it is received, n. 539. That there are three degrees of reception of the religious principle of faith alone: 1st, to acknowledge it; 2ndly, to confirm it in himself; 3rdly, to live according to it; that there are some who are in the first and second degree and not in the third, and that they who are in the third are damned; the quality of these described, *ill.* n. 634. That faith alone is also faith separated from charity, n. 388. Concerning those who, in theological matters, know nothing, except that faith alone is all, and of their habitation and lot, from experience, n. 456. That the learned have attributed all salvation to faith, and nothing to charity; the reason whereof is, that they have attributed every thing to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, n. 908. That faith proceeds from thought, and charity from affection, *ill.* n. 655. That that tenet ought to be shunned, that a man is justified, that is, saved, by faith alone without the works of the law, *ill.* n. 838.

Various reasonings, by which they establish, that faith alone is the only means of salvation, *ill.* n. 449. That in the southern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, concerning whom from experience, n. 442. Many of their visionary notions enumerated who confirm themselves in faith alone, n. 461. That the interiors of faith, separated from charity, are the depths of Satan, n. 143. That they are spectres, *ill.* n. 675. See ENGLISH. That they seduce, and consequently that they are dangerous, *ill.* n. 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and that thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to any thing which relates to man; that these were seen as turtles with two heads, *ill.* n. 463. That the interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith appertaining to the New Church, which is the New Jerusalem, cannot be received; for which reason they are treated of in the Apocalypse, n. 483, 700. That they who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are the acknowledgment that the Lord is the God of heaven and earth, and a life according to the precepts of the decalogue; that they reject them for three reasons, *ill.* n. 500. That they who have confirmed themselves in the falses of that faith, can with difficulty recede from them, for this reason, because they are kept shackled as it were by the dragonists in the world of spirits, with whom they are in society, n. 563. That they who are in faith alone, and pray from the form of their faith, cannot do otherwise than make God three and the Lord two; because they pray to God the Father, that he would have mercy for the sake of the Son. and send the Holy Ghost, *ill.* n. 537, *ill.* n. 611.

That they who have confirmed in themselves faith alone, have as far shut up their understanding, as no longer to see any truth in the Word, *ill.* n. 421. That they who have confirmed in themselves faith alone, have no truth from the Word, but what is falsified, whence there is not any church among them, nor any religion, *ill.* n. 541, *ill.* n. 675. That the doctrine of faith at this day is contrary to the Word, and that it falsifies the whole Word, n. 136, 404, 570. That they who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but that they have falsified all, made evident by a paper, on which those truths were written, which was placed on a table illuminated by a direct influx of light from heaven, also by touching the Word, which lay on another table, concerning which, *ill.* n. 566. Concerning a leader in the doctrine of faith alone, who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, *ill.* n. 566. That the adultery of the son with the mother corresponds with the falsification of the truths of the Word by faith alone, and that this is represented by the adultery of Reuben with Bilhah his father's concubine, *sho.* n. 134.

That they who, from confirmation, are in faith alone are in the light of infatuation, which corresponds to the light which owls and bats see by, which light in itself is darkness, *ill.* n. 566. That evil of life follows from the falses of that faith, n. 698. That it is of the divine providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, n. 686, 688. Concerning three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse *sign.* the understanding of the Word, and a dead horse the understanding of the Word destroyed, *ill.* n. 611. In what manner the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless, does not accord with the Word, n. 576—578. Concerning those who asserted, that by the works of the law are meant the works of the law of the decalogue; what reply was made to them from heaven, n. 578. A pit of the abyss described, where they are who have confirmed faith alone, n. 421, 442.

Concerning this tenet of their faith, that God the Father withdrew his grace and favour from the human race, and that therefore reconciliation and satisfaction were necessary, but that this is contrary both to Scripture and reason, *ill.* n. 484. Concerning the act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, *ill.* n. 484. Concerning the state of justification by faith alone, and concerning the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows, that in such case there is no religion, *ill.* n. 484. Concerning those who make faith alone the only means of salvation, and concerning those who make charity the only means, also concerning a syncretist, *ill.* 386. A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and thence faith, *ill.* n. 386. A disquisition concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; that in this latter state, faith is spiritual from charity, whereas, in the former, faith is natural and charity also, compared with a moun-

tebank walking on the palms of his hands, *ill.* n. 655. That the great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation; various things there concerning the mockery of charity, and concerning a plenary justification of man from sins by faith alone, *ill.* n. 531. Concerning the pastimes of the dragon in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterwards lions and tigers, which tore them to pieces, *ill.* n. 655. Concerning the dragon spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain; concerning which circumstance, *ill.* n. 655. That the dragons afterwards laid siege to that city, but that they were consumed by fire from heaven, *ill.* n. 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, *ill.* n. 417. That from this conclusion the conjunction of faith with charity has not been found, *ill.* n. 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterwards destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, *ill.* n. 936. Concerning the lot of those who have confirmed themselves in faith alone; that in the spiritual world they are led to build, but what they build by day falls down by night, and that afterwards they are let into hell, *ill.* n. 153. Also concerning their lot and destruction, *ill.* n. 531.

That they who have confirmed in themselves faith alone, believe themselves to be wise, when nevertheless they are the foolish virgins, n. 433. That they who, from confirmations, are in faith alone, believe that the doctrine thereof is so fortified, that it cannot be impugned, n. 581. That they who have confirmed themselves in faith alone, are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, *ill.* and *sho.* n. 603. That they who are in faith alone do not think about repentance, n. 450, *ill.* n. 531. That the decalogue to them is a blank table, n. 461. That they who think themselves free under faith, and not bondmen under the law, are bondmen, *ill.* n. 578. That they who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, *ill.* n. 531, 710. That the tenet concerning faith alone is damnable, *sho.* n. 838. That they are the goats, *ill.* n. 417, 838. That the church commences from charity, and terminates in faith alone, n. 82.

That they who are in faith alone, will and teach that the understanding is to be kept in subjection to all things of their faith; but that this tenet is hurtful, *ill.* n. 224, 564, 575. That the understanding is to be kept in subjection to faith, or that what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, n. 914. That thereby the way of light from the Lord is obstructed, inasmuch that man can no longer be enlightened, *ill.* n. 914.

FAITHFUL (*fidelis*). That faithful *sign.* those who are in faith in the Lord, and that it *sign.* those who are in the inmost principles of the church, n. 744, 821. See CHURCH.

F I R

FALSE (*falsum*). That falses are darkness and thick darkness, n. 110. That there is evil of the false principle, and the false of evil, n. 379, 382. That there is the false principle proceeding from evil, and the false principle not proceeding from evil, and that the false principle not proceeding from evil appears before the Lord as truth, but under different colours, *ill.* n. 625. Concerning the good and false principle together, n. 97. Concerning the light of the confirmation of what is false, together with its quality, *ill.* n. 566, 695. See **CONFIRMATION**.

FALSE PROPHET (*pseudo propheta*, vide *propheta*). See **PROPHET**

FAMINE (*fames*). See **HUNGER**.

FAT, FATNESS (*pingue, pinguedo*). That fat things *sign.* celestial goods and the affections thereof, and the delights of those affections, *sho.* n. 782.

FATHER (*pater*). That father *sign.* good; and when spoken of the Lord, divine good in him, n. 170, *ill.* and *sho.* n. 613. That the Lord by Father meant the divinity in him, *ill.* n. 150, *ill.* n. 170. That God and the Father, also God and Jehovah, *sign.* the Lord with respect to divine truth, and with respect to divine good, n. 21. That the Lord, as to his all-creating divinity (*divinum a quo*), as well as to his divine human, is called the Father, *sho.* n. 21, *sho.* n. 613, *sho.* n. 839. That the kingdom of the Father comes, and that the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, *ill.* and *sho.* n. 839. See also the **LORD**.

FEAR, to FEAR (*timor, timere*). That the fear of God, and to fear God, *sign.* the love of God, and to love God, especially a fear and to fear to do any thing against him, that is, against his precepts, inasmuch as this fear is in all love, *ill.* and *sho.* n. 527, *ill.* n. 628. What holy fear is, *ill.* and *sho.* n. 56. That what is introduced from fear does not remain, n. 164 towards the end. That the fearful, and to fear, *sign.* to be in no faith, *sho.* n. 891. That fear *sign.* a fear of hell and of torments there, which is with the wicked, n. 527.

FEED, to, and PASTOR (*pascere, et pastor*). That to feed *sign.* to teach, and pastor or feeder, one that teaches, *ill.* and *sho.* n. 383.

FIG-TREE (*figus*). That a fig-tree *sign.* natural good, *sho.* n. 334, *ill.* n. 875.

FILTHY (*immundus*). See **UNCLEAN**.

FIRE (*ignis*). That fire *sign.* divine love, *ill.* and *sho.* n. 468. That in the spiritual world love appears at a distance as fire, n. 422. That therefore fire upon the altar of burnt-offering *sign.* divine celestial love, and that for that reason it was commanded that it should burn constantly thereon, and that fire should be taken therefrom in the censer, and they should make incense, *ill.* and *sho.* n. 395. That fire, in an opposite sense, *sign.* infernal love, n. 422, 494. That fire and sulphur *sign.* infernal love and concupiscences derived from that love, *sho.* n. 452, 453. That fire *sign.* hatred, *ill.* n. 655 towards the end, 766. What is *sign.* by hail mingled with fire, n. 399. See **HAIL**. That it is attributed to Jehovah, that he consumes with fire, *ill.* and *sho.* n. 494. That the truth is testified by fire from heaven, *sho.* n. 599. That a consuming fire from heaven was a testification that they were in evils and falses, *sho.* n. 599; and that they were in the concupiscence of infernal love, *ill.* n. 863. That to be burnt with fire *sign.* the punishment of the profanation of what is sacred or holy, *sho.* n. 748, 766.

FIRST-BEGOTTEN (*primogenitus*). That the Lord is called the first begotten from the dead, which *sign.* that in his humanity he is divine good united to divine truth, *ill.* and *sho.* n. 17. That first-begotten is spoken of the church, and that is the first-begotten, which from love of the will, through faith of the understanding, first exists in act or operation, *ill.* n. 17. Forasmuch as the church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, *ill.* n. 17.

FIRST-FRUITs (*primitivæ*). That first-fruits *sign.* that which first springs up, and afterwards grows; and because in the first is contained all which follows in power, that hence the first-fruits were holy, *ill.* and *sho.* n. 623. That first fruits *sign.* such things as belong to the church, *ill.* and *sho.* n. 623.

FISH (*piscis*). That fish *sign.* sensual affections, which are the ultimate affections of the natural man, *ill.* n. 290 towards the end. That fishes also *sign.* those who are in common truths, which are also ultimates of the natural man, *sho.* n. 405. That fishes also *sign.* those who are in external falses, *sho.* n. 405.

FIVE (*quinque*). That five *sign.* something and little, *sho.* n. 427.

FLESH (*caro*). That it *sign.* the good of the Word and of the church, *ill.* and *sho.* n. 832. That flesh *sign.* the proprium of man, *sho.* n. 748. That to eat the flesh of another *sign.* to destroy his selfhood, *sho.* n. 748.

FLOOD (*flumen, vide fluvium*). See **RIVER**.

FLY, to (*volare*). That to fly *sign.* to perceive and to instruct, and when spoken of the Lord *sign.* to foresee and to provide, *sho.* n. 244, also n. 245, 561, 831. See **WING**.

FOOD (*cibus*). That they who are in the spiritual world are nourished by food; but that food there is of a spiritual origin, concerning which various things are related, n. 152.

FOOT (*pes*). That feet *sign.* what is natural, and when spoken of the Lord, the divine natural, *ill.* and *sho.* n. 468. That to set the right foot on the sea, and the left on the earth, *sign.* that the Lord has the universal church under his intuition and dominion, as well those therein who are in its externals, as those who are in its internals, n. 470. That the footstool of the Lord *sign.* the church on the earths, *ill.* and *sho.* n. 49, likewise n. 470. That to stand upon the feet *sign.* to be reformed as to the external or natural man, *ill.* and *sho.* n. 510.

FOREHEAD (*frons*). That forehead *sign.* love, both good and evil, *ill.* and *sho.* n. 347. That the Lord looks at angels in the forehead, and that the angels look at the Lord through the eyes, because they look from the understanding of truth; hence proceeds conjunction, *ill.* n. 380. That to set a seal upon the foreheads *sign.* to separate and distinguish one from another, according to the love, n. 347. That written on the forehead *sign.* inherent in the love, n. 729. That name written on the forehead *sign.* acknowledgment from love and faith, n. 613.

FORTY-TWO (*quadraginta duo*). That forty-two months *sign.* complete to the end, when the New Church begins, *ill.* and *sho.* n. 489, 583.

FOUNDATION, to LAY A FOUNDATION (*fundamentum, fundare*). That the foundation of the world *sign.* the establishment of the church, *sho.* n. 489. That the foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, *sign.* doctrinals of the church, *ill.* and *sho.* n. 902, 903, 914. That the twelve foundations of the wall

of the city New Jerusalem, which were of twelve precious stones, *sign.* all of the doctrine of the New Church from the literal sense of the Word, *ill.* and *sho.* n. 915.

FOUNTAIN (*fons*). That fountain and fountains *sign.* the Lord and the Word, *sho.* n. 484, 683.

FOUR (*quatuor*). That four is spoken of goods, and three of truths; and that hence four *sign.* good and the conjunction of good and truth, *ill.* and *sho.* n. 322. That a fourth part *sign.* all good, n. 322. What is *sign.* by the four angels, n. 342. See ANGEL. What is *sign.* by the four winds, n. 343. See WIND.

FOUR-SQUARE (*quadratum*). That four-square and quadrangular *sign.* what is just, *ill.* and *sho.* n. 905.

FOWL or BIRD (*avis*). That beasts, birds, and fishes *sign.* affections, perceptions, and thoughts, both in the good and evil sense, *ill.* and *sho.* n. 405, 831. See BEAST and FISH. That birds *sign.* such things as relate to the understanding and to the thought, and thence in both senses to counsels, *ill.* and *sho.* n. 757. That birds *sign.* falses from hell, also the infernal genii, who are in these falses, *ill.* n. 837.

FRANCE (*Gallia*). Prophecies concerning the church in the kingdom of France, n. 740—744. That it dissents from the Roman Catholic religion, and that in many things it coheres with that religion in externals, but not so much in internals, *ill.* n. 740. That they do not acknowledge the pope as head of the church, like a head which governs a body, but as a supreme, n. 742. That they acknowledge the Word as holy, as it is lived according to; also, that divine power does not belong to any man, n. 741, 742. That it is owing to the Lord's divine providence, that they have not yet proceeded farther, lest truths and falses might be commixed, n. 741. That the Lord will convince them by the Word, that he is to be approached as to his humanity, because it is divine, *ill.* n. 743, 744.

FRANKINCENSE, CENSER (*thus, thuribulum, vide suffitus*). See INCENSE.

FREE, FREE-WILL (*liberum, liberum arbitrium*). For the doctrine of the Reformed concerning free-will, see their doctrines in what is promised at n. IX. That freemen and bondmen *sign.* those who know and understand from themselves, and those who know and understand from others, n. 337, 604, 832.

FROG (*rana*). That frogs *sign.* ratiocinations proceeding from cupidities, because they croak, and are pruriencies, *sho.* n. 702.

FRUIT (*fructus*). That fruits *sign.* the goods of love and charity, which are good works, *ill.* and *sho.* n. 934.

FULL (*plenum*). That full is spoken of man, in whom are truths and goods, and empty in whom are falses and evils, n. 160.

FURLONG (*stadium*). That furlongs *sign.* the same as ways, n. 654. That they also *sign.* the same as measures, n. 907.

FURNACE (*fornax, caminus*). That a furnace is taken for its fire, n. 422. That the smoke of a furnace *sign.* falses of concupiscences proceeding from evil loves, *sho.* n. 422.

G

GABRIEL (*Gabriel*). That the angel Gabriel *sign.* societies of heaven, where it is taught that Jehovah came into the world, and that his humanity is the Son of God, n. 548, 564, 707. See ANGEL.

GAD (*Gad*). That the tribe of Gad *sign.* in the supreme sense omnipotence, in the spiritual sense good of life and uses, and in the natural sense works, *ill.* and *sho.* n. 352.

GALL (*fel*, vide *absinthium*). See WORMWOOD.

GARDEN (*hortus*). That a garden and paradise *sign.* the wisdom and intelligence of the man of the church, *sho.* n. 90. This illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, n. 90, *ill.* n. 875.

GARMENT or **VESTURE** (*vestimentum*). That garments *sign.* truths, because truths invest good, *sho.* n. 45, *sho.* n. 166, 212. That garment, when spoken of the Lord, *sign.* the truths of the Word, *sho.* n. 166. And that the Lord's vesture *sign.* the Word as to divine truth, n. 825, 830. That to be clothed and to be arrayed in garments, *sign.* to be in truths, and to be presented in truths, n. 671, 814; also to be conjoined with societies of heaven, which are in truths, n. 328, 367. That mantles, robes, and cloaks *sign.* truths in common, *ill.* and *sho.* n. 328, 367, 378; also religious principles, n. 378, 379. What is *sign.* by a garment down to the foot, when spoken of the Lord, n. 45. That a vesture stained with blood, when spoken of the Lord, *sign.* violence offered to the Word, *ill.* and *sho.* n. 825.

GARMENT DOWN TO THE FOOT (*talaris*, vide *vestimentum*). See GARMENT.

GATE (*porta*, vide *janua*). See DOOR.

GATHER THE VINTAGE, to (*vindemiare*, vide *vinea*). See VINEYARD.

GIFT (*donum*). That to send gifts is to be associated through love and friendship, n. 508.

GIRDLE (*cingulum*). That a girdle or zone *sign.* a band conjoining truths and goods of the church, *sho.* n. 46, 671.

GLADNESS (*lætitia*, vide *gaudium*). See JOY.

GLOBE (*orbis*). That by globe is *sign.* the church, the same as by earth, *sho.* n. 551.

GLORY (*gloria*). That glory is spoken of divine truth, and honour of divine good, *sho.* n. 249, 921, 923. That glory is spoken of divine truth, and that it signifies divine truth, *ill.* and *sho.* n. 629. That it is also spoken of divine wisdom and divine majesty, n. 22. That in proportion as the angels are in divine truths, in the same proportion they are in the splendour of glory, n. 629. That the glory of the Lord *sign.* the Word in its divine light, *ill.* and *sho.* n. 897. That to give the Lord glory and honour *sign.* to ascribe to him all truth and all good, n. 249. That to give the Lord glory *sign.* to acknowledge and confess that all divine truth is from him, *ill.* and *sho.* n. 629. That glory originating in pride is in them who are in the love of self, and that glory not originating in pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from mere natural light, *ill.* and *sho.* n. 940.

GOATS (*hirci*). That they who are in faith alone are meant by goats, *ill.* n. 838. Concerning a herd of goats and a flock of sheep, and concerning a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, *ill.* n. 417.

GOD (*Deus*, vide *Dominus*). See the LORD.

GOG (*Gogus*). That Gog and Magog *sign.* those who are in externa

natural worship, and not in internal spiritual worship, *ill.* and *sho.* n. 859 860, 862 towards the end, 863 towards the end.

GOLD (*aurum*). That gold *sign.* the good of love, *sho.* n. 918, *ill.* n. 211. 917.

GOOD (*bonum*). See also TRUTH. Concerning the goods of life, which are also the goods of charity, see CHARITY and WORKS. Concerning the conjunction of good and truth, also concerning the conjunction of evil and false, see MARRIAGE. That the good of love is formed by the truths of wisdom, *ill.* n. 912. That good is formed by truths, and by a life conformable to them, n. 832. That spiritual good with man is according to truths, which become of the love of the will, *ill.* n. 935. That truth is the form of good, because it proceeds from good, n. 907, 908. That in thought good is not reflected upon, because it is not seen, but only felt; but that truth is reflected upon, because this is seen therein, *ill.* n. 908. That good is felt under a species of delight, and that therefore it may be evil, *ill.* n. 908. That man cannot do good from himself, which in itself is good, but from the Lord, n. 178. That goods and truths from the Lord are not appropriated to man, but that they continually remain the Lord's with him, *ill.* n. 854. That after death goods and truths are taken away from the evil, and evils and falses from the good. *ill.* and *sho.* n. 948. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. See also LOVE and TRUTH.

GOSPEL (*evangelium*). Concerning the law and the gospel, see what is premised concerning the doctrine of the Reformed churches. That the gospel *sign.* the coming of the Lord and of his kingdom, and that the New Church will be established by him, and that to declare or preach the gospel *sign.* to announce those things, *sho.* n. 478, 553, 626.

GRACE (*gratia*). That it is false, that God the Father withdrew his grace, and that therefore he is to be reconciled, *ill.* n. 484.

GRAPES (*uvæ*). That grapes and clusters of grapes *sign.* the goods of charity, because they are the fruit of the vine, *sho.* n. 649.

GRASS (*gramen*). That grass *sign.* that truth of the church which first springs up or is born with man, *ill.* and *sho.* n. 401. In like manner herbs of the field, n. 401. That green grass *sign.* that which is alive with man, and that grass burnt up *sign.* that which is dead with him, *ill.* n. 401.

GRAVEN IMAGE (*sculptile, vide idolum*). See IDOL.

GREAT (*magnum*). That great in the Word is spoken of good, and high of truth, n. 337, 582, 656, 663, 896, 898. That small and great *sign.* all in a lesser or greater degree, *ill.* n. 810, 527, 604, 832; also all of whatever condition and quality, n. 866.

GREAT MEN (*magnates*). That great men *sign.* those who are in good, and, in the opposite sense, those who are in evil, *sho.* n. 337.

GREEN (*viride*). That green grass *sign.* what is alive, n. 401. That the natural sphere round about the Lord appears green like the emerald n. 232.

GUILE (*dolus*). That a lie *sign.* the false principle and false speaking, and that guile *sign.* both from design, because guile and cunning proposes something to itself, *ill.* and *sho.* n. 624.

II

HAIL (*grando*). That hail *sign.* the infernal false principle destroying good and truth, *sho.* n. 399, *ill.* n. 714. That hail mingled with fire *sign.*

the false principle originating in infernal love, *sho.* n. 399. Bait of a talent weight *sign.* direful and atrocious falses, *ill.* n. 714.

HAIR (*capillus*). That hair *sign.* truth in the ultimates, consequently, the literal sense of the Word, *sho.* n. 47.

HAND (*manus*). That the works of a man's hand *sign.* the things proper to man, which are evils and falses; and that the works of the hands of God *sign.* the things proper to him, which are goods and truths, *ill.* and *sho.* n. 457. That communication is produced by the touch of the hand, and that therefore the Lord touched many with his hand, whom he healed, *ill.* and *sho.* n. 55.

HARP (*cithara*). That harps *sign.* confessions of the Lord from spiritual good and truths, *ill.* and *sho.* n. 276, 616. That the sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, n. 792. See MUSIC. That the angels do not play upon harps, but that their speech and confessions are so heard, n. 276, 616, 661.

HARVEST (*messis*). That harvest *sign.* the state of the church, and that to put forth the sickle to the harvest *sign.* to make an end of the perverted church, and to execute judgment, *ill.* n. 643, *ill.* and *sho.* n. 645. The Lord's parable of the reapers explained, n. 645 towards the end, n. 647 towards the end.

HEAD (*caput*). That head *sign.* wisdom originating in love, n. 823; also intelligence, *sho.* n. 538. That head, when spoken of the Lord, *sign.* the divine love of the divine wisdom, n. 47. That head, in the opposite sense, *sign.* insanity and folly, *sho.* n. 538. That it *sign.* imaginary and visionary notions, n. 451. That the seven heads of the dragon *sign.* in sanity arising from truths falsified and profaned, n. 538. In like manner, the seven heads of the beast, rising up out of the sea, n. 568, 576.

HEAR, *to (audire)*. That to hear *sign.* to perceive and to obey, *ill.* n. 87, 104, 118. That therefore the Lord said, he that hath an ear to hear, let him hear, *sho.* n. 87.

HEART (*cor*). That soul *sign.* the life of the understanding and faith, and heart the life of the will and love, *ill.* and *sho.* n. 681. That heart *sign.* the good of love and charity, and that the reins *sign.* the truths of wisdom and faith, *ill.* and *sho.* n. 140.

HEAT (*calor*). That it is spiritual heat which kindles the will, and produces love therein, n. 867. That that heat after death discovers the affections of every one, n. 867. That spiritual light, together with spiritual heat, then discovers the intentions and endeavours, n. 867. A comparison made of charity and faith, with heat and light, *ill.* n. 875 towards the end.

HEAT of the SUN (*calor solis*). The heat of the sun *sign.* concupiscences of evil, *ill.* and *sho.* n. 382, 691, 692.

HEAVEN (*cælum*). That the new heaven was formed of such Christians as acknowledged the divinity of the Lord in his humanity, and his kingdom, and at the same time had repented of their evil works, PREFACE That this heaven is formed of those who lived after the Lord's coming, n. 612, 876. That this heaven is also distinguished into three, n. 876. Concerning the superiors and inferiors in this heaven, n. 661, 878. That the 144,000 sealed from every tribe constitute therein as it were the head, and that a great multitude, which could not be numbered, constitute as it were the body, n. 363. That this heaven is meant by the new heaven in John, n. 876. That from this heaven will descend the New Church, which

in the New Jerusalem, PREFACE. That this new heaven is distinct from the ancient heavens, and that it is under them, and that they communicate by influx, PREFACE, and n. 612, 617, 876. That the external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life, was dissolved, *ill.* and *sho.* n. 878. The first heaven, which passed away, of whom it was composed, n. 330. That it was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were heavens in great abundance, n. 865, 877. That these heavens are meant by the former heaven and the former earth, which passed away, n. 877. That these fictitious and imaginary heavens, before the last judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, n. 804. That therefore these heavens were dispersed, n. 761, 804, 865. That after the last judgment, it was not allowed to form to themselves such heavens, but that then every one was bound to the society to which he belonged, n. 791. That hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural world, but in the spiritual world, n. 876. That the universal heaven is as one man, whose soul and life is the Lord, and that hence the Lord is heaven, n. 5, 363, 882, 943. That therefore when the Lord speaks through heaven, he speaks as the soul does through the body, n. 882, 943. That when the Lord speaks through heaven, the angels are ignorant thereof, comparatively as the viscera and muscles of the body are ignorant thereof when man speaks and acts, and that nevertheless they are in connexion after a wonderful manner, n. 943. That a voice out of heaven is from the Lord, n. 809. That the heavens are expanses one above another, and that everywhere there is earth under the feet, n. 260. That under the earth *sign.* those who are in the ultimate heaven, *ill.* and *sho.* n. 260. That the superior and inferior heavens act as one by influx, n. 286. That all the heavens acknowledge the Lord to be the God of heaven and earth, n. 811.

That all the heavens are distinguished into two kingdoms, the celestial kingdom, and the spiritual kingdom, concerning which, n. 387, 647, 725, 920. That the celestial kingdom of the Lord is his priestly kingdom, and the spiritual kingdom is his royal kingdom, *ill.* n. 854. That the three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, n. 49. That all the heavens are distinguished into innumerable societies, and these societies are according to the varieties of affections, both in general and in particular, n. 364. That the supreme heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aerial atmosphere, and the ultimate heaven as it were in a watery atmosphere, n. 878 towards the end. That in the spiritual world there are also atmospheres, but spiritual, n. 238, 878. That the angels of the third heaven are in the good of love from the Lord in the Lord, and that they have the truths of wisdom written in their life, and not in their memory; and that they clearly see those truths inwardly in themselves, when they hear them: and that they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, *sho.* n. 120, 121, 123, 920. That the heavens exist from the divine love through the divine wisdom, *ill.* n. 875. See LOVE. That felicity in hea

H E L

ven is according to the quality of the affection of good and truth, n. 782. That heaven is not to be thought of from place, but from love and wisdom, *ill.* n. 611.

That the church is as well in the heavens as on the earth, n. 612. That the church on earth is the foundation of heaven, n. 645. That heaven is like the internal of man, and the church on earth like his external, wherefore heaven is first prepared and formed by the Lord, and from it afterwards the church, in like manner as the internal of man before his external, and the latter by the former, n. 486. That when the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the last judgment, and for a new church in the room of the former, n. 645, 761. That the angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the New Church approaches (*instet*), n. 790. That heaven and hell are quite distinct, and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falses, n. 761.

In what manner an angelic spirit, after he is prepared, ascends and enters heaven, *ill.* n. 611. In what manner an evil spirit, if he ascends into heaven, is tormented, *ill.* n. 611. That a voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or like the sound of harps, *sho.* n. 661. That a voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, n. 811. Concerning the habitations of the angels according to quarters, towards the east, west, south, and north, n. 901. See **QUARTERS**.

HEIGHT (*altitudo*). That height *sign.* the good and truth of the church in every degree, *ill.* 907.

HELL (*infernum*). That the hells are distinguished into two kingdoms, the diabolical and the satanical, concerning which, n. 387. That these hells are called the devil and satan, for this reason, because all who are therein are devils and satans, n. 387. Concerning the hell where they are who are in the loves of the false principle and thence in the cupidities of evil, n. 835. That hell consists of perpetual workhouses or prisons, concerning which, *ill.* n. 153. That death and hell *sign.* those who in themselves are devils and satans, *ill.* and *sho.* n. 870, *ill.* n. 872. That death *sign.* extinction of spiritual life, and hell damnation thence, n. 321. That the Lord governs heaven and also hell, because he who governs the one must necessarily govern the other, *ill.* n. 62. Various things concerning the hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, n. 153. That the heavens and the hells are, with respect to situation, opposite, *ill.* n. 761. That the delights of the love of evil are turned into their opposite undelightfulness in hell, *ill.* n. 763. That every one in hell is tormented by his love and its concupiscences, n. 864. That the infernal genii greedily draw in concupiscences and inhale their sphere, n. 837. That before any one is let down into hell, goods and truths are taken away from him, which resided with him in the external man from the world, *ill.* and *sho.* n. 676. That from the evil in the world of spirits good and truths are taken away, that they may be in evils and falses, and that they are disposed into societies, at which period they sink down into hell, *ill.* and *sho.* n. 676. That the more an

evil spirit confirms himself in falses and evils, the more he guards himself from the influx of heaven, and thus from being tormented thence *ill.* n. 339, 340.

HERB (*herba*, vide *gramen*). See GRASS.

HEREDITARY, INHERITANCE (*hereditarium*, *hereditas*). That no one has hereditary evil from Adam, but from his parents, n. 776. That they who are conjoined to the Lord are called heirs, n. 890.

HERESY (*hæresis*). Concerning various heresies, see the doctrines of the Reformed in what is premised at n. X.

HILL (*collis*, vide *mons*), n. 336. See MOUNTAIN.

HOLY (*sanctum*). Concerning the Romish saints, see the Romish doctrines in what is premised, n. VIII. Concerning the Romish saints, that they become infatuated when they believe that they are saints and to be invoked, *ill.* n. 752. That the Lord only is holy, n. 173, 247, 796, 962. Because he is the Word, divine truth, and light, n. 173, 790. And that therefore he alone is to be worshipped, n. 247. That the Holy Spirit is divine truth, and thence the holy divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, *ill.* and *sho.* n. 173 towards the end; *ill.* and *sho.* n. 962. That holy is spoken of truths from the Lord, n. 173. That holy is spoken of truth, and just of good, *sho.* n. 173 towards the end. That they are called saints or holy, who are in divine truths from the Lord, and live according to them, *ill.* and *sho.* n. 586. That the prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, *ill.* n. 790.

HOLY SUPPER (*cæna*). Concerning the holy supper or the eucharist amongst the Papists, may be seen in what is premised concerning their doctrines, n. II. Concerning the enormous falsity of the Papists, that they have divided the bread and wine in the eucharist, *ill.* n. 795. Concerning the holy supper amongst the Reformed, see their doctrines in what is premised, n. VIII. That the Lord instituted the holy supper, because evening, in which suppers take place, *sign.* the last state and time of the church, n. 219, *ill.* n. 816. That by the holy supper conjunction is made with the Lord, if man does the work of repentance, and directly approaches the Lord, *ill.* n. 224 towards the end, n. 816. That therefore it is called the marriage-supper of the Lamb, n. 816. That the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 224, *ill.* n. 531 towards the end. That blood in the holy supper *sign.* the divine truth of the Word, consequently the Lord as to that truth, *ill.* and *sho.* n. 379. In like manner the wine, n. 316. See BLOOD and WINE.

HONOUR (*honor*). That to give the Lord glory and honour *sign.* to ascribe to him all truth and all good; because glory is spoken of divine truth, and honour of divine good, *sho.* n. 249, 921, 923.

HORN (*cornu*). That horn *sign.* power, and when spoken of the Lord, omnipotence, *sho.* n. 270. That ten horns *sign.* the power of the Word from divine truths, n. 740, 746.

HORSE (*equus*). That horse *sign.* understanding of the Word, *ill.* and *sho.* n. 298. That meditation on the Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, *ill.* n. 611. That a white horse *sign.* understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *ill.* n. 298, 820, 826. That horse also *sign.* understanding of the Word falsified by reasonings from self derived intelligence, *sho.* n. 298. That a red horse *sign.* understanding of

I N C

the Word destroyed as to good, *ill.* n. 305. Tha. a black horse *sign.* understanding of the Word destroyed as to truth, *ill.* n. 312. That a pale horse *sign.* understanding of the Word destroyed both as to good and as to truth, n. 320, and in what follows. That horsemen *sign.* reasonings, n. 447. That the bridle of a horse *sign.* that whereby the understanding is guided or led, *sho.* n. 653.

HOST (*exercitus*). See ARMY.

HOURL (*hora*). That an hour is a full state, and that half an hour is greatly, n. 389. See TIME.

HUNGER, or FAMINE (*fames*). That hunger or famine *sign.* a deprivation and rejection of knowledges of truth and good, proceeding from evils of life, *sho.* n. 323. That it *sign.* ignorance of the knowledges of truth and good, proceeding from a want or scarcity thereof in the church, *sho.* n. 323. That it *sign.* a desire to know and understand truths and goods, *sho.* n. 323. That to hunger *sign.* a want of good, and to thirst *sign.* a want of truth, n. 381.

HUNGER, to (*esurire*). See HUNGER.

HYPOCRITE (*hypocrita*). Concerning the lot of hypocrites after death, *ill.* n. 294.

I

IDOL (*idolum*). That idols, graven and molten images, *sign.* false of worship and religion, *ill.* and *sho.* n. 459. What in particular is *sign.* by idols of gold, silver, brass, stone, and wood, *ill.* n. 459. That the idols of the ancients represented false and evils of the doctrine of the church, n. 601. That idols neither see nor walk *sign.* that in false of worship there is nothing of life, *ill.* and *sho.* n. 460.

IDOLS, things sacrificed unto (*idolothya*, vide *sacrificium*). See SACRIFICE.

IMAGE (*imago*). That image *sign.* the doctrine of the church, concerning which it is treated, and that the image of the beast *sign.* the doctrine of the church perverted, *ill.* and *sho.* n. 601.

IMMORTALITY (*immortalitas*). That man lives immortal after death from the power of being conjoined to the Lord by love and faith, *ill.* n. 224.

INCANTATION (*incantatio*). That to enchant is to persuade what is false and to destroy truth, n. 462, 655, 892. That incantation is not only a persuasion of what is false, and consequently a destruction of the truth, but it is also a persuasion of what is true, and consequently a destruction of what is false, *ill.* and *sho.* n. 462. That incantations were in use formerly, and were performed three ways, concerning which, n. 462.

INCENSE (*suffitus*). That incense *sign.* worship and confession of the Lord from spiritual goods and truths, *ill.* and *sho.* n. 277, 777. See ALTAR. That the smoke of the incense *sign.* what is grateful and accepted, n. 394. The reason that incense and the smoke thereof signified such things, was from fragrant odour and its correspondence, *sho.* n. 278, 394. Concerning the fragrant spices from which the incense was prepared, and concerning their correspondence with spiritual goods and truths, n. 777. That propitiations and expiations were made by incense, *ill.* and *sho.* n. 393. That frankincense *sign.* the same as incense, in like manner vials, pan, or

evil spirit confirms himself in falses and evils, the more he guards himself from the influx of heaven, and thus from being tormented thence *ill.* n. 339, 340.

HERB (*herba*, vide *gramen*). See GRASS.

HEREDITARY, INHERITANCE (*hereditarium*, *hereditas*). That no one has hereditary evil from Adam, but from his parents, n. 776. That they who are conjoined to the Lord are called heirs, n. 890.

HERESY (*hæresis*). Concerning various heresies, see the doctrines of the Reformed in what is premised at n. X.

HILL (*collis*, vide *mons*), n. 336. See MOUNTAIN.

HOLY (*sanctum*). Concerning the Romish saints, see the Romish doctrines in what is premised, n. VIII. Concerning the Romish saints, that they become infatuated when they believe that they are saints and to be invoked, *ill.* n. 752. That the Lord only is holy, n. 173, 247, 796, 962. Because he is the Word, divine truth, and light, n. 173, 790. And that therefore he alone is to be worshipped, n. 247. That the Holy Spirit is divine truth, and thence the holy divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, *ill.* and *sho.* n. 173 towards the end; *ill.* and *sho.* n. 962. That holy is spoken of truths from the Lord, n. 173. That holy is spoken of truth, and just of good, *sho.* n. 173 towards the end. That they are called saints or holy, who are in divine truths from the Lord, and live according to them, *ill.* and *sho.* n. 586. That the prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, *ill.* n. 790.

HOLY SUPPER (*cæna*). Concerning the holy supper or the eucharist amongst the Papists, may be seen in what is premised concerning their doctrines, n. II. Concerning the enormous falsity of the Papists, that they have divided the bread and wine in the eucharist, *ill.* n. 795. Concerning the holy supper amongst the Reformed, see their doctrines in what is premised, n. VIII. That the Lord instituted the holy supper, because evening, in which suppers take place, *sign.* the last state and time of the church, n. 219, *ill.* n. 816. That by the holy supper conjunction is made with the Lord, if man does the work of repentance, and directly approaches the Lord, *ill.* n. 224 towards the end, n. 816. That therefore it is called the marriage-supper of the Lamb, n. 816. That the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 224, *ill.* n. 531 towards the end. That blood in the holy supper *sign.* the divine truth of the Word, consequently the Lord as to that truth, *ill.* and *sho.* n. 379. In like manner the wine, n. 316. See BLOOD and WINE.

HONOUR (*honor*). That to give the Lord glory and honour *sign.* to ascribe to him all truth and all good; because glory is spoken of divine truth, and honour of divine good, *sho.* n. 249, 921, 923.

HORN (*cornu*). That horn *sign.* power, and when spoken of the Lord, omnipotence, *sho.* n. 270. That ten horns *sign.* the power of the Word from divine truths, n. 740, 746.

HORSE (*equus*). That horse *sign.* understanding of the Word, *ill.* and *sho.* n. 298. That meditation on the Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, *ill.* n. 611. That a white horse *sign.* understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *ill.* n. 298, 820, 826. That horse also *sign.* understanding of the Word falsified by reasonings from self derived intelligence, *sho.* n. 298. That a red horse *sign.* understanding of

I N C

the Word destroyed as to good, *ill.* n. 305. Tha. a black horse *sign.* understanding of the Word destroyed as to truth, *ill.* n. 312. That a pale horse *sign.* understanding of the Word destroyed both as to good and as to truth, n. 320, and in what follows. That horsemen *sign.* reasonings, n. 447. That the bridle of a horse *sign.* that whereby the understanding is guided or led, *sho.* n. 653.

HOST (*exercitus*). See ARMY.

HOURL (*hora*). That an hour is a full state, and that half an hour is greatly, n. 389. See TIME.

HUNGER, or FAMINE (*fames*). That hunger or famine *sign.* a deprivation and rejection of knowledges of truth and good, proceeding from evils of life, *sho.* n. 323. That it *sign.* ignorance of the knowledges of truth and good, proceeding from a want or scarcity thereof in the church, *sho.* n. 323. That it *sign.* a desire to know and understand truths and goods, *sho.* n. 323. That to hunger *sign.* a want of good, and to thirst *sign.* a want of truth, n. 381.

HUNGER, to (*esurire*). See HUNGER.

HYPOCRITE (*hypocrita*). Concerning the lot of hypocrites after death, *ill.* n. 294.

I

IDOL (*idolum*). That idols, graven and molten images, *sign.* false of worship and religion, *ill.* and *sho.* n. 459. What in particular is *sign.* by idols of gold, silver, brass, stone, and wood, *ill.* n. 459. That the idols of the ancients represented false and evils of the doctrine of the church, n. 601. That idols neither see nor walk *sign.* that in false of worship there is nothing of life, *ill.* and *sho.* n. 460.

IDOLS, things sacrificed unto (*idolothya*, vide *sacrificium*). See SACRIFICE.

IMAGE (*imago*). That image *sign.* the doctrine of the church, concerning which it is treated, and that the image of the beast *sign.* the doctrine of the church perverted, *ill.* and *sho.* n. 601.

IMMORTALITY (*immortalitas*). That man lives immortal after death from the power of being conjoined to the Lord by love and faith, *ill.* n. 224.

INCANTATION (*incantatio*). That to enchant is to persuade what is false and to destroy truth, n. 462, 655, 892. That incantation is not only a persuasion of what is false, and consequently a destruction of the truth, but it is also a persuasion of what is true, and consequently a destruction of what is false, *ill.* and *sho.* n. 462. That incantations were in use formerly, and were performed three ways, concerning which, n. 462.

INCENSE (*suffitus*). That incense *sign.* worship and confession of the Lord from spiritual goods and truths, *ill.* and *sho.* n. 277, 777. See ALTAR. That the smoke of the incense *sign.* what is grateful and accepted, n. 394. The reason that incense and the smoke thereof signified such things, was from fragrant odour and its correspondence, *sho.* n. 278, 394. Concerning the fragrant spices from which the incense was prepared, and concerning their correspondence with spiritual goods and truths, n. 777. That propitiations and expiations were made by incense, *ill.* and *sho.* n. 393. That frankincense *sign.* the same as incense, in like manner vials, pan, or

J E R

censer, *ill.* and *sho.* n. 277. That to cast the censer into the earth *sign.* influx into the parts beneath, n. 395.

INFANT (*infans*). That all infants are in heaven, n. 876 towards the end.

INFLUX (*influxus*). That the Lord flows-in and operates from first principles through or by ultimates, *ill.* n. 31, 798. That there is an immediate influx into the superior and inferior heavens, and that there is a mediate influx of the superior heavens into the inferior, n. 286. That the Lord by various degrees of influx disposes, moderates, and tempers all things in the heavens and in the hells, n. 346. That all things which a man wills and thinks, enter by influx, or flow-in, as all things which a man sees, hears, smells, tastes, and feels; but that the former are not perceived by the senses, because they are spiritual, *ill.* n. 875. The reason whereof is, because man is a recipient of life, and not life, and consequently life flows-in, *ill.* n. 875. That evil spirits cannot sustain the Lord's influx from heaven, neither his sphere, n. 339, 340. Concerning the influx of spiritual light and heat, see **LIGHT** and **HEAT**.

INHERITANCE (*hæreditas*, vide *hereditarium*). See **HEREDITARY**.

INTERNAL and INMOST (*internum et intimum*, vide *externum*). See **EXTERNAL**.

IRON (*ferrum*). That iron *sign.* truth in the ultimates, and consequently truth of faith, n. 913. That iron and an axe *sign.* the false principle from self-derived intelligence, *ill.* and *sho.* n. 847. What is meant in Daniel by iron mixed with miry clay, and mingled with the seed of man, n. 913 towards the end.

ISLE or ISLAND (*insula*). That isles or islands *sign.* the nations more remote from the worship of God, but yet which will accede, *sho.* n. 34, 336.

ISSACHAR (*Issachar*). That Issachar and his tribe represented, and thence in the Word signifies, in a supreme sense, the divine good of truth and the divine truth of good, in an internal or spiritual sense, celestial conjugal love of good and truth, and in an external or natural sense, remuneration and good of life, but in an opposite sense, meritorious good, *ill.* and *sho.* n. 358.

IVORY (*ebur*). That ivory *sign.* natural truth, *sho.* n. 774.

J

JACOB (*Jacob*). That Jacob *sign.* doctrine of the church, *sho.* n. 137. That in his stead in the spiritual world there appears a man lying in a bed, the reason thereof, *sho.* n. 137.

JACYNTH (*hyacinthum*). That jacynth *sign.* intelligence from spiritual love, and, in the opposite sense, science from infernal love, *ill.* and *sho.* n. 450.

JASPER (*jaspis*). That jasper *sign.* the divine truth of the Word translucent by virtue of its spiritual sense in the complex, consequently the same as precious stones in general, *sho.* n. 897, 911. That jasper *sign.* truths of the Word in ultimates, n. 231.

JERUSALEM (*Hierosolyma*). That Jerusalem *sign.* the church, *ill.* and *sho.* n. 880, 881. That Jerusalem of the Jews *sign.* the church destroyed, which is therefore called Sodom, *sho.* n. 880. That Jerusalem, which is treated of in the Apocalypse, *sign.* the New Church of the Lord

J U D

the reason why it is called new, and holy, and coming down out of heaven, *ill.* n. 879. That Jerusalem as a city *sign.* the church as to doctrine, n. 879. That all things relating to Jerusalem as a city *sign.* such things as relate to the church and its doctrine, n. 904.

JEW (*Judæus*, vide *Jehudah*). See JUDAH.

JOHN (*Johannes*). That by John the apostle are meant they who are in the good of life from charity and its faith, *ill.* n. 5, 6, 790, *ill.* n. 879.

JOSEPH (*Josephus*). That Joseph and his tribe represented, and thence in the Word *sign.*, in a supreme sense, the divine spiritual principle, in an internal sense, the spiritual kingdom, and in an external or natural sense, fructification and multiplication of truth and good; and also doctrine of truth and good of the spiritual church, *ill.* and *sho.* n. 360.

JOY (*gaudium*). That joy is spoken of the delight of the love of good, of the heart, and of the will; and that gladness is spoken of the delight of the love of truth, of the soul, and of the understanding, *ill.* and *sho.* n. 507.

JUDAH, JEW (*Jehudah*, *Judæus*). That Judah and his tribe represented, and thence in the Word signifies, in a supreme sense, the Lord as to celestial love, in a spiritual sense, the celestial kingdom of the Lord and the Word, and in a natural sense, doctrine of the celestial church from the Word, *ill.* and *sho.* n. 350. That Judah and the tribe of Judah *sign.* the church, n. 182. That Judah *sign.* the celestial church, consequently those who are in the good of love from the Lord, and that Israel *sign.* the spiritual church, consequently those who are in the truths of doctrine from the Lord, n. 96, 266. That Judah, in the opposite sense, *sign.* diabolical love, which is the love of self, *sho.* n. 350. That the twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and that the latter represented the spiritual church, and the former the celestial church, n. 350.

JUDGMENT (*judicium*). That the Lord in his humanity will execute judgment, *sho.* n. 273. That nevertheless the Lord will judge no one to hell, but that the Word judges every one, n. 821. That the last judgment was executed on those who were in the world of spirits, and not upon those who are in hell, n. 342, 866. That immediately after death, consequently before the last judgment, they were judged to hell, who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 869. That they are condemned who have not lived according to the precepts of the Word, and thence could not receive faith in the Lord, *sho.* n. 874. That the last judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, n. 343, 865. That when the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to make an end thereof, which is effected by the last judgment, *ill.* n. 645, 761. That unless the last judgment had been accomplished, the heavens would have suffered, and the church perished, n. 263. That by the last judgment all things are reduced to order in the spiritual world, and thence in the natural world, or in the earths, n. 274. That before the judgment over all took place, goods and truths were taken away from the evil, and evils and falses from the good, *ill.* and *sho.* n. 948. Concerning the destruction of Babylon in the spiritual world by the last judgment, n. 772.

K I N

That the universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, *n.* 330, 865, 870, 877. That it was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* *n.* 865. That those imaginary heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; that therefore these heavens were dissipated; the reason whereof is, that the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, *ill.* *n.* 804. That these heavens are created by the former heaven which passed away, *Apoc.* *xx.* 1; *n.* 330, 877. That the Lord, when he came to execute the judgment, caused the angelic heavens to approach over them, whence changes among them were effected, *n.* 342, 343. And the interiors of their minds were laid open, which were infernal, *n.* 865. That then the more the spirits had confirmed themselves in falses and evils, the deeper they cast themselves into hell, and by reason of the influx from heaven, which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of him that sitteth on the throne, *ill.* *n.* 339, 340. That judgment is spoken of divine truth, and justice of divine good, and that therefore both are frequently mentioned in the Word, principally respecting the Lord, *sho.* *n.* 668.

JUST, JUSTICE (*justus, justitia*). That he is said to be just, in natural sense, who lives according to civil and moral laws, and in a spiritual sense, who lives according to divine laws, *n.* 815. That by just is meant he who is in good of life, and by unjust he who is in evil of life, *ill.* *n.* 815, 948. That just is spoken of good, and holy of truth, *sho.* *n.* 173 towards the end. That justice is spoken of good, and judgment of truth, *sho.* *n.* 668. In like manner justice and truth, *sho.* *n.* 668.

JUSTIFICATION (*justificatio*). The tenets of the Papists concerning justification, see the doctrine of the Papists in what is premised, *n.* V. The tenets of the Reformed concerning justification and concerning good works, see the doctrine of the Reformed in what is premised, *n.* III.

K

KEY (*clavis*). That key *sign.* the power of opening and shutting, *sho.* *n.* 62, *sho.* *n.* 174, 840. That to have the keys of hell and death *sign.* to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, *n.* 62, 174. Concerning the keys of Peter, see **PETER**.

KILL, to (*occidere*). That to kill or to slay *sign.* to destroy as to souls, *sho.* *n.* 325. That to kill *sign.* to bear intestine hatred, and other significations, *n.* 307. That to kill also *sign.* to declare for a heretic and to damn, *n.* 603. That slain is spoken of those who perish by falses, *sho.* *n.* 801. That slain is also spoken of those who are rejected by the wicked, and held in hatred, *sho.* *n.* 325. That slain, when spoken of the Lord, *sign.* that he is not acknowledged, *n.* 269, *sho.* *n.* 589. That to pierce the Lord *sign.* to destroy the Word by falses, *n.* 26. That to kill sons *sign.* to turn truths into falses, *n.* 139.

KING (*rex*). That the Lord as king *sign.* divine truth, and that from divine truth in the Word he is called king, *sho.* *n.* 664. That the Lord

L E A

with respect to his humanity is called King of kings and Lord of lords, and that he is called King from divine truth, and Lord from divine good, and that this also is meant by kingdom and dominion, where it treats concerning him, n. 743. That the spiritual kingdom of the Lord, where they are who are in truths of wisdom is his royal kingdom, and the celestial kingdom of the Lord, where they are who are in good of love, and is called dominion, is his priestly kingdom, *ill.* n. 854. That the Lord, with respect to his divine humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, n. 664. That kings *sign.* those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, *ill.* and *sho.* n. 20, 854, 921. That kings *sign.* those who are in truths originating in good, and abstractedly truths originating in good, and in the opposite sense, those who are in falses originating in evil, and abstractedly falses originating in evil, n. 20, 664, 704, 720, 830, 921. That kings *sign.* those who are in truths originating in good from the Lord, for this reason, because the Lord as king *sign.* divine truth, and they are called sons and heirs, *sho.* n. 720.

KINGDOM, to REIGN (*regnum, regnare*). That kingdom *sign.* the church, n. 740, *ill.* and *sho.* n. 749. That to reign, when spoken of the Lord, *sign.* to be in his kingdom, he in them, and they in him, *ill.* and *sho.* n. 284. That there are also in heaven they who reign, but that nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 849. That the kingdom of the Father then comes, when the Lord with respect to his divine humanity is immediately approached, *ill.* and *sho.* n. 839.

L

LABOUR (*labor*). That labour *sign.* affliction of soul, and crucifixion of the flesh, for the sake of the Lord and of eternal life, *sho.* n. 640. That labour also *sign.* temptations, n. 884.

LAKE (*stagnum*). That a lake *sign.* where there is truth in abundance, also where the false principle abounds, *sho.* n. 835. That a lake of fire and sulphur *sign.* hell, where the love of what is false and the cupidity of the lust of evil reign, *ill.* n. 835, 864.

LAMB (*agnus*). That lamb *sign.* the Lord as to the divine humanity, n. 269, 291, and also as to the Word, n. 273, and as to both, n. 595. That by God and the Lamb is meant the Lord as to his divinity from whom are all things, and as to his divine humanity, n. 932, 808, 918.

LAMP (*lampas, vide candelabrum*). See **CANDLESTICK**.

LANE (*vicus, vide platea*). See **STREET**.

LAODICEA (*Laodicea*). That by the Laodicean church are meant those in the church who alternately believe, and do not believe, and thus profane holy things, *ill.* n. 158, and in the following.

LAW (*lex*). Concerning the law and the gospel, see the doctrines of the Reformed, premised at n. IV. That by the works of the law mentioned by Paul in Rom. iii. 28, are meant the works of the Mosaic law, proper to the Jews, *ill.* and *sho.* n. 417. What is meant by the law of Moses, *sho.* n. 662. See **MOSES**.

LAWN (*xylinum, vide byssus*). See **LINEN**.

LEAF (*folium*). That leaves *sign.* rational, natural, and sensual truths, *ill.* and *sho.* n. 936. That leaves of different trees *sign.* various

truths, concerning which, n. 936. Concerning terror excited by the agitation of leaves in the spiritual world, n. 936.

LEFT-HAND (*sinistrum*, vide *dextrum*.) See RIGHT-HAND.

LENGTH (*longitudo*, vide *latitudo*). See BREADTH.

LEOPARD (*pardus*). That leopard *sign.* the lust of falsifying the truths of the Word, and thence heresies destructive of the church, *ill.* and *sho.* n. 572.

LEPROSY (*lepra*). That leprosy *sign.* profanation of the Word, and that the Jews who profaned the Word, were infected with leprosy, n. 678 at the end.

LEVI (*Levi*). That Levi and his tribe represented and thence *sign.* in a supreme sense love and mercy, in a spiritual sense charity in act, which is good of life, in a natural sense consociation and conjunction, n. 357. That Levi *sign.* the affection of truth originating in good, and consequent intelligence, *ill.* and *sho.* n. 357.

LIE, LIAR (*mendacium*, *mendax*). That a lie *sign.* the false of doctrine, and also false speaking, and that guile *sign.* both as grounded in design, *ill.* and *sho.* n. 624, *sho.* n. 924. That a liar *sign.* the same as a lie, n. 79 towards the end.

LIFE, and to LIVE (*vita*, *vivere*). That Jehovah is alone life, and that therefore he calls himself alive and living, *sho.* n. 58. That the Lord as to his divine humanity is also life in himself, *sho.* n. 58, *ill.* n. 961. That the Lord is life eternal, because life eternal is in him and thence from him, *sho.* n. 60. That man is not life in himself, but a recipient of life, *ill.* n. 875, *ill.* n. 961. That man lives immortal after death, from the power of being conjoined to the Lord through love and faith, *ill.* n. 224.

LIGHT (*lux*). That the Lord is the light, which illuminates the understanding of angels and men, and that that light proceeds from the sun of the spiritual world, in which he dwells, *ill.* and *sho.* n. 796. That the light of heaven is divine truth, and that by that light fables are discovered, also the thoughts of every one, and that this light is a spiritual light, n. 754, 867, 922. That the light of the sun, or the light of the day, *sign.* the spiritual truth of the Word, and that the light of the moon or the light of the night *sign.* the natural truth of the Word, *sho.* n. 414. A comparison made between charity and faith, and heat and light, *ill.* n. 875 towards the end. Concerning glory arising from spiritual light, and concerning glory arising from natural light, *ill.* n. 940. That the light of infatuation is the light of the confirmation of the false, which light is similar to that in which owls and bats see, *ill.* n. 566, 695.

LIGHT, or LAMP (*lucerna*, vide *candelabrum*). See CANDLESTICK.

LIGHTNING (*fulgar*). That lightnings, thunderings, and voices, *sign.* illumination, perception, and instruction, *ill.* and *sho.* n. 236. That they also *sign.* confirmations, reasonings, and argumentations in favour of fables, n. 396.

LINEN (*linum*). That linen *sign.* truth, and in an eminent sense divine truth, *sho.* n. 671.

LINEN (*byssus*), FINE LINEN (*byssinum*). That linen and fine linen *sign.* genuine truth, *sho.* n. 814, 826. That cotton (*xylinum*) *sign.* the same, *sho.* n. 814, 815.

LION (*leo*). That lion *sign.* the power of truth, *ill.* and *sho.* n. 241. That a lion, when spoken of the Lord, *sign.* the divine truth of the Word as to power, *sho.* n. 241. In like manner one of the cherubims, whc

appeared like a lion, n. 241. That the lion has prevailed, *sign.* that the Lord has conquered the hells, n. 265. That to roar like a lion, when spoken of the Lord, *sign.* grievous lamentation that the church is taken from him by the hells, *ill.* and *sho.* n. 471.

LIVE, *to (vivere, vide vita).* See LIFE.

LOCUST (*locusta*). That locusts *sign.* falses in extremes, of a quality appertaining to them who are called sensual men, *ill.* and *sho.* n. 424, 430. That locusts also *sign.* pigmies, *sho.* n. 424.

LOINS (*lumbi*). That loins and thighs *sign.* conjugal love, and in general, love; and when spoken of the Lord, divine love, *sho.* n. 830. That this is from correspondence, n. 830.

The LORD and GOD (*Dominus et Deus*). The doctrine concerning God and Christ the Lord, among the Reformed, see their doctrinals in what is premised, n. I. II. That upon a just idea of God is founded the whole heaven, and the whole church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Pref. and n. 469. That the Divine Esse is a Divine Esse in itself, and that it is one, the same, itself, and indivisible, and that the Divine Esse is God, *ill.* n. 961. That an invisible God cannot be approached, neither God as a spirit, if by spirit is understood air, but that God is visible, in order that there may be conjunction, *ill.* n. 224. That there is not any church, except one God be acknowledged, in whom is a trinity, n. 476. That one God does not exist, except in one person, *ill.* n. 490. That the angels cannot utter the word gods, and that if they were willing, the expression of itself would terminate in one, yea into the only God, *ill.* n. 961. That God is to be thought of from essence to person, and not from person to essence, and that they who think concerning God from person, make God three, but they who think from essence make God one, *ill.* n. 611. That they also make God one, who think concerning God from the attributes of the divine essence, also from the proceeding attributes, which are creation, preservation, salvation, and redemption, illumination and instruction, *ill.* n. 611, *ill.* n. 961. That they who are in faith alone, make God three, principally in the customary prayer of their faith, that they pray to God the Father, that he would have mercy for the sake of the Son, and send the Holy Spirit, *ill.* n. 611, 618, 537. That by God and the Father is meant the Lord as to divine truth and as to divine good, or as to divine wisdom and as to divine love, n. 21, 193. That the Lord from eternity is Jehovah the Father, *sho.* n. 291. That the Lord is the Father, *sho.* n. 21. That the Lord and God the Father are one, *ill.* n. 693. That the divine which is called the Father, and the divine which is called the Son, are one, like soul and body, and that therefore together they are the Father, *ill.* and *sho.* n. 613, 743, *ill.* and *sho.* n. 839, *ill.* n. 962. That therefore the Lord is often called Jehovah the Redeemer, and Jehovah our justice, *sho.* n. 613, *ill.* and *sho.* n. 962. That the Lord from the essential divinity (*ex divino a quo*), through the divine humanity, is the Saviour, n. 368, *ill.* and *sho.* n. 961. That Jehovah came into the world, and took upon him humanity, in order to redeem and save mankind, wherefore also Jehovah is called the Redeemer, *sho.* n. 281, *ill.* and *sho.* n. 962. That the Lord united the humanity to the divinity which was in himself, and is called the Father, in order that angels and men might be united to God the Father in him and through him, *sho.* n. 222. That the Lord came into the world, to unite mankind to God the

Father in him and through him, *sho.* n. 618, *sho.* n. 883. That God the Father cannot be approached, except by Christ and through him, *ill.* n. 484. That men at this day approach God the Father, from an idea of the humanity of Christ, as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, n. 504. That the alpha and the omega, the beginning and the end, *sign.* the Lord, *sho.* n. 29; that they *sign.* that he is the self-subsisting and only-subsisting from principles to ultimates, from whom all things proceed, therefore who is the self subsisting and only-subsisting love, the self-subsisting and only-subsisting wisdom, and the self-subsisting and only-subsisting life in himself, and consequently the self-subsisting and only-subsisting Creator, Saviour, and Illuminator from himself, and consequently the all in all of heaven and the church, n. 29, 38, 92, *ill.* n. 902. That they *sign.* all things are made, governed, and done by him, n. 888. Who is, who was, and who is to come, *sign.* that the Lord is eternal, infinite, and Jehovah, *sho.* n. 13, 57, 522. Who is, who was, and holy, *sign.* that the Lord is and was the Word, n. 686. That he is the first and the last, *sign.* that the Lord is the only God, n. 92. That Jehovah in the New Testament is called the Lord, n. 193. That the Lord is the Ancient of Days mentioned in Daniel, *sho.* n. 291. That the Messiah is Christ, and that he is the Son of God, *sho.* n. 520.

That the Lord alone is the God of heaven and earth, *sho.* n. 42, *sho.* n. 888. That all the heavens acknowledge that the Lord is the God of heaven and earth, *ill.* n. 811. A conversation of the English clergy with their former king concerning the Lord, that he is the God of heaven and earth, *ill.* n. 341, *ill.* n. 716. Because all things of the Father are his, and that no one can come to the Father but by him, and that therefore he is the God of heaven and earth, *sho.* n. 618. That to the Lord belongs all power in heaven and earth, *sho.* n. 613, *sho.* n. 743, 752. That the Lord governs all things from himself from first principles by ultimates, *ill.* n. 31. That the Lord came into the world, and took upon him a humanity, that he might be at the same time in ultimates and in first principles, and thus might save men, because the influx and the operation of the Lord is from first principles through or by ultimates, n. 798. That the Lord from himself knows all things, *ill.* n. 262. That the Lord is omnipotent, *sho.* n. 811. That all things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to his commandments, n. 903, 957. That the kingdom of the Father comes, when the Lord is immediately approached, *sho.* n. 839. That the Lord governs heaven and hell, forasmuch as he who governs the one must govern the other, *ill.* n. 62. That they who have confirmed in themselves a trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, which is *sho.* n. 618. That the mystic union, which is also called the hypostatic union, is a figment respecting the influx of the divinity of the Lord upon his humanity, *ill.* n. 565. The universal of faith concerning the Lord, and concerning salvation by him, n. 67. That they are saved who believe in the Lord, *sho.* n. 553. That they are condemned who do not believe in him, nor live according to his commandments, n. 874. That the Lord is in man according to man's reception, from faith and from a life according to his commandments, *ill.* n. 949. That acknowledgment of the Lord causes his presence, and thus

affection which is of love causes conjunction with him, *ill. u.* 937. That the Lord with respect to his divine humanity is to be approached, because in this he is visible, and because the Father and he are one, like soul and body; that hence it may appear, that when he is approached as to his divine humanity, which is the body, he is approached as to the all-begetting divinity (*divinum a quo*), which is the soul, consequently the Father, *ill. n.* 341, 743, *ill. n.* 962. That no one can be conjoined to the Lord, except he immediately approaches him, because the aspect, which is of the understanding derived from the affection which is of the will, conjoins, *n.* 933. That the humanity of the Lord is divine, and that it ought to be approached, *ill. and sho. n.* 962. That the marriage of the church with the Lord is with his divine humanity, and that then the marriage is full, *ill. and sho. n.* 812. That therefore the New Church is called the bride, and the Lamb's wife, *sho. n.* 813. That the will of the Father is done as in heaven so in earth, when the Lord is approached as to his divine humanity, *sho. n.* 839. That the New Church is formed of those who approach the Lord only, and perform the work of repentance from evil works, *ill. and sho. n.* 69—72. That conjunction is with the divine humanity of the Lord, and that such is the nature of the conjunction, that they are in the Lord and the Lord in them, *sho. n.* 883. That conjunction is effected by truths of the Word, and by a life conformable to them, *n.* 883. That the Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill. n.* 937. That the Lord only can teach and lead all; because he is God, and because heaven and the church are as one man, whose soul and life is the Lord, *n.* 883. That the Lord only is to be invoked and worshipped, and not any angel, *ill. n.* 818, 946. That the Lord only is justice, and that he only is merit, *n.* 86. That the Lord is called salvation, *sho. n.* 368. That in the Lord are the divine celestial, the divine spiritual, and the divine natural principles; that therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, *ill. n.* 49. That the Lord is in the divine celestial principle with the angels of the third heaven, in the divine spiritual with the angels of the second heaven, and in the divine natural with the angels of the lowest heaven, and with men on earth; and that nevertheless he is not divided, because he is present with every one according to his quality, *n.* 466.

That they who do not approach the Lord, cannot understand the Word, *ill. n.* 42, *ill. n.* 566, 958. That the Lord is the book of life, which is the Word, *n.* 958. That the Lord is called the Son of God as to his divine humanity, and the Son of Man as to the Word, *n.* 44. That the Lord is called the Lamb as to the divine humanity, and also as to the Word, moreover Christ, *n.* 6, 15, 269, 273, 291, 595. That the Lord is the Word, and all things thereof, *ill. n.* 819, 820. That in the Word of both Testaments the Lord alone is treated of, and that hence it may appear that the Lord is the Word, *ill. and sho. n.* 478, 820. That the Lord fulfilled all things of the Word in the natural, spiritual, and celestial sense, *ill. n.* 820. That because they do not immediately approach the Lord, they cannot be in spiritual light, and that in spiritual things they think sensually, *ill. n.* 841. That the knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, *ill. n.* 916. That the coming of the Lord is his coming in the Word, and that this is signified by his coming in the clouds of heaven.

L O R

ill. n. 820, 944. See CLOUDS. That by lights from the heavens were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, *ill.* n. 926.

That to the Son of Man belongs the kingdom, *sho.* n. 291. That he is called king, whence, *sho.* n. 664; see KING. That the Lord in his divine humanity reigns over all, *sho.* n. 520. That the celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom his royal kingdom, *ill.* n. 854. What is meant by reigning with the Lord, n. 284; see KINGDOM. That the Lord is heaven, n. 943; see HEAVEN. That they who are in the Lord, and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sho.* n. 951. That the Lord appears above the heavens in a sun, because no one can sustain his presence, such as it is in itself, and that he is present with every one by veilings and coverings, *sho.* n. 54, 465. That because the Lord is love itself and wisdom itself, and these are not in place, he is omnipresent, *ill.* n. 961. That man cannot see the Lord such as he is in himself, and live; that therefore he presents himself to be seen in the heavens by angels, whom he fills with his majesty, *ill.* n. 938. That the truths of the Word are mirrors, or glasses, by which also he makes himself to be seen, *ill.* n. 938. That the Lord from the sun looks at the angels in the forehead, and so turns them to himself, and in like manner men as to their spirit; and that angels and men look at the Lord through the eyes, *ill.* n. 938, 280. That the angels continually behold the Lord as a sun, and continually have him before their eyes, and this in every turn of their face and body, which is wonderful, n. 938. That the Lord in the Word is meant by angel, n. 465; see ANGEL. That whatever flows-in, or enters by influx, from the Lord with man, remains of the Lord with him, and never becomes of man, n. 758. That the Lord does not enter by influx into the proprium of man, but that he exquisitely separates what appertains to him from their selfhood, n. 758. Concerning the Lord's speaking through heaven with man, n. 943. That the Lord speaks out of divine love through divine wisdom, because out of the third heaven through the second, n. 615. What is meant by the name of the Lord, *sho.* n. 618; see NAME. That the Lord from his divine humanity will execute judgment, *sho.* n. 273. That by the birth of the Lord from eternity, is meant his birth foreseen from eternity, and provided for in time, *ill.* n. 961. That the Lord glorified his humanity, that is, made it divine, as the Lord regenerates man, and makes him spiritual, *ill.* n. 193. That the Lord alone bore the evils and falses of the church, and all the violence offered to the Word, *sho.* n. 829; and that this was effected by combats against the hells, and that thus he became the Saviour and Redeemer, n. 829. That the Lord permitted the Jews to treat him as they treated the Word, n. 410. That they who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, *ill.* n. 527. *ill.* n. 611. That they who deny the divinity of the Lord in his humanity, act almost in unity with the Socinians and Arians, n. 571. That the New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they, who are meant by the dragon, the beast, and the false prophet, are removed, *sho.* n. 473. That scarce any one in the spiritual world, from acknowledgment in thought, could pronounce or utter one God, nor Jesus, neither Divine Humanity with

respect to the Lord, although it was confirmed to many by the Word, *ill.* n. 294.

LOVE (*amor*). That there is celestial love, in which are the angels who are in the Lord's celestial kingdom, and that there is spiritual love, in which are the angels who are in the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 120, 121, 123, 387, 647, 725, 854, 920. That love in the celestial kingdom is love to the Lord, and a love of doing uses from the Lord, which love is there called mutual love, n. 353. That spiritual love is love towards our neighbour which is called charity, n. 128. That spiritual love derives its essence from celestial love, n. 395. That it is love from which wisdom is derived, *ill.* n. 875. That the heavens exist from divine love through divine wisdom, *ill.* n. 875. That love and wisdom are not any thing unless they are in use, *ill.* n. 875. That love and wisdom, when they are in the endeavour of the will to use, are notwithstanding in act and exist, *ill.* n. 875. That all after death become affections of their ruling love, n. 756. That they come to heaven who are affections of celestial love and of spiritual love, consequently, who are affections of the love of good and truth, n. 756. That felicity in heaven is according to the quality of the affection of good and truth, n. 782. That heaven is regulated, and also the church before the Lord, according to affections which are of love, n. 908 at the end. That all things of the New Church will be from the good of love, *ill.* n. 907, 908, 912, 917. That knowledge which is of thought in the spiritual world occasions presence, and that affection which is of love occasions conjunction there, *ill.* n. 937. That according to the conjunction, love will be reciprocal, *ill.* n. 937. That divine love and divine wisdom are not in place, but with man according to reception, *ill.* 796. That hence charity and faith are not in place, but with those who are in place, according to reception, *ill.* n. 949, 961. That the good of love is formed by truths of wisdom, *ill.* n. 912. That there does not exist a grain of true living, and spiritual faith, except so far as it is derived from spiritual love which is charity, *ill.* n. 908. That in the world they do not attend to the affections, but to the thoughts, the reason thereof, n. 756. That self-love, especially the love of exercising dominion grounded in self-love, is infernal, n. 691, 729. That the love of exercising dominion, originating in self-love, is the devil, and that hence the pride of self-derived intelligence is Satan, n. 453. That the love of dominion, originating in self-love, and hence the pride of self-derived intelligence, are the heads of all infernal loves, and that this is unknown in the world, the reason thereof, n. 502. But the love of dominion from the love of uses is celestial, and that they are in this love who reign in heaven, n. 502, 849. That when the love of dominion originating in self-love, and the pride of self-derived intelligence, constitute the head, then the love of uses, which is celestial love, constitutes the feet, and the soles of the feet; and on the contrary, n. 502. That celestial and spiritual love torment and excruciate those who are in self-love, and in the pride of self-derived intelligence, when they flow-in, n. 691. Self-love described as to its delight, and that this love immerses the mind of man in his proprium, which is mere evil, and that consequently it draws it away from God, whence man becomes a worshipper of nature, n. 692; and he becomes sensual corporeal, n. 692. That the delights of the love of self and of the world, which in the world are felt as delightful in the highest degree, are changed into opposite infelicities in hell, *ill.* n. 708

M A R

That after death they come to hell who are in the affections of the love of evil, which affections are concupiscences, n. 756. That every love is felt under some species of delight, and that therefore unless man knew what evil was, he might feel evil as good, and thence by falses confirm it, from which man perishes, *ill.* n. 531, 908.

LOWER EARTH (*terra inferior*). See SPIRITUAL WORLD.

LUKEWARM (*tepidus*). Concerning the lukewarm, n. 202, 204. See PROFANATION.

M

MAGOG (*Magogus*, vide *Gogus*). See GOG.

MAN (*homo*). That man *sign.* intelligence and wisdom, *ill.* and *sho.* n. 243. That man in the complex *sign.* the church, *ill.* n. 910. That son of man *sign.* the doctrine of truth belonging to the church, and when spoken of the Lord *sign.* the Word, n. 910. That man is a man after death, and that then he is the affection which is of his love, n. 558. Concerning the consociation of man with spirits and angels, *ill.* n. 943. That man communicates immediately with those who are in the world of spirits, but mediately with those who are in heaven or hell, n. 552 at the end, 558. That man does not know any thing of the spirits with whom he is, nor spirits of man, the reason thereof, *ill.* n. 943.

MANASSES (*Menasche*). That Manasses *sign.* the voluntary principle of the church, and Ephraim its intellectual principle; that Manasses *sign.* the voluntary principle, *ill.* and *sho.* n. 355.

MANNA (*man*). That manna *sign.* the good of celestial love conjoined to wisdom, and, in a supreme sense, the Lord, *sho.* n. 120.

MANTLES (*togæ*). See GARMENTS.

MARK (*character*). That it is an acknowledgment and a confession, n. 605. That to receive a mark on the right hand and on the forehead *sign.* to acknowledge from faith and love, n. 605.

MARK, *to* (*signare*, vide *signum*). See SIGN.

MARRIAGE (*conjugium*). That the conjunction of the Lord and the church in the Word is called a marriage, n. 359, 380. That for this reason the Lord is called the bridegroom and husband, and the church the bride and the wife, *ill.* and *sho.* n. 797, *sho.* n. 813. That therefore in the Word it is called a marriage or nuptials, *sho.* n. 812. That the marriage of the church is with the divine humanity of the Lord, *ill.* and *sho.* n. 812. That then there is a full marriage when the Lord is approached as to his divine humanity, *sho.* n. 812. That the Word is the medium of conjunction, or of the marriage of the church with the Lord, n. 881. That the marriage of the Lord and the church is also the marriage of good and truth, n. 259, 380. That the Lord flows-in, or enters by influx, from the good of love into truths with angels and men, and thus conjoins them to himself, n. 359, 380. That good conjoins truth to itself, especially celestial good, concerning which, n. 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, n. 122, 130. That the marriage of good and truth is the marriage of love and wisdom, also of charity and faith, n. 97, *ill.* n. 875. That good is the esse of a thing, and that truth is the existence of a thing thence, n. 97. That good is according to the quality of the truths by which it exists, and that these truths are conjoined to good, n. 97. See GOOD and TRUTH. Good with

out truths described, n. 122, 130. That where there are falses there is no good, except spurious, or meritorious, or pharisaical good, by examples, *ill.* n. 97. That in all the particulars of the Word there is a marriage of good and truth, and that there are words therein which have relation to good, and words which have relation to truth, *ill.* n. 373, 483, 689. See the WORD.

MARTYR (*martyr*). That martyr *sign.* confession of the truth, in like manner witness, n. 112. That to martyrs in heaven are given crowns, *ill.* n. 103. See CROWNS.

MASSES (*missæ*). The tenets of the Papists concerning masses, see their doctrines in what is premised at n. III.

MEASURE, to MEASURE (*mensura, metiri*). That to measure *sign.* to know and scrutinize the quality or state of a thing, *ill.* and *sho.* n. 486; in like manner at n. 904. That measure *sign.* the quality or state of a thing, *ill.* and *sho.* n. 486, 910. That measures, balances, and scales *sign.* estimation of a thing as to its quality, *sho.* n. 313, 315.

MERCHANDISE, to (*mercari, vide negotiari*). See TO TRADE.

MERIT (*meritum*). That the Lord only is justice, and that he only is merit, n. 86. That they who give faith the preference place merit in works, but not they who give charity the preference, *ill.* n. 86. That good and truth from the Lord are not appropriated to man, but that they are continually of the Lord; wherefore no one can say that he merits, *ill.* n. 854. That the divine principle of the Lord is not conjoined with the selfhood of man, but that it is exquisitely separated by the Lord, and that the divine principle continually remains of the Lord, and never becomes of man, n. 758. That the Babylonians have transcribed the merit and righteousness of the Lord unto themselves, n. 758.

METALS (*metallum*). That all metals are correspondences, and that therefore they are in the spiritual world, n. 775. That they correspond to good and truth, *ill.* n. 913. That therefore metals in the Word, as gold, silver, brass, iron, *sign.* such things as are of the church, with respect to good and truth, *ill.* n. 211, 775.

METAPHYSICS (*metaphysica*). Concerning a metaphysician among the dragonists, who was desirous to cast out the inhabitants of a certain city, because he knew how to conceal things under forms, *ill.* n. 655.

MICHAEL (*Michael*). What is *sign.* by Michael the angel, n. 548. See ANGEL.

MIDST (*medium*). That in the midst *sign.* in the inmost, and thence in all things around, *ill.* and *sho.* n. 44, 933.

MIGHTY (*fortis*). That the mighty or powerful *sign.* those who are in erudition, n. 837, 832.

MILITARY SERVICE (*militia, vide bellum*). See WAR.

MILL (*mola*). That a mill *sign.* inquiry, search into, and confirmation of truth out of the Word, n. 791, *ill.* and *sho.* n. 794. What is *sign.* by being cast as a millstone into the sea, n. 791.

MINISTER (*minister*). That he is called a servant who is in truths, consequently he who serves, and that he is called a minister who is in goods, consequently he who ministers, *sho.* n. 128, 937. That hence ministry is operation, n. 128.

MIRACLE (*miraculum*). That signs, by which are meant miracles, *sign.* testifications that truth is false, and, in the opposite sense, that false is truth, *ill.* and *sho.* n. 598, 704, 834. That the sign of fire coming down

from heaven *sign.* attestation that it is truth although it is false, *sho.* n. 599, 600. What is further signified by sign, see SIGN.

MISERABLE (*miser*). What is *sign.* by miserable and poor, see POOR.

MIX, to (*miscere*). That wine mixed *sign.* truth falsified, *sho.* n. 635.

MONTH (*mensis*). That a month *sign.* a full or plenary state, *sho.* n. 489 at the end. That it *sign.* man's state of life as to truth, *ill.* and *sho.* n. 935.

MONUMENT (*sepulchrum*, vide *sepelire*). See TO BURY.

MOON (*luna*). The moon *sign.* the truth of faith grounded in the good of charity, n. 53, 332. That it *sign.* intelligence and faith, and is spoken of the church, n. 413, 533. That moon, in an opposite sense, *sign.* self-derived intelligence, and faith grounded in man's self, *sh.* n. 919. That the sun, moon, and stars being darkened, *sign.* that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known; passages adduced from the Word, where it is so expressed, n. 413.

MORAL (*moralis*). Concerning moral spiritual life and concerning moral life merely natural, *ill.* n. 386, 450.

MORNING (*mane*). That morning *sign.* the coming of the Lord, and then the New Church, *sho.* n. 151. That thence the Lord is called the morning-star, n. 151, 954. See STAR. That morning *sign.* the commencement of a new church, and evening the end of the former church, *sho.* n. 151.

MOSES (*Moses*). That by the law of Moses are meant all things which are written in his five books, *ill.* n. 417, *sho.* n. 662. That the like things are meant by Moses himself, *sho.* n. 662, 417.

MOUNTAIN (*mons*). That a mountain *sign.* celestial love, which is love to the Lord, and that hill *sign.* spiritual love, which is love towards our neighbour; the reason is, because they who are in celestial love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, *ill.* and *sho.* n. 336. That a great and high mountain *sign.* the third heaven, *ill.* n. 896. That the mount of Olives, near Jerusalem, *sign.* the divine love of the Lord, and that the Lord often abode there, *sho.* n. 336, *ill.* and *sho.* n. 493. That mountains and hills, in an opposite sense, *sign.* the love of self and the world, *sho.* n. 336. That mountain *sign.* love of evil, and rock faith of false, n. 339. That seven mountains *sign.* the divine goods of the Word and of the church profaned, and that by the seven mountains may also be understood Rome, n. 737.

MOUTH, FROM THE MOUTH (*os, oris*). That mouth *sign.* doctrine, preaching, and discourse, n. 574; and also reasoning, n. 574. That out of the mouth *sign.* out of the thought and discourse, n. 452.

MULTITUDE (*turba*). That a great or crowded multitude *sign.* those who are in the inferior heavens, also those who are in the externals of the church, n. 363, 803

MUSIC (*musica*). That the sound of musical instruments corresponds to affections, the sound of string-instruments to affections of spiritual love, consequently which are of truth; but the sound of wind-instruments, which are continuous, to affections of celestial love, consequently which are of good, *ill.* n. 792. That confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of

N U M

music, according to the correspondence of the sound to the affections, n. 276.

MYRIAD (*myrias*). See TEN THOUSAND.

N

NAKED, NAKEDNESS (*nudus, nuditas*). That nakedness *sign.* in nocence, also ignorance of good and truth, *sho.* n. 213 at the end. That to walk naked *sign.* to live without truths, n. 706. That nakedness and the shame of nakedness *sign.* the evil, filthy, and profane love in which man is born, *ill.* and *sho.* n. 213, 706. What is *sign.* by to make desolate and naked, n. 747.

NAME (*nomen*). That by all names of places and persons in the Word are meant things. That name *sign.* the quality of any one, *ill.* n. 165, 824. That by the name of God is *sign.* all by which God is worshipped, the all of doctrine, and universally the all of religion, *ill.* and *sho.* n. 81, 180. That to write in or upon any one the name of God, *sign.* to inscribe divine truth so that it may be in him, n. 194. That the name of God *sign.* the quality of worship, n. 81, 111. That the name of Jehovah and the Father *sign.* the divine humanity of the Lord, and the Word, also all by which he is worshipped, *sho.* n. 81, *sho.* n. 584, *ill.* and *sho.* n. 839. That the name of the Lord *sign.* the Lord as to his divine humanity, *ill.* and *sho.* n. 839. What is further *sign.* by the name of the Lord, *sho.* n. 618. That to ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask him for the sake of the Son, but to approach the Lord, which is thereby to approach the Father in him, and through him, *ill.* n. 341, *sho.* n. 618, *ill.* and *sho.* n. 962. That the name of the Father is the Divine Humanity of the Lord, *ill.* and *sho.* n. 839.

NAPHTALI (*Naphtali*). That Naphtali and his tribe represented, and thence in the Word signifies, in a supreme sense, the proper power of the divine human of the Lord: in a spiritual sense, temptation and victory; and in a natural sense, reluctance or struggle on the part of the natural man, *ill.* n. 354. That it also *sign.* a perception of use, and what use is after temptation, *sho.* n. 354.

NATION (*gens*). That by nations in the Word are meant they who are in goods or in evils of life, and by people, they who are in truths or in falses of doctrine, *ill.* and *sho.* n. 483. That nations, in an abstract sense, *sign.* goods or evils of life, n. 147. That nations *sign.* those who are in the good of love and charity from the Lord, n. 607, 920, 923. That by nations and kings the same is meant as by nations and people, *sho.* n. 921.

NEAR (*propinquum, vide prope*). See AT HAND.

NEIGHBOUR (*proximus, vide charitus*). See CHARITY.

NICOLAITAN (*Nicolaita*). That the works of the Nicolaitans *sign.* meritorious works, n. 86, 115.

NIGHT (*nox*). That night *sign.* the false principle of faith, *sho.* n. 922, 940. What is *sign.* by day and night, or in the day and in the night, n. 414, 637. See DAY and SUN.

NUMBER, to NUMBER (*numerus, numerare*). That all numbers in the Word have a signification, *ill.* n. 348. That numbers in the Word *sign.* things, and that they are, as it were, a sort of adjectives conjoined

O W L

to substantives, adding or determining some quality to the things concerning which the Word treats, n. 10, 287, 348, 738, 842. That number *sign.* the quality of a thing as to truth, n. 608—610. That to number *sign.* to know the quality, consequently, what the qualities are, *ill.* and *sho.* n. 364.

O

OATH (*juramentum, jurare*). See **To SWEAR**.

ODOUR (*odor*). That fragrant odours, which exist in heaven, correspond to affections which are of charity, and thence to perceptions which are of faith, n. 278, 394.

OFFERING (*minchah, vide panis*). See **BREAD**.

OIL (*oleum*). That oil *sign.* the good of love, n. 316, *sho.* n. 493, *ill.* n. 779. That anointings were made by oil, because anointing represented the Lord as to his divine humanity, who, as to his divine humanity, was the only anointed of Jehovah, not with oil, but with the good of love, *ill.* n. 779. That they anointed kings, priests, prophets, the altar, the tabernacle, the garments of Aaron, in a word, all the holy things of the church; and that in ancient times they anointed statues, and also warlike arms, *sho.* n. 779. That they anointed these things with the oil of holiness; and that they anointed themselves and others with common oil, to testify their gladness and benevolence of mind, *sho.* n. 779. That oil was offered, together with sacrifices upon the altar, *sho.* n. 778.

OLIVE-TREE, OLIVE (*olea, oliva*). That olive *sign.* love and charity, *ill.* and *sho.* n. 493. That the mount of Olives *sign.* the same, *sho.* n. 493. See **MOUNTAIN**.

OMNIPOTENCE (*omnipotentia*). That the Almighty *sign.* he who is, lives, and has power from himself, and governs all things from first principles by ultimates, *ill.* n. 31, 522. That the Lord is called the Omnipotent, *sho.* n. 811.

OMNIPRESENCE (*omnipresentia*). That the Lord is omnipresent, because he is love and wisdom, or good and truth, which are himself, and which are not in place, but with those who are in place, according to reception, *ill.* n. 961.

OMNISCIENCE (*omniscientia*). That the Lord from himself knows all things, and that hence omniscience belongs to him, *ill.* n. 262.

ONE HUNDRED AND FORTY-FOUR (*centum, quadraginta quatuor, vide duodecim*). See **TWELVE**.

ORDER (*ordo*). Concerning successive and simultaneous order, that in ultimates or extremes is the simultaneous order of the successives, *ill.* n. 678. That supreme in successive order becomes inmost in simultaneous order, and consequently in series, n. 900.

OVER or UPON (*supra*). That over or upon *sign.* within, because those things which are superior and supreme in successive order, are interior and inmost in simultaneous order, n. 900. See **ORDER**.

OVERCOME, to (*vincere, vide victoria*). See **VICTORY**.

OWL (*noctua*). That light arising from the confirmation of what is false corresponds to the light which owls and bats see by, *ill.* n. 566, 695. That they who have confirmed falses in themselves, are such with respect to their spiritual sight, and that they are called owls and bats, *ill.* n. 566.

PALE (*pallidum*). That pale *sign.* no life, and that which is without goods and truths, n. 320. That a pale horse *sign.* the understanding of the Word destroyed both as to good and truth, n. 320.

PALM (*palma*). That palms *sign.* divine truth, and that to hold palms in the hands *sign.* confession from divine truths, *ill.* and *sho.* n. 367.

PAPISTS (*pontificii*). The doctrines of the Papists concerning baptism, the eucharist, masses, repentance, justification, purgatory, the seven sacraments, holy things, and power, see what is premised concerning their doctrines. Concerning Babel, collected from Isaiah, Jeremiah, and Daniel, n. 717. That the city Babylon *sign.* the Roman Catholic religion, n. 631. That there is no church among them, but a religion; because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That this religion is holy and splendid in externals, and yet profane and abominable in internals, *ill.* n. 731. That through externals they are held in the faith, that this religion is even super-eminent, insomuch so that the common people cannot believe otherwise, when nevertheless it has for its end dominion, and the possession of all things in the world, n. 787. That they who are of that religion are in external affections without internal affections, and that thence they are in the worship of men living and dead, n. 792. That the love of exercising dominion over the divine things of the Lord, and thence over the holy things of the church, is the devil, and that therefore they have profaned all the truths and goods of the Word, by various ways, *ill.* n. 802. That Babel *sign.* the profanation of what is holy, and the adulteration and falsification of the whole Word, and thence of the church, n. 717, 729, *ill.* n. 802. That they profane, n. 723, 728, 781, *ill.* n. 802. That Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falses there, *sho.* n. 757. Certain tenets of theirs enumerated, which are detestable, namely, concerning the eucharist, concerning the invocation of the dead, concerning masses, concerning the divine power transferred to themselves, and concerning the prohibition of reading the Word, *ill.* n. 753, 795. That by abominable arts and schemes they have diverted men from the worship of the Lord, consequently from divine worship, *ill.* and *sho.* n. 800. Some things relating to their worship, n. 777, 778, 780. That they have extended their dominion over things of a secular nature, and over supreme judges, and that they continually aspire to their former despotic power, n. 799 at the end. That the vicarship is an invention and a fiction, *ill.* n. 752; also n. 802.

That by dominion over the souls of men as a means they amass together riches without end; and that in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, *ill.* n. 752, 759. That the like dominion still possesses their minds, but that at this day it is restrained, *ill.* n. 759. That they are enriched by the holy things of the Word adulterated, n. 772. Various things relating to their acquisition of riches enumerated, *ill.* n. 784. That the heads or chiefs in their ecclesiastical hierarchy make unlawful gain, concerning which, n. 799. That the laity bring them precious things, and buy of

than such things as they say belong to eternal life, n. 786, 789. That they who bring and buy, are meant by the ship-pilots, and by those employed upon ships, and by mariners, n. 786.

That they acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but that this holy acknowledgment they possess from without, and not from within, n. 725, *ill.* n. 733, 739. That they have not denied this divine truth, that to the Lord belongs all power in heaven and earth; but that they have profaned it, by having transferred his power to themselves, *ill.* n. 738. That they have seen, but as it were with their eyes shut, that the humanity of the Lord is divine; but that they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, *ill.* n. 738. That at first they held the Word sacred; but that they successively adulterated it, and at length profaned it, *ill.* n. 737. That they have adulterated the truths of the Word by applying them to dominion; and that they have profaned the Word by applying and attributing to themselves divine power, n. 719, *eko.* n. 781. That they have often deliberated respecting the reading of the Word by the laity, but rejected it, n. 733, 734. That the Word in various ways, and by various pretences, is prohibited to be read, n. 733, 734. That the Word is taken out of the hands of the laity and common people, lest their adulterations and profanations should become apparent, n. 739. That in heart they defame the Word, and hate it, *ill.* n. 733, 735. That they have not any truth, and consequently, neither any good, *ill.* n. 765, 766, 780. That they have not any perception of truth, because they do not approach the Lord, nor read the Word, *ill.* n. 796. That they have not any spiritual affection of truth and good, n. 792. That there does not remain with them any inquiry after spiritual truth, n. 794. That they have not any understanding of spiritual truth, n. 793. That they have not any conjunction of spiritual good and truth, because they have no conjunction with the Lord, but with men living and dead, *ill.* n. 797, 798. That the power of binding and loosing, or of opening and shutting heaven, is a divine power, and not given to man, n. 798. That what the Lord said in the Word to Peter, and concerning the keys, is not to be understood of Peter, but of that divine truth which Peter then confessed, and that that truth is meant by the rock on which the Lord would build his church, n. 768, 798. That otherwise they might claim to themselves a power, that all of them should sit upon thrones, and judge the twelve tribes of Israel, according to the Lord's words to the disciples, n. 798 at the end. That they have fortified themselves by various things, as by the tribunal of the inquisition, by terrors in regard to purgatory, by a plurality of monasteries, by possessions and riches, and moreover by a prohibition from reading the Word, by external holiness, consequently by masses, and by the worship of the dead among the common people, and by various splendid exhibitions and delights, n. 770; but that nevertheless they shall be destroyed, n. 770.

That they who are in the kingdom of France are not united with the Roman Catholic religion, *ill.* n. 740—744. That that religion in the various kingdoms is not equally cultivated, n. 740, 745. That there are chiefly two sorts of men who cultivate that religion, the one who acknowledge it, because they are born and brought up in it, but who nevertheless

approach God, and hold the Word to be sacred; the other, who love and kiss that religion, n. 786. That they who acknowledge it because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and that many societies are formed of them in the spiritual world, n. 786, *ill.* n. 531. That from that religion have emanated the falses of the Reformed churches, concerning which, n. 751, 801 at the end.

That the doctrinals of the Roman Catholic religion by the last judgment and after it were dispersed, n. 631. That their evils and falses infested the heavens, and that the heavens are rejoiced that they are removed, n. 790. Concerning the last judgment upon the Babylonians, and concerning their treasures which they had also amassed there, and that their treasures there were dissipated and reduced to dust, n. 772. That after that they did not possess any precious things, but instead thereof vile things, which correspond with their falses, n. 772—776. That they who exercise dominion from the love of self and from the love of the world, after death will be in the same loves, but that they are deprived of them, and reduced to miserable states, n. 782. That the delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, *ill.* n. 763. That after death they are deprived of all these things, n. 764, 770. Concerning the punishments of those after death who had exercised dominion from the instigation of the love of self and the world, *ill.* n. 765. That after death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and not in the least any man from himself, n. 766. That at the day of the last judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord, and shunned evils as sins, n. 755. Concerning their elatedness of heart from dominion, and concerning the confidence of their mind from wealth, n. 764. That every one ought to beware of having any connexion with that religion by acknowledgment and affection, lest he should perish, *ill.* and *sho.* n. 760.

PAPS (*mamma, mamilla*). That paps and breast *sign.* love, and in an eminent sense divine love, n. 46 at the end.

PARADISE (*paradisus, vide hortus*). See GARDEN.

PASTOR (*pastor, vide pascere*). See To FEED.

PATMOS (*Patmos*). That the island of Patmos *sign.* a place and state in which John could be illuminated, *ill.* n. 34.

PATIENCE (*patientia*). That patience is spoken of temptation, n. 593, 638.

PAUL (*Paulus*). That the passage in Paul to the Romans, iii. 28, that man is justified by faith without the works of the law, is falsely understood, *ill.* and *sho.* n. 417, 750.

PEACE (*pax*). That peace is the divine salutation, *sho.* n. 12. That peace *sign.* all things which come from the Lord, in particular charity, spiritual security, and internal tranquillity, *ill.* and *sho.* n. 306. That peace signifies tranquillity of soul from not being infested by falses, consequently not by hell, and that this peace is from the Lord, *sho.* n. 640.

PEARL (*margarita*). That pearls *sign.* knowledges of things good and true, *sho.* n. 727, 916. That the one pearl of great price, mentioned in Matthew, *sign.* the knowledge and acknowledgment of the Lord, n. 916

P R A

PEOPLES (*populi*). That peoples *sign.* those who are in truths or in falses of doctrine, and abstractedly truths or falses; and that nations *sign.* those who are in goods or evils of life, and abstractedly goods or evils, *ill.* and *sho.* n. 483.

PERDITION (*perditio*). See DESTROYER.

PERGAMOS (*Pergamus*). That the church in Pergamos *sign.* those who place the all of the church in good works, and not any thing in truths of doctrine, n. 107, and in what follows.

PERSON (*persona*). That the spiritual sense is abstracted from persons; wherefore where a person is named in the Word, he signifies somewhat in the church, n. 78, 79, 96.

PERSUASION (*persuasio*). That in the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, n. 428.

PETER (*Petrus*). That Peter among the apostles represented truth and faith, n. 750. That where it is spoken concerning Peter and the keys given to him, Peter is not meant, but that divine truth which Peter then confessed, and that that truth is signified by the rock on which the Lord would build his church, *ill.* n. 768, 798. That in the Word, which is in heaven, instead of Peter is read truth originating in good which is from the Lord, *ill.* n. 768.

PHILADELPHIA (*Philadelpia*). That the church in Philadelphia *sign.* those in the church who are in divine truths from the Lord, n. 172 and in what follows.

PLACE (*locus, vide spatium*). See SPACE.

PLAGUE (*plaga, quæ vulnus*). That plagues *sign.* evils of love and falses of faith, consequently spiritual plagues, whereby a man as to his soul perishes, *ill.* n. 456, 498, *ill.* and *sho.* n. 657, 957. The plagues of Egypt enumerated; that they signified the falsities and cupidities whereby the church there perished, n. 503, 657. That it is attributed to Jehovah, that he smiteth with plagues, *sho.* n. 498.

PLATTER (*paropsis, vide poculum*). See CUP.

POOR (*pauper*). That the poor *sign.* those who are not in truths, and the needy or indigent those who are not in goods, n. 95. That the miserable and the poor *sign.* those who are without the knowledges of things true and good, *sho.* n. 209.

POPE (*papa, vide pontificii*). See PAPISTS.

POPE SEXTUS THE FIFTH (*Sextus Quintus papa*). A discourse with him concerning the Lord, concerning the Word, concerning the vicarship, concerning the Romish saints, concerning the treasures in monasteries, *ill.* n. 752.

PRaise, to PRAISE (*laus, laudare*). That to praise God *sign.* to worship him, *sho.* n. 809. See also ALLELUJAH.

PRAYER, PRAYERS (*oratio, preces*). That the prayers of the saints are those things which are of faith and charity, n. 278. That the Lord willeth that man should first ask and will, and the Lord afterwarde answers and gives, for this reason, that it may be appropriated to man, *ill.* and *sho.* n. 376. That they who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sho.* n. 951. Concerning the meaning of these words in the Lord's prayer, "Our Father, who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven

so in earth," *ill.* and *sho.* n. 839. That all things contained in the Lord's prayer are fulfilled, when the Lord is immediately approached, *ill.* and *sho.* n. 839.

PREDESTINATION (*predestinatio*, *vide electio*). See **ELECTION**.

PRESENT (*munus*, *vide donum*). See **GIFT**.

PRESS (*torcular*). That by an oil-press is signified the good of love, and by a wine-press is *sign.* the truth of faith, n. 651; see **OIL**, and **WINE**. That thence a press *sign.* exploration of good and truth, and in an opposite sense, exploration of evil and false; and that this is meant by the great wine-press of the wrath of God, *sho.* n. 651. That to tread the wine-press of the wrath of God, when spoken of the Lord, *sign.* to bear the evils and falses of the church, and the violence offered to the Word, *sho.* n. 829. What is further *sign.* by to tread the press, n. 652.

PRIEST (*sacerdos*). That priest *sign.* those who are in the good of love from the Lord, and abstractedly goods of love, and kings *sign.* those who are in truths of wisdom from the Lord, and abstractedly truths of wisdom, n. 20, *ill.* and *sho.* n. 854. See **KING**. That the celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* n. 854.

PRINCE (*princeps*). That the prince of the kings of the earth *sign.* the Lord with respect to divine truth, n. 18.

PRISON (*carcer*, *custodia*, *vide captivus et vincetus*). See **CAPTIVE**, and **BOUND**.

PROFANATION (*profanatio*). That there are many kinds of the profanation of what is holy: concerning the profanation of what is holy by the Papists, n. 717, 723, 728. See **PAPISTS**. That it is provided by the Lord, that it should not be known what spiritual truth and spiritual good are, lest the holy Word of the church should be profaned, because what is known may be profaned, but not that which is not known, n. 314, 316, 686, 688. That it is a most grievous kind of profanation, at one time to believe, and at another time not to believe, n. 198. Forasmuch as these with respect to thought are sometimes in heaven, and at other times in hell, and because they cannot be in one or the other, they extirpate their interiors, and become mere phantasies, n. 202, 204. That with them evils and goods, also truths and falses, are mixed, n. 202, 204; and that the things of the church among them in no respect cohere, *ill.* n. 208. That they are meant by the lukewarm, n. 202, 204.

PROPHET (*propheta*). That prophet in like manner as prophecy *sign.* doctrine from the Word, and that to prophesy *sign.* to teach it; and that prophet, when spoken of the Lord, *sign.* the Word, *ill.* and *sho.* n. 8, 943. Concerning the two states of the prophets, the one when they wrote the Word, the other when they saw those things which are in heaven, *ill.* and *sho.* n. 945. That by the false prophet is meant the beast from the earth, and that that beast *sign.* the clergy who are in faith alone, *ill.* and *sho.* n. 594, 701, and *sho.* n. 834.

PROVIDENCE (*providentia*). That it is of the Lord's providence, that they who are in evils of life, and thence in falses of doctrine, know nothing of holy truths, lest, if they knew them, they should profane them, n. 314, 316, 686, 688.

PURGATORY (*purgatorium*). The tenet of the Papists concerning purgatory, see the doctrines of the Papists in what is premised at n. VI

R E F

That purgatory is a mere Babylonian fiction invented for the sake of gain, *ill.* n. 784.

PURPLE (*purpura*). That purple *sign.* celestial good, and scarlet celestial truth, *sho.* n. 725.

Q

QUARTERS OF THE WORLD (*plagæ mundi*). That the angels dwell according to the quarters; in the east they who are more in love to the Lord; in the west they who are less in that love; in the south they who are more in wisdom from the Lord; and in the north they who are less in that wisdom, *ill.* n. 901, 906. The reason whereof is, because the Lord is the sun of heaven, from whose face is the east and west, and on the sides are the south and north, n. 901. That the men of the church, with respect to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north of the spiritual world, *ill.* n. 906. Concerning the turning of the angels to the Lord as a sun, and then towards the quarters, n. 380, 938.

QUICKLY (*cito*). See SHORTLY.

R

RAIN (*pluvia*). That rain *sign.* divine truth from heaven, *sho.* n. 496. That an inundating rain *sign.* devastation of truth, and also temptations, *sho.* n. 496.

RAINBOW (*iris*). That many kinds of rainbows appear in the spiritual world, *ill.* n. 232, 566. That a rainbow *sign.* regeneration, which is when man from natural becomes spiritual, *sho.* n. 466, *ill.* n. 566.

RATIONALITY (*rationalitas*, *vide intellectus*). See UNDERSTANDING.

REAP, *to* (*metere*, *vide messis*). See HARVEST.

REASON (*ratio*, *vide intellectus*). See UNDERSTANDING.

REBUKE, *to*, and *to* CHASTEN (*arguere et castigare*). That they *sign.* to tempt, n. 215.

RED (*rubrum*). That red is spoken of the good of love, because it proceeds from the fire of the sun, n. 167, *ill.* n. 231, *sho.* n. 305. That infernal redness *sign.* the love of evil, n. 305.

REDEMPTION, REDEEMER (*redemptio, redemptor*). That Jehovah is called the Redeemer, *sho.* n. 281; also n. 613. That Jehovah is called the Redeemer, because he assumed the human nature, *ill.* and *sho.* n. 962. That redemption *sign.* deliverance from hell of the Lord, and salvation by conjunction with him, n. 619. That the redeemed are meant by the bought from the earth, n. 619.

REED (*calamus*). That it signifies feeble power, *sho.* n. 485. That a golden reed, by which they were measured, *sign.* a power or faculty of knowing and understanding the quality of a thing, *sho.* n. 904. See MEASURE.

REFORMATION, the REFORMED (*reformatio, reformati*). The doctrines of the Reformed concerning God, concerning Christ the Lord, concerning justification by faith, and concerning good works; concerning the law and the gospel, concerning repentance and confession, concerning original sin, concerning baptism, concerning the holy supper, concerning the church; see their doctrines in what is premised. That the Apocalypse

treats concerning the Reformed from chap. vii. to xvi. inclusive, and concerning the Papists, chap. xvii. and xviii., n. 387, 388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religion, and that they would acknowledge the Word, from which and according to which would be their church, n. 746—750. That the Reformed retained some things from the Roman Catholic religion, *ill.* n. 751, 801 at the end. Many things concerning the Reformed Church at this day, see FAITH. That the Reformed constitute the centre or middle part in the spiritual world, *ill.* n. 631.

That to reform and to regenerate men is of the Lord alone; forasmuch as it is a divine work, and forasmuch as omnipresence, omniscience, and omnipotence must appertain thereto, *ill.* n. 798. That a man is capable of reforming and regenerating himself as if from himself, and nevertheless from the Lord, *ill.* n. 224. That the interior operations of the Lord in regenerating man are myriads of myriads, which nevertheless are for the sake of the extremes, in which man shall be jointly with the Lord, *ill.* n. 463. That man is regenerated, first as to his internal man, and afterwards as to his external; and that the internal man cannot be regenerated by merely knowing and understanding, but by willing and loving, and thence by understanding and knowing, *ill.* n. 510. That man is reformed by truths and by a life conformable to them, n. 815, *ill.* n. 832. That truths of doctrine, among those who do not live conformably to them, successively perish, *ill.* n. 85. That man, who is reformed, first respects truths of doctrine, and afterwards goods of life; and that when he respects truths of doctrine, he is like unripe fruit, and that afterwards, as he respects goods of life, he becomes like ripe fruit, and that his first state is called reformation, but the latter regeneration, *ill.* n. 84. That the state of man is thereby inverted, n. 84.

REFORMED (*Reformati*, vide *reformatio*). See REFORMATION.

REGENERATION (*regeneratio*, vide *reformatio*). See REFORMATION.

REIGN, to (*regnare*, vide *regnum*). See KINGDOM.

REINS (*renes*). That the reins *sign.* truths of intelligence and faith, and that the heart *sign.* goods of love and charity, *ill.* and *sho.* n. 140.

RELIGION (*religio*). That the doctrine of truth constitutes the church, and that a life conformable to doctrine constitutes religion; but where there is not life, there is neither religion nor church, *ill.* n. 923. That it is in the principle of every religion, that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil; and that therefore good ought to be done, because it is of God and from God, and that evil ought to be shunned, because it is of the devil and from the devil, n. 272. That in every religion there are precepts, like those in the decalogue, n. 272. That among the mysteries of the faith of the present church there is also that religious good, which contributes to salvation, is not allowed to be done by man, *ill.* n. 484, *ill.* n. 675. That in the Christian world at this day there is neither church nor religion, *ill.* n. 675.

REPENTANCE (*penitentia*). The tenets of the Papists concerning repentance, see their doctrines premised at n. IV. The tenets of the Reformed concerning repentance, see their doctrines premised at n. V. Actual repentance described, *ill.* n. 531 at the end. That baptism and the holy supper are sacraments of repentance, and that the decalogue is

the universal doctrine of repentance, *ill.* n. 531 at the end. That man without repentance is in the evils in which he is born; hence that unless evils are removed by actual repentance, they remain, *ill.* n. 531, *ill.* n. 836. That the Lord loves all, but that he cannot be conjoined with them so long as they are in evils, wherefore men must first perform repentance, *ill.* n. 937. That evil contains in itself innumerable concupiscences in simultaneous order, and that these concupiscences cannot be removed by man, but by the Lord only: and that they are removed by the Lord when he is approached, because the Lord enters by the way of the soul in man, *ill.* n. 678. That repentance was represented by various things among the children of Israel, concerning which, n. 492. That the New Church is formed of those who approach the Lord only, and perform repentance from evil works, *ill.* and *sho.* n. 69, 72; see the CHURCH. Concerning the successive state of man's thought, before he is willing to reflect upon evils of life, and to do repentance, *ill.* n. 710. That they who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, n. 450, 457, 710. That the Reformed, who are in faith alone, can with difficulty perform actual repentance; the reason thereof, n. 531. That they who perform repentance perceive what good is, and come into good, and are saved, n. 379.

RESPIRATION (*respiratio*, vide *ventus*). See WIND.

RESURRECTION (*resurrectio*). That the first resurrection *sign.* salvation and life eternal, n. 851, 852. That in the Apocalypse the second resurrection is not mentioned, n. 851, 853. Concerning their resurrection after the last judgment, who were guarded by the Lord in the inferior earth, n. 325, 326, 329, 843, 845, 846, 850, 884, 885. See SPIRITUAL WORLD. Concerning the lot of every one after death, that they are instructed, and afterwards sent to various societies, and that at length they remain where their love and faith is, n. 549. Various particulars relative to the state of men after death, as that they are in a body like as in the world, but in a spiritual body, and that they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, besides many other things, *ill.* n. 153.

RETALIATION (*talio*). That the law of retaliation *sign.* that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, *ill.* n. 762. That this law derives its origin from the following: "All things whatsoever ye would that men should do to you, do ye even so to them," *ill.* n. 762. That from this law punishment is as it were inherent in its own evil, *ill.* n. 762. That the delights of the love of self and the world are converted into their opposite infelicities in hell, n. 763.

REVELATION (*Apocalypsis*). See APOCALYPSE.

REVENGE (*vindicta*). See VENGEANCE.

REUBEN (*Ruben*). That Reuben and his tribe represented, and thence in the Word *sign.*, in a supreme sense, omniscience; in a spiritual sense, wisdom, intelligence, and science, also faith; and in a natural sense sight, *ill.* and *sho.* n. 351. That Reuben, in an opposite sense, *sign.* wisdom separated from love, also faith separated from charity, n. 134, *ill.* and *sho.* n. 351. That this is represented and signified by the adultery of Reuben with Bilhah, his father's woman, n. 134.

REWARD (*merces*). That reward *sign.* internal beatitude, and thence external, which are only from the Lord, n. 949. That hence reward *sign.*

the felicity of life eternal, arising from the delight and pleasantness of love, and of the affection of good and truth, *ill.* and *sho.* n. 526.

RICHERS (*divitiæ*). That riches *sign.* spiritual riches, which are knowledges of good and truth, *sho.* n. 206.

RIGHT (*dextrum*). That in the spiritual world the south is on the right hand, and the north on the left, n. 933.

RIVER and FLOOD (*fluvius et flumen*). That a river *sign.* truths in abundance, and also falses in abundance, *sho.* n. 409, 563, 683. What is *sign.* by the great river Euphrates, see **EUPHRATES**. That the river of the water of life *sign.* divine truth from the Lord, *ill.* and *sho.* n. 932.

ROAR, to (*rugire, vide leo*). See **LION**.

ROBE (*stola, vide vestimentum*). See **GARMENT**.

ROCK (*petra*). That a rock when spoken of the Lord *sign.* divine truth, n. 768, *sho.* n. 915; in like manner a stone, n. 915. That a rock, in the opposite sense, *sign.* the faith of false, and mountain the love of evil, n. 339. That they who are in falses of faith, enter by holes and clefts into rocks, *ill.* and *sho.* n. 338. What is *sign.* by hiding themselves in mountains and rocks, n. 339.

ROD or STAFF (*baculus*). That a rod or staff *sign.* power, in like manner as a sceptre, *ill.* and *sho.* n. 485. That a rod of iron *sign.* the power of truth in ultimates, n. 148. That to rule with a rod of iron *sign.* to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, *sho.* n. 148, 544, 828.

S

SACKCLOTH (*saccus*). That to clothe in sackcloth represented lamentation over devastated truth in the church, *ill.* and *sho.* n. 492.

SACRAMENTS (*sacramenta*). The tenets of the Papists concerning the seven sacraments, see the doctrines of the Papists premised, n. VII. That baptism is a sacrament of repentance, and an introduction into the church; and that the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 531.

SACRED SCRIPTURE (*Scriptura Sacra, vide Verbum*). See **the WORD**.

SACRIFICE (*sacrificium*). That to eat, when spoken of sacrifices, *sign.* to appropriate to himself what is holy; and that to eat things sacrificed unto idols, which belonged to the sacrifices of the Gentiles, *sign.* to defile and profane what is holy, n. 114, 135.

SALVATION (*salus*). By the Lord's being called salvation is *sign.* that the Lord is the Saviour, also that salvation is in him and from him, *sho.* n. 368, 804.

SAND (*arena*). Why the multitude is described by the sand of the sea, n. 860.

SARDIS (*Sardes*). That the church in Sardis *sign.* those who are in dead worship, n. 154 and following. Concerning dead worship, n. 154, 157, 161.

SARDINE (*sardius*). That the sardine stone *sign.* the goods of the World in ultimates, n. 231.

SATAN (*satanas, vide diabolus*). See **the DEVIL**.

SCALES or BALANCES (*lances*). See **MEASURE**.

SCARLET (*coccinum*). That purple *sign.* celestial good, and scarlet celestial truth, *sho.* n. 725.

SCEPTRE (*sceptrum*). That sceptre *sign.* power, in like manner as staff, *ill.* n. 485.

SCIENCE (*scientia*). That there are with man scientifics in great variety, *ill.* n. 775. See INTELLIGENCE.

SCORPION (*scorpius*). That scorpion *sign.* deadly persuasion, *sho.* n. 425.

SEA (*mare*). That the sea *sign.* heaven in its extreme, *ill.* and *sho.* n. 878; for this reason, because in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which they live, who are in the most common truths grounded in the literal sense, wherefore the seas there are appearances, n. 238, 404, 878. See ATMOSPHERE. That the sea *sign.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual, *ill.* and *sho.* n. 238, 869. That the sea *sign.* the external of the church, consequently the church as consisting of those who are in its externals; and that the earth *sign.* the internal of the church, consequently the church as consisting of those who are in its internals; wherefore the sea *sign.* the church among the laity, because the laity are in its externals, and the earth the church among the clergy, because the clergy are in its internals, *sho.* n. 398, 402, 470, 567, 594, 677, 680. That the sea as of glass mingled with fire *sign.* a collection of those who are in external worship and not at the same time in internal, *ill.* n. 659, 661. That the sea which shall be no more, Apoc. xxi. 1, *sign.* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved, who were written in the book of life, *sho.* n. 878. That the sea also *sign.* hell, *ill.* and *sho.* n. 791.

SEAL (*sigillum*). That sealed with seven seals *sign.* entirely or totally hidden, n. 257. That to open the seals *sign.* to explore and know the states of all, and to judge every one according to his state, n. 259, 295, 388. See Book.

SEAL, to (*obsignare*). To seal with seals, what, n. 257. See SEAL. That not to seal the words of this prophecy *sign.* that the Apocalypse must not be shut, but is to be opened, preface towards the end, and n. 947.

SEE, to, **VISION** (*videre, visio*). That to see *sign.* to understand, *ill.* n. 7. What is *sign.* by being in vision, *sho.* n. 36. Concerning the state of the prophets when they were in vision, *ill.* and *sho.* n. 945. See SPIRIT.

SEED (*semen*). That seed *sign.* those in the church who are in truths of doctrine, and abstractedly truths of doctrine, *sho.* n. 565. That seed, in the opposite sense, *sign.* falses of doctrine, n. 565 at the end. What is *sign.* in Daniel by iron and clay, which shall mingle with the seed of man, n. 413 at the end.

SELL, to (*vendere, vide emere*). See **To Buy**.

SENSUAL MEN (*sensuales*). What is the nature and quality of those men who are called sensual, also the nature and quality of sensual things, which are the ultimates of the mind of man. *ill.* from the Arcana Coelestia, n. 424, 430. Sensual men and sensual things further described n. 455. That locusts *sign.* them, n. 424, 430.

S I N

SEPULCHRE (*sepulchrum*, -ide *sepelire*). See **To BURY**.

SERAPHIMS (*seraphim*, vide *cherubi*). See **CHERUBIMS**.

SERPENT (*serpens*). That serpent *sign.* sensual things, which are the ultimates of man's life, hence also craftiness and various evils, *ill.* and *sho.* n. 455, 841. That a serpent *sign.* a seducer, *sho.* n. 562.

SERVANT (*servus*). That servants *sign.* those who are in truths, and by truths serve others; that therefore the prophets were called the servants of Jehovah; and that even the Lord is so called with respect to his divine humanity, *sho.* n. 3. That servants *sign.* those who are principled in truths, and ministers those who are principled in goods, because the latter minister and the former serve, n. 128. What is *sign.* by bondmen and free-men, n. 337, 604, 832. See **FREE**.

SEVEN (*septem*). That seven *sign.* all things and all, and thence what is full and perfect, and that it is predicated of any thing holy, and of any thing profane, *ill.* and *sho.* n. 10, 737. That the number seven adds what is holy and also what is profane, *sho.* n. 737.

SHAME (*pudor*). What is *sign.* by the shame of nakedness, see **NAKEDNESS**.

SHEEP (*ovis*). Concerning two flocks, one of sheep, and the other of goats, *ill.* n. 417.

SHIP (*navis*). That ships *sign.* knowledges of good and truth, *ill.* and *sho.* n. 406.

SHORTLY or QUICKLY (*cito*). That shortly or quickly *sign.* certainly, *ill.* n. 4, 943, 947, 949. That near or at-hand *sign.* nearness or propinquity of state, not nearness or propinquity of time, n. 9, *ill.* n. 947. See **AFAR-OFF**.

SICKLE (*falx*). That a sickle *sign.* the divine truth of the church, because harvest *sign.* the state of the church; and to put forth the sickle to the harvest *sign.* to make an end of the church destroyed by falses, and to execute judgment, *ill.* n. 643, *ill.* and *sho.* n. 645. See **HARVEST**.

SIGN, to SEAL or MARK (*signum, signare*). That a sign *sign.* a revelation of things to come, *sho.* n. 532, 656. That a sign is spoken of truth, and that in such case it is testification, and that a sign is also spoken of quality, and that in such case it is manifestation, *sho.* n. 532. Sign instead of miracle, see **MIRACLE**. That to mark or seal on the foreheads *sign.* to distinguish and separate one from another according to love, n. 347.

SILK (*sericum*). That silk *sign.* mediate celestial good and truth, n. 773 at the end.

SILVER (*argentum*). That gold *sign.* the good of love, and silver the truth of wisdom, *ill.* and *sho.* n. 913.

SIMEON (*Simeon*). That Simeon and his tribe represented, and thence in the Word signifies, in a supreme sense, providence; in a spiritual sense, spiritual love, which is love towards our neighbour, and is called clarity; and, in a natural sense, obedience and hearing, *ill.* n. 356.

SIN (*peccatum*). Concerning original sin, see the doctrines of the Reformed premised at n. VI.

SINGING, A SONG (*cantus canticum*). That a song *sign.* acknowledgment and confession from joy of heart, because singing exalts, *sho.* n. 279. That a new song *sign.* an acknowledgment, confession, and glorification of the Lord, that he is the God of heaven and earth, n. 279, 617. That the song of Moses *sign.* confession grounded in a life conformable to

the precepts of the Decalogue, and that the song of the Lamb *sign.* confession grounded in faith respecting the divinity of the Lord's humanity *ill.* n. 662.

SIX (*sex*). That six *sign.* what is complete, n. 489 ; in like manner to sextate, *sho.* n. 610 at the end. That six *sign.* all truth of good, *ill.* and *sho.* n. 610. That 666 *sign.* all the truth of the Word falsified, *ill.* n. 610.

SIXTEEN (*sexdecim*). That the numbers 16 and 1600 *sign.* the marriage of good and truth, or of evil and false ; in like manner the numbers 4 and 2, n. 654.

SLEEP (*somnus*). That natural life without spiritual life is called sleep, and that it is like sleep, *ill.* and *sho.* n. 158. See also **WATCHFUL**.

SLEEP, to (*dormire*, vide *somnus*). See **SLEEP**.

SMALL (*parvus*). What is meant by small and great, see **GREAT**.

SMOKE (*furnus*). That the smoke of incense *sign.* what is grateful and accepted, *ill.* n. 394. That smoke *sign.* divine truth in the ultimates, *ill.* and *sho.* n. 674. That it sometimes *sign.* the same as clouds, n. 674 at the end. That smoke in the opposite sense *sign.* profane false, n. 807. That it *sign.* the pride of self-ascribed intelligence. *sho.* n. 452, 453. That the smoke of a furnace *sign.* falses of concupiscences proceeding from evil loves, *sho.* n. 422.

SMYRNA (*Smyrna*). That the church in Smyrna *sign.* those who are in goods as to life, but in falses as to doctrine, n. 91 and in what follows.

SODOM (*Sodom*). That Sodom *sign.* the love of dominion originating in self-love, *ill.* and *sho.* n. 502.

SON, DAUGHTER (*filius, filia*). That son *sign.* truth, *ill.* n. 139. That son *sign.* truth of doctrine and understanding, and consequent perception and thought of what is true and good, *ill.* and *sho.* n. 543. That a male son *sign.* truth conceived in the spiritual man and born in the natural, n. 543. That the male son, whom the dragon persecuted, *sign.* the doctrine of the New Jerusalem, *ill.* n. 543. That daughter and virgin *sign.* the affection of what is true and good, and that they *sign.* the church as to that affection, n. 543 at the end. That the daughter and the virgin of Zion, of Jerusalem, of Israel, of Judah, in the Word *sign.* the church in regard to the affection of goodness and truth, *sho.* n. 612 at the end, n. 620. That where virgins and young men are mentioned together, there virgins *sign.* the affection of truth, and young men the understanding of truth, *sho.* n. 620. That they who are conjoined to the Lord by love and faith, are called his sons and heirs, because they are born again from him, *sho.* n. 890. That the Lord is called the Son of God as to his divine humanity, and the Son of Man as to the Word, n. 44.

SONG (*canticum*, vide *cantus*). See **SINGING**.

SORE (*ulcus*, vide *vulnus*). See **WOUND**.

SOUL (*anima*). That soul *sign.* the life of the understanding and of faith, and heart the life of the will and of the love, *ill.* and *sho.* n. 681, 781, 812. That to love their soul *sign.* to love self and the world, consequently the things proper to man ; whence it is known what is *sign.* by loving their soul more than the Lord, *ill.* and *sho.* n. 556. Concerning the immortality of the soul, n. 224. See **IMMORTALITY**.

SOUND (*sonus*). That sounds correspond to affections, and that hence the sound of instruments *sign.* affection of two kinds, n. 792 ; see **MUSIC**. That thought exists from affection, and that thought is the form

of affection, just as speech is of sound : in like manner faith and charity
ill. n. 655, *ill.* n. 875.

SOUND, to (*clangere*, vide *tuba*). See TRUMPET.

SPEECH (*loquela*). Concerning the speech of spirits and angels, see TONGUE. Concerning the speech of angels with man, see ANGEL, and HEAVEN.

SPEWED. See VOMIT.

SPIRIT (*spiritus*). That the Holy Ghost or Spirit is not a person by himself, because the Lord is omnipresent, n. 666, *ill.* n. 962. A deliberation in a grand council concerning the Holy Ghost, that it is not a God by itself, but that it is the divine proceeding from the divinity in the Lord through his divine humanity glorified, *ill.* n. 962. That spirit, when spoken of God, *sign.* the divine truth of the Word, n. 87. That the spirit and the life of doctrine is from the Word, because from the Lord, *sho.* r. 502. That the seven spirits *sign.* all who are in divine truths, consequently abstractedly from persons they *sign.* divine truth, n. 14, 237. That the divine proceeding in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, n. 343 ; see WIND. That to be in the spirit *sign.* to be in a spiritual state, in which the things which are in the spiritual world clearly appear ; and that to be in vision *sign.* the same, *sho.* n. 36, 225, 722. Concerning the two states of the prophets, the one, when they wrote the Word, in which they heard the Lord speaking, the other, when they saw those things which are in heaven, in which state they are said to have been in the spirit, also in vision, *sho.* c. 945. That spirits who are in the world of spirits, are together with men, and men with spirits ; and yet spirits know nothing concerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 943.

SPIRITUAL WORLD, and the WORLD OF SPIRITS (*mundus spiritualis, et mundus spirituum*). By the spiritual world is meant both heaven and hell. That the world of spirits is in the midst between heaven and hell, n. 552. That all after death come first into the world of spirits, and that this world is like a forum or public place of resort, and as a stomach which first receives the food, n. 791. That in the world of spirits there are societies, and that spirits are there prepared either for heaven or for hell, n. 784, 866, 884. That the wicked there at first have intercourse with the good, that they may be explored and proved, n. 843, 850, 886. That they who are in the world of spirits are associated with men on earth, n. 552, 784. How long they who were formerly in the world of spirits, remained there, and how long they remain there at this day, before they are elevated into heaven or cast into hell, n. 866. That the dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconic faith, n. 552, 558. That they who had worshipped the Lord, and lived according to his commandments, were guarded by the Lord in the inferior earth, lest they should be seduced by the dragonists ; and that after the last judgment, when the dragonists were removed, they were taken up by the Lord into heaven, n. 325, 326, 329, 843, 845, 846, 850, 884, 886. That in the spiritual world there are all the objects that exist in the natural world, but that all things which appear in that world are correspondences, n. 772.

SPOT (*macula*). That a spot *sign.* a false, and that hence the unspotted *sign.* him who is in truths, and without falses, *ill.* and *sho.* n. 625.

STAFF (*baculus*). See **ROD**.

STAND, *to* (*stare*). That to stand before God *sign.* to hear and to do what is perceived, *sho.* n. 366, 369. That to stand upon one's feet *sign.* to be reformed as to the external or natural man, *ill.* and *sho.* n. 510.

STAR (*stella*). That stars *sign.* the knowledges of good and truth, *ill.* and *sho.* n. 51, 74, 333. That stars *sign.* divine spiritual truth, which is the truth of faith originating in the good of charity, n. 420. That stars *sign.* intelligence, n. 408. That the seven stars *sign.* the church in heaven, n. 65. That the Lord is called a star from the light of his divine wisdom, *sho.* n. 954. That the Lord is called the morning-star from the light which will rise for the New Church, which is the New Jerusalem, *ill.* n. 151, 954. That stars falling from heaven *sign.* that the knowledges of good and truth from the Word are dissipated, *ill.* n. 333. What is *sign.* by the sun, moon, and stars being darkened, *sho.* n. 413 ; see **SUN**.

STING (*aculeus*). That stings *sign.* falses of a hurtful nature originating in evils, *sho.* n. 439.

STONE (*lapis*). That stone *sign.* truth in ultimates, n. 231. That precious stones and diamonds *sign.* divine truths of the literal sense of the Word, also the truths of doctrine derived from the Word translucent by virtue of its spiritual sense, n. 231, *ill.* and *sho.* n. 540, also n. 823, 915. That precious stones correspond to the truths and goods of the Word, and that in heaven they are from that origin, n. 231. That precious stones and diadems also *sign.* the truths of the Word falsified and profaned, *ill.* and *sho.* n. 540. That the Lord in regard to divine truth is called the corner-stone, the stone of Israel, and the rock, *ill.* and *sho.* n. 915.

STREETS (*plateæ*). That streets *sign.* the truths and falses of doctrine, *sho.* n. 501.

SULPHUR (*sulphur*). That sulphur *sign.* concupiscences flowing from infernal love, *sho.* n. 452, 453.

SUN (*sol*). That the Lord as to divine love and divine wisdom shines as a sun before the angels of heaven ; and that thence the proceeding as heat is his divine love, and that thence the proceeding as light is his divine wisdom, whereby he is omnipresent, n. 796, *ill.* n. 961. That the Lord appears as a sun high above the heavens, because the angels cannot sustain his presence, such as he is in himself, *sho.* n. 54, *ill.* n. 961. That the sun, when spoken of the Lord, *sign.* divine love and divine wisdom, *ill.* and *sho.* n. 53, 831. That the sun *sign.* the good of love, and, in an opposite sense, that love adulterated, n. 332. That the sun, in an opposite sense, *sign.* self love, *sho.* n. 53, 690, 919 ; also natural love, *sho.* n. 919. That the sun, moon, and stars, being darkened, *sign.* that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils grounded in falses and falses grounded in evils in the church, *sho.* n. 413. What is *sign.* in Joshua by that the sun stood still in Gibeon, n. 53.

SWEAR, *to*, **OATH** (*jurare, juramentum*). That to swear is to attest that it is truth, *sho.* n. 474. That oaths were representative of a covenant, the conditions of which were sworn to ; but that they were abolished with the rest of the representatives, *sho.* n. 474. That the children of Israel, because they were in representative rites, were permitted to swear by Jehovah, *sho.* n. 474. That Jehovah or the Lord swore by himself, because by divine truth which is himself, *sho.* n. 474.

T E M

SWORD (*gladius*). That a sword *sign.* truth fighting against the false, and the false fighting against truth, *ill.* and *sho.* n. 52. In like manner a sword (*machæra*), and a sword (*romphæa*), n. 52, 108, 308, 836. That a sword (*gladius*), because upon the thigh, *sign.* combat from love; that a sword (*machæra*), because in the hand, *sign.* combat from power; and that a sword (*romphæa*), because from the mouth, *sign.* combat from doctrine; and that a sword (*romphæa*) proceeding out of the mouth of the Lord *sign.* combat from the Word, n. 836.

SWORD PROCEEDING OUT OF THE MOUTH (*romphæa*). See **SWORD**.

SWORD IN THE HAND (*machæra*). See **SWORD**.

SWORD ON THE THIGH (*gladius*). See **SWORD**.

SYNAGOGUE (*synagoga*). That the synagogue of Satan *sign.* the doctrine of false, n. 97.

SYNCRETIST (*syncretista*). Concerning the conjunction of faith and charity by a syncretist, *ill.* n. 386.

T

TABERNACLE (*tabernaculum*). That the tabernacle *sign.* the Lord's Divine Humanity, and in a representative sense heaven and the church, *ill.* and *sho.* n. 585, *sho.* n. 882. That the tabernacle *sign.* the celestial church, which is among those who are in love and thence in wisdom from the Lord; and that the temple *sign.* the spiritual church, which is among those who are in charity and thence in faith from the Lord, n. 585, 882. That the temple of the tabernacle of the testimony *sign.* the inmost or heaven, where the Lord is in his holiness in the Word and in the law which is the decalogue, n. 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, *ill.* n. 926. Concerning the tabernacle in the wilderness, and concerning the feast of tabernacles, n. 585.

TAIL (*cauda*). That the tail is the ultimate of the head, because the head is continued to the tail, n. 438. That it *sign.* the sum of all things relating to doctrine, when the head *sign.* the primary thereof, *sho.* n. 438. That tail also *sign.* all the truths of the Word falsified, n. 438, 541.

TARTARY (*Tartaria*). Great Tartary in Asia described, from a conversation with spirits and angels, who were from thence; and that among them is the old Word, n. 11.

TEETH (*dentes*). That teeth *sign.* sensuals, which are the ultimates of the natural mind, *sho.* n. 435. That gnashing of teeth is disputation from falses of faith, *ill.* n. 386, *sho.* n. 435.

TEMPLE (*templum*). That the temple *sign.* the Lord's Divine Humanity, also the church in heaven and the church in the world; and that it *sign.* those three conjointly, because they cannot be separated, *sho.* n. 191, 529. That the tabernacle *sign.* the Lord's Divine Humanity and the church celestial, in which the Lord is in divine good; and that the temple *sign.* the Lord's Divine Humanity and the church spiritual, in which the Lord is in divine truth, n. 585, 882. See **TABERNACLE**. That the temple *sign.* the spiritual heaven, and worship from spiritual love, n. 649. That in the New Church there will be temples, but that nevertheless the Lord will be the temple, *ill.* n. 926. Concerning a place of worship which was seen, wherein was an image of faith separated from charity, and concerning its destruction through light from heaven, and

that in the room of that place of worship there then appeared the tabernacle, the temple, and lastly the Lord only, *ill.* n. 926.

TEMPTATION (*tentatio*). That they in the world who conquer in temptations, conquer to eternity, n. 301. Something concerning temptations, n. 215, 639.

TEN (*decem*). That ten *sign.* full, much, and many, also every thing and all, *sho.* n. 101; in like manner a tenth part, n. 515.

TEN THOUSAND (*myrias*). That myriads or tens of thousands are spoken of truths, and thousands of goods, *ill.* and *sho.* n. 287. That myriads of myriads *sign.* a great abundance, n. 447.

TENT (*tentorium*, vide *tabernaculum*). See **TABERNACLE**.

TESTIMONY, WITNESS, to TESTIFY (*testimonium, testis, testari*). That to testify or bear witness is spoken of truth, and that truth testifies of itself, consequently the Lord, because he is truth itself, n. 6, 199, 953. That the Lord testifies from himself, and that he is his own witness, *sho.* n. 669, *sho.* n. 6, 199, *sho.* n. 490, 953. That the testimony of Jesus *sign.* that the Lord is the God of heaven and earth, and also a life conformable to his commandments, in particular according to the precepts of the decalogue, *sho.* n. 490, 555, *ill.* n. 819. That testimony *sign.* the acknowledgment of the Divine Humanity of the Lord, *sho.* n. 490, 846. That the testimony *sign.* the decalogue, *ill.* and *sho.* n. 669. That the two witnesses in like manner *sign.* the acknowledgment of the Lord and a life conformable to his precepts, n. 490. That the two witnesses are the two doctrines, one concerning the Lord, and the other concerning a life conformable to the commandments of the decalogue, n. 498, 515. Concerning the two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, *ill.* n. 531.

THICK DARKNESS (*caligo*, vide *tenebræ*). See **DARKNESS**.

THIEF, THEFT (*fur, furtum*). That the Lord will come as a thief, *sign.* that the truths and goods of worship shall be taken from the wicked, and that they shall not know when and how this is done, *sho.* n. 164. That this is attributed to the Lord, although it is hell which takes away and steals them, n. 164.

THIGH (*femur*, vide *lumbi*). See **LOINS**.

THIRST, to THIRST (*situs, sitire*). That to thirst is spoken of a lack of truth, and to be hungry of a lack of good, n. 381. That to thirst *sign.* to desire truths, also to be in want of truth, and from the want of truth to perish, *sho.* n. 956. See also **HUNGER**.

THOUGHT (*cogitatio*, vide *intelligentia*). See **UNDERSTANDING**.

THOUSAND (*mille*). That the thousand years which are spoken concerning the kingdom of the faithful, and concerning the binding and loosing of the dragon, *sign.* some time, *ill.* n. 842, 844, 849, 855, *ill.* n. 856. That the millenniums thence impress their minds with vain ideas concerning the last state of the church, n. 842. That a thousand two hundred and sixty days *sign.* until the end and beginning, *ill.* n. 491, 517.

THOUSANDS (*chiliades*), what, n. 287. See **TEN THOUSAND**.

THREE (*tres, tria*). That three in the Word is spoken of truths, n. 322. That thence three in the Word *sign.* all with respect to truth, in like manner a third part, n. 400; also complete and entire, because in all and every thing there must be a trine, in order that it may be something, *sho.* n. 505, *ill.* n. 875. That the Lord spake three times, *sign.* that it is divine truth, and that it ought to be believed, *sho.* n. 505 at the

end, 887. That seven is said of holy things, and three of things not holy and that otherwise they *sign.* the same things, n. 505 at the end. See SEVEN. That three and a half *sign.* until the end and beginning, *ill.* n. 505, *sho.* n. 562. That to be divided into three parts *sign.* to be totally destroyed, n. 712.

THRONE (*thronus*). That he who sat on the throne is the Lord, *sho.* n. 808 at the end. That throne *sign.* heaven, *sho.* n. 14, 221, 932. That throne *sign.* judgment in a representative form, *sho.* n. 229, 865, 932. That it also *sign.* government, n. 932. That the thrones on which the apostles should sit, *sign.* judgment from the divine truths of the Word and of the church from the Lord, *sho.* n. 233. That throne is also spoken of the kingdom of evil and falsehood, *sho.* n. 694. What is *sign.* by the throne of Satan, n. 110. What is *sign.* by the throne of the beast, n. 694.

THUNDER (*tonitru*). That a voice out of heaven, when from the Lord, is heard as thunder, *ill.* and *sho.* n. 472, 615. That lightnings, thunderings, and voices, *sign.* illustration, perception, and instruction, *sho.* n. 236. That they also *sign.* reasonings, argumentations, and confirmations in favour of falses, n. 396, 710.

THYATIRA (*Thyatiræ*). That the church in Thyatira *sign.* those who are in faith originating in charity and thence in good works, also those who are in faith separate from charity and thence in evil works, n. 124, and in the following.

TIME (*tempus*). That there is no time in the divine idea, *sho.* n. 4. That times and spaces in the spiritual world are appearances according to states of life, *ill.* n. 947. That thence time, and such things as appertain to time, *sign.* states of life, n. 427, *ill.* n. 476, 785, 935, 947. That no time *sign.* that there is no state of the church, consequently no church, *ill.* and *sho.* n. 476. That time, times, and half a time, *sign.* to the end until a beginning, *sho.* n. 562.

TONGUE (*lingua*). That tongue *sign.* the doctrine of a church, and as to speech religion, *sho.* n. 282. That to gnaw the tongue *sign.* to detain the thought from hearing truths, consequently not to endure to hear truths, *ill.* n. 696. That the spiritual language, which is common to spirits and angels, has nothing in common with the language of men in the world; and that every letter in the alphabet *sign.* a thing, hence letters conjoined, a certain sense of the thing; and that vowels, because they are sounds, *sign.* the affections of a thing and its sense; and that thence it appears why the Lord is called Alpha and Omega, n. 29, 38.

TRADE, to (*negotari*). That to trade and to merchandise *sign.* to acquire knowledges of good and truth from the Word, n. 606, *sho.* n. 759. See also TO BUY. That, in the opposite sense, it *sign.* to procure knowledges of things evil and false, and by them to gain, *ill.* n. 759, 771. That the merchandise of Babylon are the holy things of the Word adulterated and profaned, n. 772. That by those things they have traded and acquired lucre, n. 772, 783, 784. That even the heads in their ecclesiastic hierarchy are such, *ill.* n. 799.

TRAVAIL IN BIRTH, to (*parturire, vide parere*). See TO BRING FORTH.

TREE (*arbor*). That the tree of life *sign.* the Lord as to divine love, n. 89, 933, 951. That tree *sign.* men as to affections and consequent perceptions, *ill.* and *sho.* n. 400. That all things appertaining to a tree

correspond to such things as are in man; what by the tree itself, what by the branches, by the leaves, by the flowers, by the fruit, and by the seed, *ill.* from such things seen in the spiritual world, n. 936.

TRIBE (*tribus*). That the twelve tribes of the children of Israel *sign.* the church as to all its goods and truths, and that they *sign.* those in the church who are in goods and truths from the Lord through the Word, n. 348, 349. That they *sign.* those things according to the series in which they are named, *sho.* n. 349. That every tribe *sign.* something of the church, n. 349. That the tribe, which is first named, is as the head and the all in the rest, n. 350. Why the twelve tribes are divided into four classes, and thence in each class there are three, n. 360. That 12,000 of each tribe, and thence 144,000 together *sign.* the superior heavens, and the church among them, which church is the internal; and that they form as it were the head and face of the rest, *ill.* n. 348—350, 363. That 144,000 sealed out of the tribes *sign.* those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, n. 612. That by the tribes of the earth wailing, is *sign.* that there are no longer any goods and truths of the church, n. 27.

TRUMPET (*buccina, tuba*). That trumpets from heaven *sign.* various things, *ill.* and *sho.* n. 226. That to sound trumpets, *sign.* to call together upon solemn occasions, also to explore and to discover of what quality they are, n. 391, *sho.* n. 397.

TRUTH (*veritas, verum*). Concerning the marriage of good and truth, see MARRIAGE. That truth is the form of good, and good is the essence of truth, and that thus they make one, n. 906 at the end. That good without truth is not good in spirit, and that truth without good is not truth in spirit, *ill.* n. 386. That good is formed by truths, not by truths in the understanding only, but by a life conformable to them, *ill.* n. 832. That to live conformable to truths is good, and that thus truth becomes good through life, n. 923. That the good of doctrine also is truth, because it only teaches what good is, n. 923. That good in the thought is not reflected upon, because it is only felt; but that truth is reflected upon, because it is seen therein, n. 908. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. That good with man is according to truths, which become of the will or the love, *ill.* n. 935. That truth does not operate any thing from itself but from good, neither does good operate any thing from itself but through truth, n. 649. That the good of love is formed by truths of wisdom, in like manner the good of charity by truths of faith, *ill.* n. 912.

That no one can see any doctrinal truth in the Word, except from the Lord, *ill.* n. 566. That the divine truths of the Word are like mirrors, whereby the Lord is seen, *ill.* n. 938. That the acknowledgment of the Lord keeps in connexion all knowledges of good and truth, or truths, *ill.* n. 916. That there is a connexion of all spiritual truths, which is like the connexion of the viscera, organs, and members in man's body, *ill.* n. 916. That the rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, n. 911. That the angels, who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, *ill.* and *sho.* n. 920. That by means of truths all things appertaining to the church and religion become spiritual; many of these truths enumerated from the *Arcana Cœlestia*, n. 161. That

U N D

man cannot be reformed but by means of truths, n. 815. That man can not be reformed by means of truths only, but at the same time by a life conformable to them, *ill.* n. 832. That without truths evils cannot be removed, n. 706. That evils and falses are discovered by means of goods and truths from the Word, n. 673. Concerning those who are in good with respect to life, and not in truths with respect to doctrine, n. 107, 110.

TURTLE (*testudo*). Concerning turtles which were seen, who and of what nature and quality they were, *ill.* n. 463.

TWELVE (*duodecim*). That the number twelve *sign.* all things of the church in regard to the truths and goods thereof, *ill.* and *sho.* n. 348, 907. That numbers arising from twelve by multiplication signify the same as twelve, as 144, 12,000, 144,000, n. 348, 909. That the 144,000 sealed out of every tribe of Israel, *sign.* those in heaven and the church, who approach the Lord alone, and live according to his precepts, n. 348, and in the following, n. 612.

U

ULCER (*ulcus*). See **WOUND**.

ULTIMATE (*ultimum, vide extremum*). See **EXTREME**, and **EXTERNAL**.

UNCLEAN (*immundus*). That clean is spoken of goods, and shining of truths, n. 814. That unclean is spoken of the adulteration and falsification of the Word, n. 924. That unclean or filthy is spoken of those who are in falses from evil, n. 702, 924, 948.

UNCTION or **ANOINTING**, to **ANOINT** (*unctio, ungere, vide oleum*). See **OIL**.

UNDERSTANDING, INTELLIGENCE (*intellectus, intelligentia*). That genuine wisdom and intelligence is procured by means of knowledges of truth and good from the Word, consequently by means of spiritual truths from the Lord, n. 189. That wisdom consists in knowing that there is a God, what God is, and what is of God, *ill.* n. 243. That all wisdom is derived from love, *ill.* n. 875. See **LOVE**. That they who are of the celestial kingdom of the Lord, see divine truths in themselves, as the eyes see objects, *ill.* and *sho.* n. 920. The temple of wisdom described, *ill.* n. 875. That no one can see the temple of wisdom, still less enter therein, unless he perceives that the things which he knows and understands are so little comparatively that they are like a drop of water to the ocean, *ill.* n. 875. That love and wisdom neither exist nor subsist but in use, *ill.* n. 875. That every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and that this faculty is never taken away from any one, n. 427, 429. That the understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them; and that this is done according to the affection of knowing and understanding them, n. 914. That even devils can understand the arcana of wisdom, *ill.* n. 940. That they who have confirmed themselves in falses, are not willing to understand truths, and that it appears as if they were not able, n. 765. That many may be in the understanding of the knowledges of good and truth, but that they in fact are not in them, unless they are in a life conformable to knowledges, n. 337. That whatever is in the understanding, and not,

at the same time, in the life, is not in man, but still, as it were, in an outer court, n. 337. That the understanding can be elevated into the light of heaven, but if the will is not at the same time elevated into the heat of heaven, that the things of the understanding perish and fall into the love of the will, n. 335. That the light of heaven with the wicked may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness, *ill.* n. 386. That man has an understanding in spiritual things equally as in things of a civil nature, *ill.* n. 224.

That there is an interior thought, which is called perception, and that there is an exterior thought, which properly is called thought, and that the latter is in natural light, whereas the former is in spiritual light, n. 914, *ill.* n. 947. Concerning the material thought and concerning the spiritual thought relative to God, heaven, and our neighbour, *ill.* n. 611. That the rational faculty is the first receptacle of spiritual truths, n. 936.

That it is hurtful to close the understanding in spiritual things, n. 224. What evils exist, when the understanding is shut in things of faith from religion, *ill.* n. 564, 575. That a thousand visionary things may be obtruded by removing understanding from faith, n. 451, 575. That the tenet with respect to the understanding being held a prisoner in subjection to faith, is derived from the Roman Catholic religion, and that it obstructs the passage of the light out of heaven from the Lord, insomuch so that a man cannot afterwards be illustrated, *ill.* n. 914. That the reason why the learned have attributed every thing to thought and thence to faith, is, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *ill.* n. 908.

UPON (*supra*). See OVER.

USE (*usus*, vide *opus*). See WORK.

V

VASTATION (*vastatio*, vide *consummatio*). See CONSUMMATION.

VENGEANCE or REVENGE (*vindicta*). That vengeance is attributed to the Lord, when nevertheless the wicked breathes revenge against the Lord when he perishes, *ill.* and *sho.* n. 808. See WRATH.

VESSEL (*vas*). That vessel *sign.* scientifics, because they are continents, *ill.* n. 775. What is signified by vessels of brass, of wood, and iron, and of marble, n. 775.

VESTURE (*vestimentum*). See GARMENT.

VIAL (*phiala*, vide *poculum*). See CUP.

VICTORY, to OVERCOME (*victoria*, *vincere*). That to overcome *sign.* to fight against evils and falses, and to be reformed, *sho.* n. 88, 105, 890.

VINEYARD (*vinea*). That a vineyard *sign.* the church, where the Word is, and the Lord known, in particular the spiritual church, *ill.* and *sho.* n. 650. That to gather the vintage, or to collect grapes, *sign.* to ring forth the fruit, and to make an end the same as to reap, *ill.* and *so.* n. 649.

VIRGIN (*virgo*, vide *filia*). See DAUGHTER.

W H I

VIRTUE or POWER (*virtus*) is spoken of celestial good, *sho.* n. 373, 674.

VISION (*visio*, vide *videre*.) See to SEE.

VOICE (*vox*). That a great voice, when from heaven, *sign.* divine truth, *sho.* n. 37, 50, 226. That voice, when spoken of instruments, *sign.* sound, n. 792.

VOMIT (*vomitus*, *vomere*), n. 205.

W

WALK, to (*ambulare*). That to walk *sign.* to live, and when spoken concerning the Lord, that it is to live from him, *sho.* n. 167.

WALL (*murus*). That a wall *sign.* what defends, and that when it is spoken of the church, it *sign.* the Word in its literal sense, *sho.* n. 898. That the wall of the city Jerusalem *sign.* the Word in its literal sense, n. 898, 902. That the foundation of its wall *sign.* doctrinals from the Word, *sho.* n. 902.

WAR (*bellum*). That wars *sign.* spiritual wars, which are impugna-tions of truth, and are conducted by reasonings from false principles, *sho.* n. 500, 548, *sho.* n. 586. That the ministry of the Levites was called military service, *sho.* n. 500 at the end. That the various kinds of arms *sign.* such things as belong to spiritual war, *sho.* n. 436. See ARMS.

WASH, to (*lavare*). That to wash *sign.* to cleanse and purify from evils and falses, and so to reform and regenerate, *ill.* and *sho.* n. 378. That washings formerly represented and signified such things; in like manner baptism, n. 378.

WATCHFUL, WATCHFULNESS, WATCHING (*vigilia*). That spiritual life, which exists from the affection and perception of truth, is signified by watchfulness and watching, *sho.* n. 158, 705. That natural life without spiritual life is called sleep, and that it resembles sleep, *ill.* and *sho.* n. 158.

WATER (*aqua*). That water *sign.* truths, *sho.* n. 50. That living water or the water of life *sign.* divine truth from the Lord, *sho.* n. 932. That the voice of waters *sign.* divine truth out of heaven, and from the Lord through heaven, n. 50, 614, 615. That the angel of the waters *sign.* the divine truth of the Word, n. 685. That water also *sign.* the divine truths of the Word adulterated and profaned, n. 719, 745.

WAY (*via*). That in the spiritual world there are actually ways which lead to heaven, and that thence ways *sign.* leading truths, n. 176.

WEALTH (*opes*, vide *divitiæ*). See RICHES.

WEDDING (*nuptiæ*, vide *conjugium*). See MARRIAGE.

WEEK (*septimana*). That a week *sign.* state, and the seventh week a holy state, n. 489.

WHEAT (*triticum*). That wheat and barley *sign.* good and truth of the church from the Word, *ill.* and *sho.* n. 315.

WHITE (*album*). That white is predicated of truth, because it proceeds from the light of heaven, by which is *sign.* truth, *ill.* n. 167, 231, 305; see COLOUR. That to make white *sign.* to purify truths from falses, n. 379.

WHITE STONE (*calculus albus*). That a white stone *sign.* truths suffragant and united to good, n. 121.

WHOREDOM (*meretricatio, scortatio, vide adulterium*). See ADULTERY.

WIDOW (*vidua*). That widow *sign.* those who are without protection, because without truths, which nevertheless they desire, *ill.* and *sho.* n. 764.

WILDERNESS (*desertum*). That wilderness *sign.* the church in which all the truths of the Word are falsified, *sho.* n. 546. That it *sign.* the church in which there are not any truths, because they have not the Word, *sho.* n. 546. That it *sign.* a state of temptation, in which man is as it were without truths, *sho.* n. 546.

WILL (*voluntas*). That to will *sign.* inwardly to love; because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 956. That the will is an internal act, because it is an endeavour to act, *ill.* n. 875.

WIND (*ventus*). That wind *sign.* influx from heaven, and, in the opposite sense, influx from hell, *ill.* and *sho.* n. 343. That this influx from heaven is called the blast of God, breath, and breathing, n. 343. That respiration, which is of the air, corresponds to the understanding and to faith, n. 708. That wind, especially an east wind, *sign.* the dispersion of fables by influx, *sho.* n. 343.

WINE (*vinum*). That wine *sign.* divine truth, and, in an opposite sense, divine truth both falsified and profaned, *ill.* and *sho.* n. 316. That the wine of Babylon *sign.* the abominable tenets of the Roman Catholic religion, grounded in the truths of the Word adulterated and profaned, *ill.* n. 758. See PAPISTS. That bread and wine were offered upon the altar together with sacrifices: bread was the meat-offering, and wine was the drink-offering, n. 778. See BREAD.

WING (*ala*). That wings *sign.* defences and powers, *ill.* and *sho.* n. 245, 561. See TO FLY. That the voice of wings *sign.* reasonings, n. 437.

WISDOM (*sapientia, vide intellectus*). See UNDERSTANDING.

WITNESS (*testis, vide testimonium*). See TESTIMONY.

WO, or ALAS (*væ*). That wo or alas *sign.* lamentation over calamity, unhappiness, and damnation, *sho.* n. 416, 518, 769, 785, 788.

WOMAN (*mulier*). That woman *sign.* the church, *sho.* n. 434.

WOOD (*lignum*). That wood *sign.* good, in particular natural good, *sho.* n. 774. What is *sign.* by thynne wood, n. 774. That wood *sign.* good according to the species of tree, *ill.* n. 775. That wood, in an opposite sense, *sign.* evil and what is accursed, *sho.* n. 774.

WORD, the, or SACRED SCRIPTURE (*verbum, seu scriptura sacra*). That the Lord is the Word, and the all of the Word, *ill.* n. 200; *ill.* and *sho.* n. 819. That the Word is holy and divine, *ill.* n. 752. That no one can see any doctrinal truth in the Word but from the Lord, because the Lord is the Word, n. 42, *ill.* n. 566, 958. That the Word is hidden to all to whom the Lord does not open it, n. 257. That the Word is the medium of conjunction with the Lord, *ill.* n. 881. That the Word is in heaven among the angels, concerning which, n. 669.

That the Word is the beginning of the work of God, *ill.* and *sho.* n. 200. That the Word vivifies and enlightens, *ill.* n. 200. That the spiritual life of man is from the Word, n. 411. That the spirit and the life of the doctrine of the church is from the Word, n. 602. That the Word is not understood without doctrine, and that doctrine is not understood without a life according to doctrine, n. 320. That the Word by means of the literal sense communicates with the universal heaven, *ill.* n. 200.

That the Word in its origin is purely divine, and that when it passed the third heaven it was made divine celestial, when it passed the second heaven it was made divine spiritual, and that when it came into the world it was made divine natural, whence it is, that there are three senses in the Word, the celestial, the spiritual, and the natural, *ill.* n. 959. That the spiritual truth of the Word is like light from the sun, and that the natural truth of the Word is like light from the moon and stars, *ill.* n. 414. That they who read the Word from the love of self and the world, consequently from a use merely natural, see no truth therein; but it is different with those, who, from the affection of truth, are in spiritual use, *ill.* n. 255, 889. That it is of the divine providence of the Lord, that they who are in evils of life and in falses of doctrine, do not see either truth or good in the Word; because if they saw and knew them, they would profane them, n. 314, 316, 686, 688.

That in the Word there are appearances, and that by them the truths therein may be falsified, unless genuine truths are known, *ill.* n. 439. Concerning those who falsify the Word, from experience, and what the falsification of the Word is, *ill.* n. 566 at the end. That spiritual death proceeds from falsification and adulteration of the Word, n. 411. That the Reformed do indeed acknowledge that the church is founded on the Word, but that nevertheless they found it upon one single assertion of Paul falsely understood, n. 750, *ill.* n. 417. See *Faith*. Concerning a table, in which the light flowed immediately from heaven, on which were placed truths from the Word falsified, what happened; and concerning another table, on which was the Word, where no one who had falsified truths was allowed to touch it, and concerning a certain leader in the doctrine of faith alone, who touched it, what happened, *ill.* n. 566. That all the truths of the Word are falsified and destroyed by the dragonists, *ill.* n. 541.

That the Papists declare the Word to be holy, but for what reasons, and in what manner, *ill.* n. 725, 733. That at first they acknowledged the Word to be sacred, but that afterwards they adulterated and profaned it, *ill.* n. 737. That by them the Word is taken away from the laity, lest the adulterations and profanations thereof should be perceived, n. 739. That the reading of the Word by the laity has at times been deliberated among them, which notwithstanding was rejected, n. 734. That the Papists at heart despise and reject the Word, n. 735. Concerning the acknowledgment of the Word by the French nation, n. 740—744. See *France*.

That in the Word there are two senses, a celestial and a spiritual, contained within its natural sense, and that the celestial sense is designed for those in heaven who are in the celestial kingdom of the Lord, and the spiritual sense is designed for those in heaven who are in the spiritual kingdom of the Lord, n. 725. That the Word, in its literal sense, is the basis and the firmament, also the guard, and as it were the wall, lest its spiritual sense should be injured, n. 898. That the spiritual sense is in every particular of the Word, and that thence the Word is internally spiritual, *ill.* n. 1. That the Word is guarded by the Lord, lest its spiritual sense should be injured, was represented by open purses full of gold and silver, *ill.* n. 255. That no one sees the spiritual sense but from the Lord, n. 824. That the Word, in its literal sense, is transparent to those who are in genuine truths, n. 897; and thence to those who will be of

the Lord's New Church, n. 897. That a man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, n. 911. That the coming of the Lord in the clouds of heaven *sign.* the opening of the Word as to its spiritual sense, in which he alone is treated of, *ill.* and *sho.* n. 642. That the spiritual sense of the Word could not be revealed till after the last judgment, *ill.* n. 804, 825. That violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separate from charity, and also by the Jews; but that violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, n. 825, 829. That the Lord bore every violence offered to the Word, consequently to himself, because he is the Word, n. 829.

That the spiritual sense of the Word is abstracted from persons, n. 78, 79, 96. See PERSON. That in the Word there is a marriage of good and truth, and that therefore there are words which are particularly spoken in relation to good, and words which are particularly spoken in relation to truth, n. 373, 483, 689. See MARRIAGE. That the interpretations given from the Lord in the Word were given in a natural sense, and not in a spiritual sense, the reason, n. 736. That from the most ancient times there was a Word in Asia, before the Israelitish Word, and that this Word still remains, and is in Great Tartary, n. 11. Concerning the true states of the prophets, one in which they wrote the Word, and the other when they were in spirit or vision, *sho.* n. 945. See SPIRIT.

WORK, WORKS (*opus, opera*). The doctrine of the Reformed concerning good works, see the doctrines of the Reformed premised at n. III. That man cannot do good from himself, but from the Lord, n. 178, *ill.* n. 224. That works are internal and external; and that such as the internal works are, such are the external; consequently such as the mind is inwardly, which produces them, *ill.* n. 76, *ill.* and *sho.* n. 641. That good works are charity and faith in internals, and their effects in externals, n. 949. That works are the continents of charity and faith, n. 141. That love and wisdom are not any thing unless they are in use, in like manner that charity and faith are not any thing unless they are in works, and that in these they exist, *ill.* n. 875. That there are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavours, *ill.* n. 875. That these internal acts ought to close in external acts, in order that they may abide, *ill.* n. 868, *ill.* n. 875. That man regards works in their external form, which may appear similar both in the good and wicked, but that the Lord regards works in their internal and external form at the same time, *ill.* n. 76. That by the Lord's saying to the seven churches, "I know thy works," is *sign.* that the Lord sees all the interiors and exteriors of man at once, n. 76, 94, 109. That love, wisdom, and use cohere as one; in like manner, charity, faith, and works, *ill.* n. 352. That the internal operations from the Lord are ten thousand times ten thousand in number, but that they are for the sake of the extreme operation, in which man will be jointly with the Lord, *ill.* n. 468. That man ought to do good which is of charity, and believe truth which is of faith, as from himself, n. 218, 222, *ill.* n. 224, *ill.* n. 875; but that nevertheless he ought to believe that it is from the Lord, *ill.* n. 875. The reason is, because man is not life in himself; also because his action is the mind acting; and because the Lord has commanded that man shall do good, *ill.* n. 87b. That all of religion consists in doing good to our

neighbour, *ill.* n. 484 at the end, n. 571. That to do the commandments of the Lord is to love him, *ill.* n. 556. That they who immediately approach the Lord live according to divine laws, like as the natural man according to civil laws, but between whom there is a difference, n. 920. That spiritual use is for the sake of the Lord, our neighbour, and salvation, and that natural use is for the sake of self and the world, n. 889. That there is a spiritual moral life, and a natural moral life, which lives in their external form appear alike, *ill.* n. 386. That the works of the Lord *sign.* all things in heaven, in the world, and in the church, created and made by him, n. 663. That the works of the hands of God *sign.* goods and truths, n. 457. See **HAND**.

That they who primarily, or in the first place, respect goods of charity, which are good works, are in reality in truths of doctrine, but not on the contrary, n. 82. That every man respects truths of doctrine in the first place, but that he is then like unripe fruit; but that with those who are regenerated the state is inverted, and that then they respect, in the first place, goods of charity, and become like ripe fruit, which contains prolific seed, *ill.* n. 83, 84. See **REFORMATION**. That they who are in works alone, and not in truths, are in darkness and in thick darkness, and they act as the Gentiles did formerly; and that in the world of spirits they assist the wicked, who through them commit evil, n. 110. How they who are in good works and not in truths appear in heaven, n. 107.

That the Reformed who are in faith alone, and have confirmed themselves therein, believe that every good work done by man is meritorious, *ill.* n. 484 at the end, *ill.* n. 875. Various arguments among the Reformed, that a man cannot do any religious good, that is, good which contributes to salvation, *ill.* n. 484, *ill.* n. 675. Their arguments that a man can contribute nothing, or no more than a stock, to the act of justification, *ill.* n. 484, *ill.* n. 675. That they who believe that all works done by man are not good, but meritorious, and thus not saving, but faith alone, falsify all things of the Word, and destroy all things of the church, *ill.* n. 541, *ill.* n. 566. That by the works of the law in Paul are meant the works of the Mosaic law, proper to the Jews, *ill.* and *sho.* n. 417. That man is judged according to his works, from Paul, *sho.* n. 417, 868. Also that Paul, in like manner as James, says, that the doers of the law are justified before God, and not hearers, *sho.* n. 417, *sho.* n. 828. That by the dragon and the false prophet are meant those who teach that faith alone saves, and that the works of charity are good, in order that the laity, as if from religion, may be kept thereby more strictly bound to live according to civil and moral laws, *ill.* n. 926.

WORLD (*mundus*). That the world *sign.* all who are in the world, the good as well as the wicked; that it also *sign.* the church, *sho.* n. 589. That the foundation of the world *sign.* the establishment of the church, *sho.* n. 589.

WORLD, QUARTERS OF THE (*plagæ mundi*). See **QUARTERS OF THE WORLD**.

WORLD OF SPIRITS (*mundus spirituum*). See **SPIRITUAL WORLD**.

WORMWOOD (*absinthium*). That wormwood *sign.* the infernal false principle; in like manner gall, *ill.* and *sho.* n. 410. See **BITTER**.

WORSHIP (*cultus*). That worship is according to doctrine, n. 777, 778. That worship with man is perfected according to life, and that

Z O N

therefore it is at first natural, afterwards moral, at last spiritual, n. 161. Concerning external worship separated from internal, *ill.* n. 859. That worship without truths of faith and goods of charity is dead worship, n. 154, 161, *ill.* n. 157.

WORSHIP, *to (adorare)*. That to worship *sign.* to acknowledge as holy or sacred, n. 579, 580, 588, 630. That when spoken with respect to the Lord, it *sign.* to acknowledge him as the God of heaven and earth, and to adore him, n. 630.

WOUND (*vulnus*). That sores, or ulcers, and wounds *sign.* evils in the extremes, originating in internal malignity, which are concupiscences, *sho.* n. 678.

WRATH (*ira*). That wrath and revenge are attributed to the Lord, when nevertheless the evil are wrathful, and breathe revenge, *ill.* n. 525, 635, 658, *sho.* n. 806. That the wrath of God *sign.* evils and falses in the church, n. 673. That the day of the wrath of the Lamb *sign.* the last judgment, *sho.* n. 340, 525, 806. That the wrath of the Lamb also *sign.* the influx of the Lord from heaven in the evil, n. 339. That wrath, when spoken of the evil, *sign.* hatred, n. 558, 565, 655 to the end, 658. That wrath is spoken of evil, and anger of false, *ill.* and *sho.* n. 635.

WRITE, *to (scribere)*. That to write *sign.* to commit to posterity for remembrance, n. 36, 63, 639, 816.

Y

YOUNG MAN (*juvenis*). That where virgins and young men are mentioned together, virgins *sign.* the affections of truth, and young men truths, *sho.* n. 620.

Z

ZEAL (*zelus*). That zeal is the consequence of love, and when spoken of the Lord, that it is the consequence of divine love, n. 831. That exteriorly zeal appears like anger, but that interiorly it is affection, which is the consequence of love, because it is from spiritual heat, *sho.* n. 216.

ZEBULON (*Sebulon*). That Zebulon and his tribe represented, and thence in the Word signifies, in a supreme sense, the union of the Divinity and the Divine Humanity in the Lord; in a spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, conjugal love, *ill.* n. 359.

ZION (*Sion*). That mount Zion *sign.* heaven and the church, where the Lord alone is worshipped, and where there is a life according to his commandments, *ill.* and *sho.* n. 612. That the virgin and the daughter of Zion *sign.* the church in regard to the affection of good and truth, *sho.* n. 612.

ZONE (*zona*). See **GIRDLE**.

INDEX
TO
THE MEMORABLE RELATIONS
CONTAINED IN THE
APOCALYPSE REVEALED.

I. CONCERNING the old Word, which was extant in Asia before the Israelitish Word, and which is preserved to this day among the people who inhabit Great Tartary, n. 11.

The faith of the new heaven and the new church comprehended in one general or universal idea, n. 67.

II. CONCERNING the STATE OF MAN AFTER DEATH in general, and concerning their state in particular who have confirmed themselves in falses of doctrine. Respecting both the former and the latter, the following general observations occur: First, That men, for the most part, rise again on the third day after their decease, and that they know no other than that they are still alive in the former world. Second, That all flock into a world, which is in the midst between heaven and hell, called the world of spirits. Third, That they are there introduced or translated to various societies, and thereby examined as to their nature and quality. Fourth, That the good and faithful are there prepared for heaven, and the wicked and unfaithful for hell. Fifth, That after preparation, which continues some years, a way is opened to the good to a certain society in heaven where they are to dwell to eternity; but to the wicked a way is opened to hell: besides many other particulars. Afterwards the nature of hell is described; and that they are called satans there who are in falses from confirmation, and devils who are in evils of life, n. 153.

III. A company of spirits were seen praying to God, that he would send his angels to instruct them on various subjects relative to faith, because on most points they were in doubt, forasmuch as the churches differ so among themselves, and yet all of their ministers exclaim, *Believe us; we are God's ministers, and know*: and angels appeared whom they questioned concerning charity and faith, on repentance, on regeneration, concerning God, on the immortality of the soul, also on baptism and the holy supper; to which particulars the angels made such replies, that they might fall within their understanding; observing, moreover, that whatever does not fall within the understanding, is like seed sown in sand, which however watered with rain, yet withers away; and that the understanding closed by religion, no longer sees any thing in the Word from

light, which is from the Lord therein; nay, that, if it reads, it becomes more and more blind in things relating to faith and salvation, n. 224.

IV. That there were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment stood two little children; and lastly was seen a harlot and a dead horse: and afterwards I was instructed what these things particularly signified, and that by them the Word was represented and described, such as it is in itself, and such as it is at this day. Also, concerning those who thought they should shine like stars in heaven, who, when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshipped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But the case is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, n. 255.

V. In the spiritual world it is not allowed any one to speak but as he thinks, otherwise he is openly heard as a hypocrite; and that therefore in hell no one can name Jesus, because Jesus signifies salvation. By this means experiment was there made, how many in the Christian world at this day believed, that Christ, even as to his Humanity, is God; wherefore in a place where many of the clergy and laity were assembled, it was proposed to them to utter the words DIVINE HUMAN; nevertheless scarce any one could disengage these two words from his thought, and thus pronounce them. That the Lord with respect to his Humanity, was even God, was confirmed to them by many passages from the Word, as by the following, in Matt. xxviii. 18; John i. 2, 24; xvn. 2; Coloss. ii. 9: 1 Epist. John v. 20, and also by other passages: but still they could not utter DIVINE HUMAN; and what was surprising, that neither could the gossellers or Lutherans, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, that neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharist, utter the words DIVINE HUMAN. From this experiment it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, n. 294.

VI. Once six hundred of the English clergy were permitted to ascend to a society of the superior heaven, where they saw their king (George II.), with whom they discoursed about their application to the Lord, and not to God the Father. After this the king presented two bishops in company with heavenly gifts, from which and from their king they were suddenly separated. The account they give to their companions after their return, and the discourse of their bishops about unanimity and concord, supremacy and dominion, to which the rest assent; and lastly, concerning their appearance in a monstrous form, n. 341.

VII. That there was heard at a distance as it were a gnashing or grinding of teeth, and intermixed therewith as it were a beating (noise); I approached towards the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who

were for faith maintained their arguments, asserting that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives from the Lord, life is spiritual-moral, but in man who does not live from the Lord, life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, n. 386.

VIII. There were seen two flocks, one of goats and the other of sheep; but when they were beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep consisted of those who made charity united with faith saving; and I demanded of them, why they were assembled there; they who appeared like goats said, that they formed a council, because they had been informed, that what is said by Paul in Rom. iii. 28, *That man is justified by faith without the works of the law*, is not rightly understood, forasmuch as by faith in that passage is not meant the faith of the present day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the decalogue, but the works of the Jewish law, which were rituals (which is also demonstrated); and they said, that it had been concluded, that faith produces good works as a tree produces fruit. To this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith;" and he divided the sheep into two flocks, and said unto those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made in what manner they understood that faith produces good works as a tree produces fruit, and it was discovered, that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had adjoined themselves to the goats, re-united into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, n. 417.

IX. A description of the bottomless pit which is in the southern quarter towards the east, or of the hell of those who have confirmed in themselves justification and salvation by faith alone, who are all of the Reformed Church. Also of an abyss under the bottomless pit, where they are, who, besides that confirmation, have in their spirit denied God, and in their hearts laughed at the holy things of the church. Their quality is also described, together with their lot, n. 421.

X. Some account of those who live in the northern quarter of the bottomless pit, who do not study the arcana of justification by faith, but only make bare faith the all of religion, and nothing besides it and the customary worship, and so live as they like. Their habitations, their mode of reasoning, and their lot described, n. 442.

XI. An account of those who dwell in the northern quarter of the bottomless pit towards the west, or of the hell of those who know little about

religion, attending only to its formalities, being laden and overcharged with worldly and corporeal things, and plunged in ignorance and stupidity, n. 456.

XII. Concerning INCANTATIONS which were in use among the ancients, and were performed three ways, the third of which only remains among men at this day, who have confirmed in themselves false principles of religion from the pride of their own intelligence, n. 462.

XIII. That there was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they were emerged, I saw that they had two heads, one of which they could draw back into the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified, were explained by an angel, namely, that they were men in the world, and consequently, so many spirits after death, who say, that God, among those who have obtained faith, does not see any thing that they think or do, but only regards their faith which is concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, but these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. That these spirits were afterwards seen floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceitedness, flowing forth from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterwards from the Sacred Scripture, and by many arguments I demonstrated, that this doctrine of theirs was insane, and inasmuch as it was contrary to Sacred Scripture, it was from hell. But the arguments whereby I demonstrated it, on account of their prolixity, cannot be quoted here, but may be seen in the MEMORABLE RELATION itself; afterwards, that they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sunk down to a society in the neighbourhood of the Machiavelists, n. 463.

XIV. That there was heard a noise like the grinding of a mill, and that following the noise, I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man (*vir*) collecting passages from the Word and other books, in favour of JUSTIFICATION BY FAITH ALONE, and that scribes on one side copied what he collected into a book. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew his grace and favour from the human race, and that therefore he had sent his Son, who should make expiation and propitiation; to which I replied, that it was contrary both to Scripture and reason, that God could withdraw his grace and favour, for thus he would withdraw his essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book proved to be the Word, n. 484.

XV. SECOND MEMORABLE RELATION. There was heard a noise like the collision of two mill-stones, and I approached to the entrance of it, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification by faith alone; and as I drew near to one of them, I asked what he was then studying; he said, concerning the ACT OF JUSTIFICATION, which is the principal or most important article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters, and when it has entered; and he said, that this was effected passively and not actively; to which I replied, "That if you take away the activity therein, you also take away the reception, and that consequently this act would be only an ideal phantom, or a creature of the imagination, and is but the pillar or statue of Lot's wife, tingling like dry salt when scratched by a scribe's pen or finger-nail;" the man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, n. 484.

XVI. THIRD MEMORABLE RELATION. That I approached towards a certain house where a number of people were assembled together, and debating whether the good which a man does in a state of justification by faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good that a man does contributes nothing to salvation, forasmuch as no good proceeding from the will of man can have any connexion with what is a free gift; that neither can any good proceeding from man be connected with the merit of Christ, which is the only means of salvation; neither can man's operations be coupled with the operation of the Holy Ghost, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, "These people have no religion at all, for who does not know, that what is called religion consists in doing good to one's neighbour for the sake of God, consequently, from God and with God?" n. 484.

XVII. That I was seized with a grievous disease, proceeding from the smoke emitted from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt, and that I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the same chapter; and moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but inasmuch as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterwards that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them, that they were the farthest off from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves; after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above

all, from the decalogue, baptism, and the holy supper, as may be seen in the MEMORABLE RELATION, n. 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truths, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits, mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faith alone, saying, that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by their being led to a house where there was a table, into which the light flowed immediately from heaven, and they were told to write those truths which they had adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes attentively on it, the paper appeared black as if it were from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which, when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, n. 563.

XIX. In what manner man, when he is prepared for heaven, enters therein, namely, that after preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and that near the society there is a door, which is opened, and that after he has entered examination is made, whether there is a similar light and a similar heat in him, that is, a similar truth and good, to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is rigorous, for when they enter, they are miserably tormented, and from the torment, cast themselves down headlong; this arises to them from the sphere of the light and heat of heaven, in whom these properties are opposed; after which, they no longer desire heaven, but associate themselves with their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favour, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. That many who believed that heaven consisted only in admission through favour, and after admission eternal joy, from leave ascended into heaven, but by reason they could not sustain the light and

heat, that is, the faith and love there, they threw themselves down head long, and that then they were seen by those who stood below, like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance as it were of dead horses signified, and that then what they saw were certain persons who, at a distance, so appeared, observing that they were those who, when they read the Word, think of God, their neighbour, and of heaven materially and not spiritually, and that they think materially of God, who think from person concerning essence, and of his neighbour and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from his essence and thence of his person, of his neighbour from his quality, and thence of his face and speech, and of heaven from a state of love therein and thence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the Word with those who think spiritually while they read it, is a living letter, that therefore they appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, that therefore these latter appear at a distance like dead horses, n. 611.

XX. That one of the dragon spirits invited me to see the delights of his love, and he carried me to a certain place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, "Now you shall see our pastimes;" and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tigers, and wolves, who rushed in upon the flock, and tore them in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skilful in incantation, who being let in, when one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation, the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavour to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apocalypse, chap. xx. 8, 9, n. 655.

XXI. A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to his words in Matt. xxviii 18; but they consulted two prelates who were in the society, what they should do, who advised them to send back the paper to heaven from whence it came; which when done, that society sunk under ground, but not very deep: after some days some of them came up thence, and related what was their lot after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning

the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of his faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, who took the cap and carried it away, n. 675.

The twelfth, thirteenth, and fourteenth chapters of Zechariah explained in a summary way, n. 707.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged every body they could from reading them; passages from the Apocalypse, chap. xvi. 12—16, were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king (Geo. II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Humanity, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart thence, exclaiming, "How is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal?" n. 716.

XXIII. I had some discourse in the spiritual world with pope Sextus Quintus, who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because he is God, ought alone to be adored and worshipped, also, that the Sacred Scripture is divine, in which belief he continued to his life's end. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo, at Loretto, respecting the society over which he presides, and of the stupidity of such popes and cardinals as desire to be adored as Christ. Also concerning his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, n. 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, and respecting their belief that the Lord transferred to him his power over heaven and hell, which they violently insisted upon: but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, TRUTH ORIGINATING IN GOOD WHICH IS FROM THE LORD. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, n. 768.

Concerning the adulteration and profanation of all the truth of the Word, and thence of every thing holy in the church, proceeding from the Roman Catholic religion ; and also how that profanation was and is occasioned, n. 802.

XXV. That I saw an army mounted on red and black horses, all of them with their faces turned towards the tails, and the hinder part of their heads towards the heads of the horses, who cried out, " Let us fight against them who ride upon white horses ;" and that this ludicrous army sallied out of a place which is called Armageddon, Apoc. xvi. 16 ; and that it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterwards, when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described, and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon ; and that they disputed among themselves on the understanding of these words of the Lord's Prayer, OUR FATHER WHO ART IN THE HEAVENS, HALLOWED BE THY NAME, THY KINGDOM COME ; and then they were told by the angels of Michael, that the Lord the Redeemer and Saviour, is the Father of all in the heavens, forasmuch as he himself taught, that the Father and he are one ; that the Father is in him and he in the Father ; that he who sees him sees the Father ; that all things of the Father are in him ; also that it is the will of the Father, that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them ; also that to him belongs all power in heaven and earth, and that to him belongs all power over all flesh : that no one sees or can see God the Father, but the Son alone who is in the bosom of the Father ; besides many other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in the Apoc. chap. ix. and the other part were driven forth into a desert, n. 839.

The xxviii. and xxix. chapters of Ezekiel explained in a summary way, n. 859.

XXVI. That two angels descended, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived ; hence that the heavens were created by God from love through wisdom. That after this sight, I went into a garden, through which I was conducted by a certain spirit, and at length to a palace which was called the TEMPLE OF WISDOM, of a quadrangular shape, its walls of crystal, its roof of jasper, and whose foundations consisted of precious stones of various kinds ; and he said, that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and which he is not wise in, as to be scarce any thing ; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two

angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they became realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; whom I asked in what manner they understood, that man can do good from God, and yet do it as from himself. who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man the free-will of acting either from one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbour, to operate the goods of charity as a tree bears fruit, and to do his commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded, if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects; this he illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity; and as light united to heat, which like the light of spring vivifies all things, so is faith united to charity, n. 875.

XXVII. That I was carried to a place, where they were who are meant by the FALSE PROPHET, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left a string of pearls, but these things were induced by phantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Apoc. xiii. 2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, the place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the TABERNACLE such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterwards, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the TEMPLE, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the LORD ALONE was seen, standing upon the foundation stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead thereof, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, n. 926.

XXVIII. A discourse among the angels concerning God, that his

divine is the Divine Esse in itself and not from itself, and that it is one, the same, itself, and indivisible; also that God is not in place, but with those who are in place; and that his divine love appears to the angels as a sun, and that the heat thence proceeding is in its essence love, and the light thence proceeding in its essence wisdom. That the divine proceeding attributes, which are creation, salvation, and reformation, are of one God and not of three, n. 961.

XXIX. That there was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and concerning the Holy Spirit; and when so many of the clergy as there were seats were entered, the council began; and inasmuch as the first proposition was concerning the Lord who assumed the humanity in the Virgin Mary, then an angel standing at a table read before them what the angel Gabriel said to Mary, **THE HOLY SPIRIT SHALL COME UPON THEE, AND THE VIRTUE OF THE MOST HIGH SHALL OVERSHADOW THEE, AND THE HOLY THING WHICH IS BORN OF THEE SHALL BE CALLED THE SON OF GOD**, Luke i. 35; and also in Matt. i. 20—25; and moreover many passages out of the prophets, that Jehovah himself is about to come into the world, and also that Jehovah himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah himself assumed the humanity. The other deliberation respecting the Lord was **WHETHER HE AND THE FATHER ARE NOT THEREFORE ONE, JUST AS THE SOUL AND BODY ARE ONE**; and this was confirmed by many passages in the Word, and also from the symbol of faith or creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and thence that his humanity is divine, and that it ought to be approached in order to approach the Father, because by it he sent himself into the world, and made himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the **HOLY SPIRIT**, and then they first discussed the idea of three divine persons from eternity, and it was established from the Word, that the holy divine, which is called the Holy Spirit, proceeds of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the Saviour there is a divine trinity, consisting of the divinity from which all things are, which is called the Father, the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, n. 962.

INDEX

OF

PASSAGES OF SCRIPTURE

CONTAINED, AND REFERRED TO,

IN THE

APOCALYPSE REVEALED.

Note.—The numerical sections marked with a star [*] contain citations from the Word; those without the star contain only references to the Word. Where a reference in this Index is not found to accord, an error will be found in the section of the translated work, which was copied from the Latin work. In the division of the Latin version of the Psalms, occasionally used by the author, said to be that of Sebastian Schmidius, the title of a Psalm is reckoned a verse; but in this Index the reference is made to conform to the English version

GENESIS.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	1, 2, 3	200*	XIV.	18, 19, 20	101, 289*
	14 to 19	414*	XV.	11	757*
II.	1	447*		16	658*
	7	348*		17	422*
	25	213*		18	444,* 503
III.	1 to 5, 14, 15	550	XVII.	11	598
	1, 13	562*	XVIII.	21	658*
	7	936	XIX.	1, &c.	502
	14	788, 455*		24	452*
	15	538, 565*		24, 25	599*
	23, 24	239*		28	422*
VI.	12, 13, 17	} 748	XXVIII.	18, 19, 22	779
	19		XXIX.		349
VII.	11	936		14	489
IX.	4, 5	781	XXX.		349
	12 to 17	406*		10, 11	352
	13	598		16, 17	358
	21, 22, 23	213*		19, 20	359
	26	289*	XXXII.	2, 3	802*
XI.	1 to 9	717*		31	939
XII.	10, &c.	503	XXXV.	18	349
XIII.	10	503		22	134
XIV.	18, 19	316*		23 to 26	349

CHAP.	VERSES.	NUMBER.
XXXVII.	21 22, 29	351
XL.	38 to 44	360
	41, &c.	503
	42	814*
	50, 51, 52	355
XLVI.	3, &c.	503
	9 to 24	349
XLVII.	31	137*
XLVIII.	2	137*
	3, 4, 5	355
	5	351
	15, 16	355
	16	344*
XLIX.		349
	3	351*
	3, 4	{ 17, 134,*
		{ 351
	8 to 12	350*

CHAP.	VERSES	NUMBER.
XLIX.	9	241*
	11	166,* 316*
		{ 378,* 379,
		{ 653
	11, 12	305*
	13	406*
	14, 15	358
	17	455*
	17, 18	298*
	19	352
	20	20, 353*
	21	354*
	22	384*
	22, 26	360*
	23, 24	299*
	24	915*
	33	137*

EXODUS.

III.	1, 2, 3	468*
	18	505
IV.	3, 4	438*
	8, 9	528*
	22, 23	17
VII.		503
	1	8*
	3	598
	4	862
	15 to 27	379*
	17 to 25	405*
	20	485*
VIII.		503
	1, &c.	485*
	1 to 10	702*
	12, &c.	485*
IX.		503
	8 to 11	678*
	14	657
	22 to 25	399,* 401*
	23, &c.	485*
X.		503
	12, &c.	424,* 425*
	22, 23	505
XI.		503
	1	657
XII.	1, &c.	10*
	2	935*
	7, 13, 22	379*
XII.	13	440, 657
	41, 51	862
XIII.	2, 12	17
	21, 22	468*
XIV.	16, 21, 26	485*
	21	343*
		503
XV.	8, 9	343*
	23, 24, 25	411*
	25	774*
XVII.	5, &c.	485*
	9 to 12	485*
XIX.	1, 11, 15, 16	505
	5, 6	586,* 749*
	9	24, 602*
	10, 11, 15	520*
	12, 13, 20	{ 529*
	to 23	
	14	166
	16	236*
	16, 18	529*
	16 to 25	397*
	20	336
XX.	4, 5	601
	7	474
	24 to 26	392
	25	457,* 847*
	26	213*
XXI.	14	624*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES	NUMBER.
XXII.	22 to 24	704	XXVIII.	6, 15	450, 725
	29	623		6, 15 to 21,	{ 540
	29, 30	17		30	
XXIII.	2	578*		8	725
	10	623		11	793*
	14, 15, 16,	{ 623		15	725
	19, 26			15 to 21	349, 915
	15	939*		16	905
	20, 21	{ 81, 44,*		20	897
				21	348*
	20 to 23	344*		31 to 35	328*
	28, 29, 30	567		33	725
XXIV.	1, 2	529		36, 37	189
	3 to 8	379*		36, 37, 38	347*
	4	348*		39	814*
	4 to 10	529		42, 43	213,* 671*
	17	336	XXIX.	4	378
XXV.	4	725		7, 29	779
	9	585		10, 25, 41	278
	10 to 16	774		11, 12	242
	10 to 40	585		12, 16, 20,	{ 379*
	11	913*		21	
	16	490,* 529		13, 22	782*
	16, 21, 22	669*		18	468*
	18	913*		22	438
	18 to 21	239*		30	10*
		{ 239, 490		35	10*
	22			37	10*
				40	316, 778
	23, 24	913*	XXX.	1, 2	905
	30	939*		1 to 10	392, 393*
	31 to the end	43		2, 3, 10	270
	31, 38	913*		3	913*
XXVI	1	725, 814*		12	364,* 657
	1, 31	793*		18 to 21	378
	18, 20, 23	342*		20	779
	30	585		22 to 23	779
	31	239,* 725		23, 24	493*
	31, 36	450, 725		31, 32, 33	779
	33	529*		34	394*
	33, 34	586		34 to 37	777*
	36	725	XXXI.	3, 6	793*
XXVII	1	774, 905		7	669*
	1 to 9	322, 892		7, 18	490, 555
	2	270		18	529,* 669*
	9, 11, 12, 13	342*	XXXII.		242
	9 to 18	487		6	392
	9, 18	814*		15	490, 555
	16	450, 725		15, 16	529, 669*
	20	493*		20	748*
XXVIII.	6	793*		32, 33	256*

CHAP.	VERSES	NUMBER	CHAP.	VERSES	NUMBER
XXXIII.	14, 15	939*	XXXVIII.	21	669*
	20	54,* 939*	XXXIX.	8	793
XXXIV.	1, 3	662		9	905
	5	24		27	814*
	15	134*		38 to 43	392
	29 to the end	529,* 662	XL.	5, 26	392
XXXV.	35	793		9, 10, 11	779
XXXVI.	1, 2	793		12	378
	8	793,* 814*		13, 14, 15	779
	8 to 28	585		20	{ 490,* 529. 669*
XXXVII.	9	239		30, 31	378
	17 to 22	43		34, 35	629*
	25 to 29	392		38	468*
XXXVIII.	9	814*			
	18	814*			

LEVITICUS.

I.	5, 11, 15	379	VIII.	6	378
	8	782		10, 11, 12	779
	9, 13, 17	278, 468		11	10,* 392
II.	1 to 13	778		12	779
	2, 9, 10	278		15	242
	2, 9, 10, 11	468		15, 24	379
III.	3, 8, 13	379		17	862
	3 to 16	782		25	438
	5	278		28	278
	5, 16	468		33, 34	10*
	9, 10, 11	438*	IX.	2	242
IV.	3, 13, &c.	242		19	438
	6, 7, 17, 18	379*		23, 24	629
	8 to 35	782		24	468, 599
	12	862	X.	1, 2	395,* 748*
	16, 17	10*		1 to 6	599
	25, 30, 34	379		6	47*
	31	278	XI.	25, 40	166
	35	468		32	378
V.	9	379		46	417
	11 to 14	778	XII.	7	417*
	12	468	XIII.	1 to the end	678
VI.	6 to 14	778		2, 32, 54, 57	417
	9, &c.	417*		46	862
	9 to 13	395, 468*		59	417*
	14, &c.	417*	XIV.	8	862
	15	278		8, 9	136, 378
	30	468	XV.	4, 5	137
VII.	1 to 5	392		5 to 12	378
	3, 4, 30, 31	782		32	417*
	9 to 13	778	XVI.	1, &c.	242
	11, &c.	417*		2 to 14, &c.	529*
	37	417*		4, 24	378*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XVI.	4, 32	671*	XXIII.	9 to 15, 20	623
	11, 12, 13	393*		to 25	778
	12, 13	395, 468*		12, 13, 17	778
	12 to 15	10*		12, 13, 18,	316, 778
	13	490,* 555,		19	778
		669*		17	242
	14, 15	379		18	367*
	18, 19, 33,	392		39, 40	585
	34	10*		39 to 44	400*
	19	862	XXIV.	40, 41	493
	26, 28	379, 782		2	468*
XVII.	6	458*		2, 3, 4	42
	7	939*		3, 4	348*
	10	781		5, 6	778
	12, 13, 14	378		5 to 10	610*
	15, 16	205		6	862
XVIII.	24, 25, 28	586*	XXVI.	14, 23	601
XIX.	2	474		1	567
	12	210*		6	427*
	14	400,* 505		8	167,* 585*
	23, 24, 25	134*		11, 12	10*
XX.	5	468		18, 21, 24,	167*
XXI.	6	625*		28	101,* 485
	17 to 23	210*		23, 24, 27	459
	18	48*		26	278
	18, 20	625*		30	936
XXII.	19 to 25	48*		31	
	22	278		36	
XXIII.	8, 14, 18				

NUMBERS.

I.	862	V.	2, 3, 4	862
	5 to 16		29, 30	417*
II.	862	VI.	1 to 21	47
	1 to the end		13, 21	417*
	10 to 16		14 to 21	778
III.	862		24, 25, 26	306,* 939*
	1 to the end	VII.	1	392, 779
	12, 13, 40		1 to the end	349
	to 46		84, 87	348*
IV.	3, 23, 30, 39		89	239, 529
	5, &c.	VIII.	2, 3, 4	43
	6, 7, 9, 11,		6, 7	378
	12		8	242
	7		24, 25	550*
	8	IX.	17 to the end	862
	23, 35, 39,	X.	1 to 11	224,* 397*
	13, 47		1 to 11, 29	862

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
X.	10	935	XXI.	6, 8, 9	49
	33	529		8, 9	775*
	35	939*		14, 15	11
	36	287*		18	485
XI.	1 to 3	599		27 to 30	11
	18, 19, 20	489	XXII.	7	114
	31, 32	862	XXIII.	5, 12, 16	114
	33	657		7 to 15, 18 } to 24 }	114
XII.	14, 15	862		23, 24	241*
XIII.	4 to 15	349	XXIV.	1	114
	20	623		1 to 4, &c.	349*
	33	424*		5 to 9, 16 } to 19 }	114
XIV.	8	629*		6	90
	10, 11, 12	629		6, 7	409
	11, 22	598		9	241*
	18	322*		13	114
	21	629		17	342,* 954
	22	101*		24	406
	33	134*	XXV.	1 to 4	53
XV.	2 to 15	316, 778		1, 9, 18	114*
	7	278	XXVI.	5 to 56	349
	17 to 22	623		10	285, 599
	24	242	XXVIII.	1 to 15	778
	38, 39	450*		1 to the end	778
XVI.	6, 7	468		2	468
	19, 42	629		6, 7, 18 to } the end }	316
	29 to 33	285		11 to 15, } 18 to the }	778
	41 to 46	393*		end }	
	46	395		19, 20	242
XVII.	2 to 8	485*		26 to the end	623
	4, 10	555, 669*	XXIX.	1 to 7, &c.	316, 778
	7, 8	357		2, 6, 8, 13, } 36 }	278
	10	490*		6	935*
	12, 13	585	XXXI.	1 to 8	397*
	22	669*		16	114
XVIII.	1, 2, 23	585		19 to 35	505
	8 to 20	623, 778	XXXII.	1 to the end	352
	15	567	XXXIII.	2 to 56	862
	17	782		55	439*
	24, 28	101	XXXIV.	14	352
XIX.	2	417*		17 to 28	349
	4	10*	XXXV.	5	342*
	11 to the end	166, 505		5, 6	691*
	14	417*			
	19 to 25	862			
XX.	1 to 13	485			
XXI.	1 to 10	469			
	4 to 10	455*			

DEUTERONOMY

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	7, 8	444	XI.	13	682
	13	538*		18	347*
	23	248*		22	167*
	31, 33	546	XII.	5, 11, 13, } 81*	
	35	474		14, 16	
III.	10, 17	352		27	379
IV.	3	578*	XIII.	2, 3, 4	598
	13	101		4	527*
	13, 23	529	XIV.	23	101
	16, 17, 18	601	XV.	1, 2	32*
	19	53, 477*		11	209
	23	503		21	210*
	23 to 28	774	XVI.	1	935
	24	216		2, 6, 11, } 81	
	34	598		15, 16	
	36	468*		4 to 7	10*
V.	2, 3	529		13, 14	585
	9, 10	216	XVII.	2, 3	919
	11	81*		3	447
	22, 23	529*		3, 15	53
	29	527*		15, 16	298*
VI.	2, 13, 14, 24	527		15 to 18, 19	417
	5	682		16	503
	5, 8	347*		19	527
	13	474	XVIII.	1	468
	14, 15	216		4	623
VII.	15	503		9, 10, 11	462*
	22	567		15 to 20	8
VIII.	2, 3, 4, 15, } 546		XIX.	1 to 9	610
	16			5	774*
	6	527		9	167
	7	509	XX.	19	847*
	7, 8	315*		19, 20	400
	9	775	XXI.	5	357*
	19	578		11, 13	489
IX.	5, 6	350*		15 to 17	17
	9	529		18 to 21	899
	10	529		22, 23	774
	27	748	XXII.	15	839
X.	4	101	XXIII.	10 to 15	862
	5	529		18	552*
	8	366*		21	668
	11	474	XXIV.	6	794*
	12	527,* 682		14	209
	18	764	XXVI.	1, &c.	623
	20	474, 527*		3, 15	474
XI.	9, 21	474		7	640*
	11, 14, 16, } 496*			12	505
	17			16	682

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXVI.	17	167	XXXII.	20	939
	18, 19	586		20 to 34	350*
XXVII.	5	847		22	336*
	12, 13	349		24	567
	18	210*		25	620
	19	764		26	342*
XXVIII.	15, 27, 35	678*		32	502, 649*
	38	424*		33	527
	40	779		38	316, 778
	58	527		42	591*
	58, 59, 61	657*		43	806*
	59	456	XXXIII.		349
	60	503		2	401
XXIX.	18	410*		2, 3	586*
	23	452,* 502		8 to 12	357*
	27	635		10	277*
XXXI.	9, 11, 12, 26	417		13, 14, 15	789*
	12	527		13 to 17	360*
	17, 18	939*		14	935*
	20	474		17	{ 287,* 355, 458
XXXII.	2	496		18, 19	358*
	8	543		20	241, 861
	10	546		20, 21	352
	11	653		23	354*
	11, 12	245*		24, 25	353, 776
	12, 13	498*		26	24*
	13, 14	315*		28	384*
	14	379	XXXIV.	3	367
	15	782		4	474
	16	216			
	17	458*			

J O S H U A .

I.	4	444	VIII.	30, 31	457*
	11	505		32	662*
III.	1 to 17	529	X.	11	399*
	2	505		12, 13	11, 53*
	11	529	XIII.	22	114
IV.	1 to 9, 20	348*		24 to 28	352
	5 to 20	529	XV. to XIX.		349
VI.	1 to 20	397,* 529	XVIII.	11 to 28	361

J U D G E S .

I.	16	367	V.	20	51*
III.	13	367	VI.	17, 21	598
V.	6, 7	501*		21	485*
	8	899*		25 to 29	242
	11	899	VII.	16 to 22	397*
	15, 16	351*	XIII.	22	54,* 939
	17	406	XX.	1	342
	18	354*			

I. S A M U E L.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	25	242	XVI.	6	779
II.	5	{ 10,* 323,		14, 15, 16, 23	278
	8	535*	XVII.	13	578*
	8	20, 551*		34 to 37	573
	34	671*	XX.	1	342*
III.	1 to 8	598		5, 12, 19,	{ 505
V. and VI.		505*		20, 35,	
V.	3, 4	529		36, 41	
X.	1	529	XXIV.	6, 10	779
XIV.	10	779		14	952
XV.	1	598	XXVI.	9	779
XVI.	2	779		9, 11, 16, 23	779
		242			

II. S A M U E L.

I.	10	300*	VI.	14	671*
	16	779	IX.	8	952
	17, 18	{ 11, 53,	XII.	29, 30	300
	20	299*	XIII.	19	538
	21	501	XVII.	8	573
	24	779	XIX.	21	779
II.	4, 7	166,* 725*	XXII.	3	270*
III.	31	779		8, 16	902
V.	17	492		11	245*
VI.	1 to 19	779		14	472*
	2	529	XXIII.	3, 4	{ 53,* 151,*
	6, 7	529			496
			XXIV.	1 to the end	364*

I. K I N G S.

I.	34, 35	779	VIII.	25, 44	348*
III.	1	503*		3 to 9	529
IV.	21	503		4 to 10	669
	30	503*		9	529
VI.	3, 36	487		10, 11	629
	7	457,* 847*		21	529
	10 to 15	774		51	503
	19 to 28	669	X.	18, 19, 20	229
	19, &c.	529		19, 20	348*
	22 to 28	239*	XII.	28 to 32	242
	23 to 33	493*	XIV.	8	167,* 578*
	29, 32	367*		25, 26	503
	29, 32, 35	239*	XVI.	31, 32, 33	132
VII.	8	503*	XVII.	21	505*
	14	354*	XVIII.	4, 13	132
	23 to 39	378		23 to 26, 33	242

II. KINGS—JOB.

CHAP.	VERSES	NUMBER.	CHAP.	VERSES.	NUMBER.
XVIII.	34	505*	XIX.	19	328,* 348*
	38	468, 599	XXI.	6, 7, &c.	132
XIX.	1, 2	132		23	132
	15, 16	779		27	492

II. KINGS.

I.	10, 11	599	IX.	22	134,* 462*
II.	8	328*		32, 33, 34	132
	11, 12	437*	XI.	12	779
	12	298*	XIII.	14	298,* 437
	12, 13	328*	XVIII.	21	503
	14	238		24	503
	23, 24	573*		31, 32	348*
IV.	38 to 41	411*	XIX.	1, 2	492
V.	10, 14	378		21	620
VI.	17	{ 36,* 298,*		26	401*
		{ 437	XXIII.	10	748
	30	492		16	506
VIII.	13	952		29, 30	707
IX.	3	779		30	779
	10	506*			

I. CHRONICLES.

V. 1	17, 134,* 351
------	---------------

J O B.

II.	12	788*	XXIV.	18, 19	382*
III.	24	471*	XXV.	20 to 24	707
IV.	8, 9	343*	XXVI.	6	440*
V.	17, 20	323		8, 9	24*
VII.	13	137	XXVII.	4	624
IX.	25, 26	406*	XXVIII.	22	440
	30, 31	378*	XXIX.	22, 23	496*
XII.	7, 8, 9	405,* 757*	XXX.	1	952
	7 to 10	290*		6	338*
XIII.	7	624		28, 29	537*
	25	936		31	276
XIV.	10, 11	409	XXXI.	12	440*
	16	364*	XXXVII.	4, 5	471,* 472*
XV.	14, 15	586		15	24*
XVI.	15, 16	492	XXXVIII.	4, 5, 6	486*
XVIII.	15	452*		7	397*
	18	551		22, 23	399*
XIX.	3	101*	XXXIX.	17, 18, &c.	298*
	9	189*		26 to 29	244*

P S A L M S.

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
I.	3	400,* 930	XVIII.	2	270*
II.	2, 6	779		4	409*
	6	586		5, 6	321,* 870
	6, 7, 8, 12	612*		7	{ 191,* 331,*
	7	4*			{ 285*
	9	148, 149		7, 15	589
	10	20		8	494*
	12	340*		9, 10	239*
III.	4	586		10	{ 298,* 343,*
	7	435*			{ 245*
IV.	1	376, 861		10, 11, 12,	24*
	4	137		12, 13	399*
	6	939*		15	343,* 551
	6, 7, 8	306		19	861*
V.	6	379,* 624*		42	501
	7	586		43	483
	9	44	XIX.	1	629*
	10	208*		8, 9, 10	668*
	12	436		15	962*
VII.	9	140*	XX.	2	612
VIII.	5	249*		3	782*
	6	470*		6	779
	6, 7, 8	405,* 757		7	298*
	7, 8	567		9	376, 664
IX.	4, 7	229*	XXI.	5, 6	249,* 289*
	8	551		10	565*
	14	612, 899*	XXII.	13	241
	18	209		18	166*
XI.	2	299*		23	527
	2, 3	902*		24	939
	4	48*		30	565*
	6	{ 343, 452,*	XXIII.	1, 2	50,* 383*
		{ 672*		2	401
XII.	6	10*		4, 5	485*
XIII.	1	939		5	672*
	3	48,* 158		18	48
XIV.	7	591, 612*	XXIV.	1, 2	551,* 589
XV.	1	586		2	{ 238,* 409*
	1, 2	585*			{ 902
XVI.	4	778		4	624
	5	672*		7 to 10	664*
	7	239*		7, 9	176,* 899*
	9	832*		8	500*
XVII.	1	279, 624	XXV.	1	140*
	6	376		4	137
	8	245*		6, 7	392*
	10	782	XXVII.	3	500, 862
	12	241		5	585*

PSALMS.

PSALM.	VERSES	NUMBER.
XXVII.	8	939*
	13	285*
XXVIII.	6	289*
	8	779
XXIX.	3	50,* 614*
	3 to 9	37*
	6	242*
	11	306
XXX.	7	939*
	11	492
XXXI.	1	44
	5	281*
	9	861*
	16	939*
	20	282,* 939*
	21	289*
XXXII.	3	471*
XXXIII.	2	276*
	2, 3	279
	6	200,* 447*
	6, 7	238*
	8, 10	527
	10	483*
	17	298*
	18	48*
	18, 19	323
XXXIV.	4	376
	7, 9	527
	8	802*
	9, 10	323
	14	306*
XXXV.	2, 3	436
	10	209*
	13	492
	15, 16	435
	20, 21	624
XXXVI.	4	624
	6	{ 336,* 567, 668*
	7	245*
	8	782*
	8, 9	384*
XXXVII.	6	668*
	11, 37	306*
	12	435
	18, 19	323
	20	422*
	35	401
XXXVIII.	2	306*
	4, 5	678*

PSALM.	VERSES.	NUMBER.
XXXVIII.	5, 11	657
	9	471*
	14	209*
XXXIX.	10	657*
XL.	7	256*
	16	507*
	18	209*
XLI.	3	137
	13	289*
XLII.	2	956*
	2, 5	939*
XLIII.	3, 4	392*
	4	276*
XLIV.	19	537*
	22, 23	325*
	24	939
	26	281,* 613
XLV.	1	279
	3	830
	3, 4	298,* 249*
	3, 4, 5	52*
	8	166,* 774
	9 to 15	620*
	9, 13	913*
	11, 13, 15	664
	12	206*
	14, 15	166*
XLVI.	1	279
	2, 3	336
	2, 6	285*
	4	194,* 409*
	6	151*
	8, 9	500
	9	299*
XLVII.	2, 8, 9	664
	3, 8, 9	483*
XLVIII.	1	279
	2, 3, 11 to 14	612
	2, 8	194
	4, 6, 7	406*
	7	343
	9	44*
	12, 13	364
XLIX.	14, 15	321,* 876
	15	281, 613
L.	2 to 5	612*
	3	343
	10, 11	567*
	11	757
	19	624

PSALMS.

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
LI.	2, 7	378*	LXVIII.	3	507*
	6	140*		4	24,* 298*
	8	507*		5	764
	10	254*		6	99*
	19	392		9	496*
LII.	5	585*		9, 10	567*
	8	401, 493*		15, 16	336*
	14	624		17	287, 437*
LIII.	5	861*		19	591*
	6	591, 612		19, 26	289*
LIV.	7	44		19, 35	289
LV.	8	343		21	538*
	10, 11	898*		24	664
	17, 18	281*		24, 25	620*
	18	306*		26	384*
	18, 19	613		30	242
	19	527		31, 32	503
LVI.	13	167*		33	37*
LVII.	1	245*		34	24,* 298*
	4	{ 52,* 241, 435*	LXIX.	9	213
	7, 8, 9	279*		10, 11	492
	8, 9	276		17	939
LVIII.	4, 5	462*		18	281
	6	435*		21	410
	6, 7	241		28	256*
LIX.	6, 14	952*		32, 33	209
	7	52*		34, 35	290*
LX.	1, 2	285* .	LXX.	5	507, 209*
	4	355	LXXI.	22	276*
LXI.	4	585*		23	281, 613
LXII.	4	44		24	282*
LXIII.	1	832,* 956*	LXXII.	2	668*
	2	50*		3, 7	306*
	5	782*		4, 12	209*
	7	245*		5, 7, 17	53*
LXIV.	3	52*		6, 7	496*
LXV.	1	279		7	704
	4	586		11	921*
	5	487*		13, 14, 15	379*
	9, 10	496		14, 15	913*
	12	546*		18, 19	289*
LXVI.	1	279	LXXIII.	21, 22	140*
	11, 12	298	LXXIV.	3, 4	392
	12	861		4	598*
	13, 15	277*		5, 6, 7	847*
	20	289		12	44,* 664
LXVII.	1	279, 939*		16	414*
	3, 4, 5	483*		18, 19	567*
LXVIII.	1	279		21	209
			LXXV.	1	279

PSALMS.

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
LXXV.	3	285*	LXXXV.	8, 10	306*
	4, 5, 10	270*		10	668
	6	336	LXXXVI.	1	209, 279*
	8	{ 316,* 635*		11	527*
		{ 672,* 721		17	598*
LXXVI.	2	612	LXXXVII.	1	279
	2, 3	299,* 500*		2, 3	899*
	6	158, 298*		2, 3, 5, 6, 7	612*
LXXVII.	15, 17, 18	236*		7	384*
	18	551	LXXXVIII.	1	279
	19	238*		11	440*
LXXVIII.	5	490, 555		14	939
	15, 16, 20	409*		45	702
	20	50*		3, 4, 20	3
	39	748*		3, 35	474
	41	173		4, 29	565
	42, 43	598		11	551 ^h 559
	47, 48, 49	399,* 401		14	668 ^h
	49, 50	635		15	397,* 939*
	60	585*		17	270*
	60, 61	591*		20, 38, 51	779
	62, 63, 64	620		21, 24	270*
	68	612		25	409*
	70, 71, 72	3, 383*		27	17*
LXXIX.	1, 2	757		36, 37	53*
	5, 6	216		39	189*
	11	{ 99,* 591,*		52	289
		{ 884	XC.	4	4*
	12	10*		8	939*
LXXX.	1	239*	XCI.	4	245,* 436*
	2	355		6, 7	287*
	3, 7, 19	939*		9, 10	585*
	8	939		10	657
	8, 9	503*		13	241, 537
	10	336		15	376
	11	409	XCII.	1	279
	13	567		1, 2, 3	276*
	16	939*		10	779
LXXXI.	1, 2, 3	279*		12, 13	487,* 367*
	3	935		14	401
	7	236*		14, 15	782*
	8	472*	XCIII.	2, 3, 4	409
	13, 16	315*	XCV.	1, 2	939*
LXXXII.	1	44*		11	474
	5	589, 902*	XCVI.	1	279
LXXXIII.	15	343*		2, 3	289*
LXXXIV.	1, 2	487*		2, 13	478*
	2	832*		5, 6	249*
	9	779		8	487
	11	487*		11	507*
	18, 19	567		11, 12, 13	290*

PSALMS.

PSALM.	VERSES.	NUMBER.
XCVII.	4	236*
XCVIII.	1	279
	1, 4 to 8	279*
	4, 5	276*
	7, 8	409
	9	551
XCIX.	1	239*
	5	49,* 183*
C.	4	487,* 899*
CII.	2	939
	3	957
	13 to 16, } 21, 22 }	612*
	15, 16	629*
	18	254*
	20	99*
	21	525*
	25	902
CIII.	1, 4	281
	4	613
	5	244*
	15	401
	19	14*
	21	447*
	21, 22	128*
CIV.	1	245*
	2	166
	3	{ 24,* 343,* 437*
	4	128,* 343*
	5, 6	238,* 902
	5 to 10, 13	336
	11, 12	757
	11, 12, } 20, 25 }	567
	14, 15, 16	316
	15	779
	16	400*
	21, 22	241
	26	406
	28, 30	254*
	29	939
	35	803*
CV.	9	474
	10, 11	527
	16	485
	17 to 23	360
	27	598*
	29	405,* 379
	30	702
	32, 33	399,* 401

PSALM.	VERSES	NUMBER
CV.	34, 35	424*
	39	24,* 468
	41	409*
	45	803
CVI.	3	321
	4, 5	483*
	22	503
	28	525*
	37	458*
	48	803*
CVII.	2	281, 613
	2, 4, 5, 7	194
	4 to 7	546
	8, 9, 35, } 36, 37 }	323
	23, 24	406*
	25, 29	343*
	33	409
	33, 34	546
	33, 35	835*
	36	546*
CVIII.	1	279
	2, 3, 4	276
	8	355
CIX.	2	624
	16	209*
	22	209
CX.	1, 2	612
	2	485*
	4	474
	5, 6	921*
	6, 7	538*
	7	409
CXI.	1	803
	2, 3	249*
	7	457*
	10	527*
CXII.	1	527, 803
	1, 3	206*
	10	435
CXIII.	1, 3	809
	1, 9	803
CXIV.	2	350*
	4, 6	336*
	7	535*
	7, 8	835*
CXV.	4, 5	459
	5	460*
	18	803*
CXVI.	3	870
	12, 13	672*

PSALMS.

PSALM.	VERSES	NUMBER.	PSALM	VERSES	NUMBER.
CXVI.	15	639*	CXXXIII.	1, 2, 3	779
	19	487, 803	CXXXIV.	1	279
CXVII.	1	809		2	289
	2	803		3	612
CXVIII.	5	861*	CXXXV.	1, 2	487*
	22	342*		3	803
	27	392*		7	343, 496
CXIX.	7, 164	668*		15, 16	459, 460
	12	289	CXXXVI.	6	285
	70	782		7, 8, 9	414*
	118	624	CXXXVII.	5, 6, 7	880
	165	306*		8	762*
CXX.	1	279, 376	CXXXVIII.	2	191*
	2, 3	624*		8	457*
	6, 7	306	CXXXIX.	13, 15	140*
CXXI.	1	279, 336*		15, 16	256*
CXXII.	1	279	CXL.	2, 3	500*
	I to 7	880		12	209
	2, 3	899	CXLI.	1, 2	278*
	3, 4, 5	229, * 233*		2	394, 778
	6 to 9	306	CXLII.	3	525*
	8	32*		7	939
CXXIII.	1	279	CXLIV.	1	289
CXXIV.	1	279		11, 12	543
	2, 4, 5	409*		13	287*
	6	289, 435*		23	501
CXXV.	1	279	CXLV.	3, 4, 11	249
	3	485*	CXLVI.	7	99, * 322
CXXVI.	1	279, 612		9	764
CXXVII.	1	279		10	612
	3	20	CXLVII.	4	364, * 51*
	3, 4	543*		7	323, 276*
	3, 4, 5	299*		10	298
CXXVIII.	1	279, 527*		11	527
	5, 6	306, 612		12, 13	899*
CXXIX.	1	279		12, 13, 14	315
	6	401		14	306
CXXX.		279		17, 18, 19	343*
	5 to 6	151*		18	50*
	7, 8	281, * 613	CXLVIII.	1 to 5, 7, } 809*	
CXXXII.	1	279		13, 14 }	
	2	490		1, 14	803
	6, 7	49*		2, 3	447*
	7	470*		3	51*
	8	529		4	50*
	11	474		7	290*
	12	555		7, 10	567
	13, 14	612*		8	343*
	17	779		9	336, * 400*
	17, 18	189*		10	757*
CXXXIII.	1	279		14	270*

PSALMS--ISAIAH.

PSALM.	VERSES.	NUMBER.
CXLIX.	1	586
	1, 2, 3	279*
	1, 9	803
	2	612*

PSALM.	VERSES.	NUMBER.
CXLIX.	2, 4	612
	5, 6	52*
CL.	1	803
	6	803*

ISAIAH.

I.	4	{ 173, 483,* 565
	4,	456*
	4, 15 to 18	838*
	6	657,* 678*
	8	612
	10	502
	11, 12	939*
	12	487
	15, 16	379*
	16	378*
	18	47, 305*
	21	668
	21, 22	316
	27	612, 668*
II.	3, 4, 5	500
	11	704*
	12, 14	336*
	18, 20	459*
	19	338*
	21	338*
III.	1	485*
	1, 2, 3	462*
	9	{ 350,* 502, 504, 880
	14	233,* 650*
	16, 17 to 26	612
	24	46,* 492
	25, 26	899
IV.	2	704
	2, 3	880*
	3, 4	379*
	3, 5	612
	4	378,* 612
	5	24,* 674*
	5, 6	468
V.	1, 2	650*
	1, 2, 4	649*
	2	651
	6	47, 496*
	7	885*
	8, 11, 18, } 20, 21, 22 }	416*

V.	{ 11, 12, 21, } 22	316
	13	323, 956*
	16	668
	19	173
	20	411,* 413*
	21, 22	721*
	25	501
	25 to 30	471*
	26	769*
	26, 28	298
	27	830
	28	298,* 299*
	30	413*
VI.	1	191*
	1, 2, 3	629*
	2	245*
	4	674*
	5	664
	9, 10	48*
	11	104
VII.	11, 14	598*
	14	613*
	19	338*
	20	538
VIII.	6, 7	409*
	7, 8	444*
	8	861*
	13	527
	17	939
	19 to 22	323
	21	323
	22	413
IX.	1, 2	483
	2	{ 413,* 796,* 954
	4	485*
	5	379*
	6	{ 21,* 231,* 613,* 839,* 962*
	6, 7	306*
	7	668*

ISAIAH.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
IX.	12, 20, 21	748*	XIV.	6	483,* 657*
	14, 15	438*		9	20
	17	764		11, 13 to 16	763*
	19	285*		12	285
	21	355		12, 13, 14	734
X.	2	209, 764		13	336, 694*
	5, 6	635*		14	24*
	5, 24, 26	485		16, 17	540*
	6	501		17	591*
	10, 11	459		17, 20	551*
	13, 14	206*		17, 21	194
	20	173,* 704		19, 20	506*
	22, 23	658*		19, 20, 21	325
	32	612		20	565, 801*
XI.	1, 2	954, 962*		21, 22	543
	4	148. 485		22, 23	757,* 835*
	5	{ 46,* 668,		24	474
		{ 830*		29	455*
	6	241, 572*		31	885, 809
	6, 7	573*		32	902
	8	338*	XV.	2	47, 538
	9	50*		2, 3	492
	10	483		3	166, 501
	10, 11	704*		4, 5, 6, 8	885
	15	444*		6, 9	379
XII.	1 to 6	279*	XVI.	1	612
	2, 3	527		5	585
	3	50,* 384*		9	645
	4	81*		10	316,* 650*
	6	{ 44,* 173,		14	505
		{ 612*	XVII.	5, 6, 11	645*
XIII.	{ 1,9,10,11,	{ 717*		6	427
	{ 19,21,22 }	{ 899*		7	173
	2	899*		7, 8	392, 457*
	4	{ 364,* 447,		7, 9	704*
		{ 500		13	397
	8	535*	XVIII.	1, 2	285*
	9, 13	{ 285,* 340,*		2	409,* 483*
		{ 635*		3	551
	10	51,* 413*		6	567,* 757
	10, 11	53*	XIX.	1	24,* 298*
	12	243, 789		2	32,* 194*
	13	331,* 635*		5, 6, 7	409*
	15	52		10	835*
	18	543		11, 12, 14	721
	19 to 22	757*		11 to 17	503*
	21	458*		11, 13	503*
	22	537*		15	438*
XIV.	{ 4, 11 to 15,	{ 717*		18, 19	194, 427
	{ 22 }	{ 485*		18 to 21	503*
	5	485*		19	392*

ISAIAH.

CHAP.	VERSES.	NUMBER	CHAP.	VERSES.	NUMBER.
XIX.	23, 24, 25	503*	XXVI.	2	{ 176,* 899,* 905
XX.	3	505*		8, 13	81*
	6	704		9	551*
XXI.	1 to 4	546		12	306
	5	779		16	462*
	6, 7, 8	437*		18	535*
	6 to 9	241		19	158*
	8, 9	755*		19, 20, 21	329*
	9	285, 459		19, 21	285
	11, 12	151*		21	325, 379*
	14, 15	52, 500	XXVII.	2, 3	650*
XXII.	5	898		6	551
	7	899*		6, 7	325*
	9, 10	364*		9	392
	12	166, 492		10	242*
	19	399		12, 13	503
	21, 22	62, 174*		13	397*
XXIII.	1 to 8	606*	XXVIII.	1, 2, 17	399*
	1, 8	759*		1, 3, 7	316
	1, 14	406*		1, 3, 7, 8, 9	721
	4	620*		2, 22	285*
	14, 15	406		5	189,* 104
XXIV.	1 to 23	285*		6	500,* 899
	3, 4, 10, } 11, 12 }	194*		7	8*
	4	551*		7, 8	205*
	6	243*		15	924*
	6, 7, 9	316		16	342*
	7, 8, 9	276		16, 17	915*
	9	411,* 551		16, 17, 18	612*
	10, 11	501		20	137
	11	885*		21 to 26	315*
	12	899		22	658*
	12, 13	649*	XXIX.	3	862
	13	44		4	285*
	15	34*		6	494*
	18	589		9	316, 721*
	18, 19 20	331,* 902*		10	48,* 538*
	20	721		13	527
	21	20		18	{ 48,* 210,* 413,* 704
	22	591,* 884		19	{ 158, 173, 209*
	23	612,* 880		21	899*
XXV.	3	483,* 527	XXX.	1 to 7	503
	4, 5	382*		6	206
	6	316, 782*		9	924*
	7	483*		10	48
	8, 9	385*		11, 12	173
	9	{ 241, 368,* 613,* 704,* 962*		15, 16	298*
XXVI	1, 2	194*		17	427*

ISAIAH.

CHAP	VERSES	NUMBER	CHAP	VERSES	NUMBER
XXX.	19	885	XXXIV.	9, 10	285*
	22	459*		11	757*
	23	383,* 496		13	537*
	25	336		14	458*
	25, 26	704	XXXV.	2	249*
	26	{ 53,* 456,*		4	806
		{ 657, 678*		4, 5	210*
	27	653		5	48*
	30	399,* 494		6	{ 282,* 409,*
	31, 32	276, 485			{ 782
	33	{ 343,* 452,*		6, 7	835*
		{ 494,* 748*		7	537*
XXXI.	1	437		9	567
	1, 3	298,* 503*		10	507,* 612*
	3	748*	XXXVI.	6	485*
	4	{ 241,* 471,*		17	316
		{ 500	XXXVII.	1	166
	4, 9	612		1, 2	166, 492
	5	613		3	535*
	7	{ 457, 459,		6, 7, 8	52
		{ 704		6, 7, 23, 24	571
	8	52		17	48*
XXXII.	4	282*		19	457, 774
	6	323, 956*		22	612, 620
	7	209*		24	437
	9	434*		27	401*
	9, 10	649*		29	653
	13, 14	546*		32	216, 280
	14	338*		35	3*
	15, 16	546*	XXXVIII.	3	167*
	17, 18	306*		7, 8	598*
	19	399*		7, 8, 22	532*
XXXIII.	3	668*		10	364*
	5, 20	612		11	285*
	8, 9	194		18, 19	58
	9	285,* 546		21	334
	13	769*		22	598*
	15	48,* 379*	XL.	1, 2	762*
	15, 16	50*		3	546*
	17, 22	664*		3, 5	629*
	18, 19	364		3, 5, 10, 11	962*
	19	282*		4	336*
	20	585,* 880*		5, 6	748
	21	406, 409		6, 7, 8	401*
XXXIV.	1	483,* 551		9	336
	2	447,* 635*		9, 10	478,* 612*
	4	{ 334,* 335,*		10	526*
		{ 447, 936		11	383*
	8	806*		12	313,* 486*
	8, 9, 10	452*		19, 20	459, 793*

ISAIAH.

CHAP.	VERSES	NUMBER.
XL.	20	774
	21	{ 285,* 589, 902*
	22	424, 585*
	26	364,* 447
	31	244*
XLI.	2	299*
	6	32*
	8	565
	15, 16	336*
	16	173, 343*
	17	956*
	17, 19, 20	50*
	18	409,* 835*
	18, 19	546*
	19, 20	254*
XLII.	22, 23	532,* 598*
	25	81*
	29	459
	1	962*
	1, 19	3*
	3	{ 485,* 671,* 674*
	4, 10, 12	34*
	5	254*
	6	483,* 529*
	6, 7	{ 48,* 99,* 210*
XLIII.	6, 8	629*
	8	809
	10, 12	279*
	11	546*
	13	397,* 500*
	15	{ 336,* 409, 835*
	16	210,* 413
	17	459
	24	167*
	1, 7	254*
XLIV.	2	409*
	4	789
	5, 6	565*
	6	543, 769*
	7	81*
	8	48,* 210*
	9	483*
	11	613,* 962*
	11, 15	173
	14	{ 173,* 281,* 613, 962

CHAP.	VERSES.	NUMBER.
XLIH.	14, 16	786*
	15	664*
	16	238*
	19, 20	409,* 546*
	20	537, 567
XLIV.	2, 24	535*
	3	{ 50,* 409,* 565, 956*
	3, 4	401*
	6	{ 13,* 281,* 613,* 664,* 962*
	10	527
XLV.	12	847
	18, 19	460*
	23	{ 260, 279,* 336
	23, 24	285*
	24	{ 281,* 613,* 962*
XLVI.	24, 26	880*
	25	598*
	28	191
	3	206*
	8, 12, 18, 19	285*
XLVII.	11	457*
	12	447*
	12, 18	254*
	13	591*
	14, 15	613,* 962*
XLVIII.	21, 22	613,* 962*
	23	282,* 474*
	24	635*
	25	81
	2	591*
XLIX.	11	757*
	13	368,* 612*
	1	285,* 788*
	1, 2, 3,	213,* 794*
	1, 2, 3, 7, 10,	{ 717*
L.	11, 12	{ 806*
	3	{ 173,* 281,* 613, 962*
	4	764*
	5, 8 to 11	208*
	10, 11	462*
LI.	10, 11, 12	800*
	12 to 15	759*
	14, 15	606*

ISAIAH.

CHAP.	VERSES	NUMBER.
XLVIII.	1	474
	2	586
	4	347*
	5	459
	11	629*
	12	13*
	12, 13	589
	13	902
	17	{ 173, 281,*
		{ 613,* 962*
	18, 22	306*
	20, 21	760,* 956*
XLIX	1	34,* 769*
	1, 5	535
	2	52,* 299*
	4	526*
	6	{ 368,* 796,*
		{ 954
	7	{ 173,* 281,*
		{ 613
	7	962
	8	529
	8, 9	99*
	8, 13	285*
	9	383,* 413
	9, 10	382
	10	323, 384*
	13	279*
	17, 20, 21	543
	22	483*
	22, 23	350
	23	20*
	24, 25	591*
	26	{ 281, 613,*
		{ 748,* 962*
L	2	{ 238,* 405,*
		{ 409
	2, 3	290
	3	492
LI.	10	527
	3	{ 90,* 279,*
		{ 507,* 546*
	5	34*
	11	507
	12	401
	12, 16	589
	14	50*
	16	902*
	17	672*
	18, 20	543*
	19	323*

CHAP.	VERSES.	NUMBER.
LI.	20	501
	21	721*
LII.	1	166,* 612
	1, 2, 6, 9	880*
	2	591,* 612
	3	606*
	6	704*
	7	{ 306,* 336,*
		{ 664, 478*
	8, 9	279*
	13	3*
	15	20
LIII.	1, 4, 9	613
	4 to 9	829*
	5	306
	9	624*
	10	565*
LIV.	11	3,* 640*
	1	535*
	2	585
	3	194, 565*
	5	{ 173,* 281,*
		{ 613,* 839,*
		{ 962*
	6	434*
	8	281,* 962
	9	474
	11, 12	899,* 915*
	16	440
LV.	1	{ 316,* 606,*
		{ 956*
	2	782*
	4	483*
	5	173
	10, 11	496*
	12	336
	13	598
	23	640
LVI.	5	898
	6	668
	6, 7	392
	8, 9	567*
	10, 11	216,* 952*
	11, 12	316
	12	721
LVII.	2, 7, 8	187
	3	184
	3, 4	565
	6	316, 778
LVIII.	2	668
	6, 7	213,* 323

ISAIAH.

CHAP.	VERSES	NUMBER.
LVIII.	7	832*
	8	629*
	10	413*
	10, 11	50*
	11	90
LIX.	14	298*
	2	939*
	3, 7	379*
	5	455*
	8	306
	9, 10	413*
	14	501*
	17	436*
	19	962
	19, 20	629*
	20	612*
LX.	1 to the end	629*
	2	413*
	6	277,* 913*
	7	392
	9	{ 34,* 173, 406*
	9, 10	543
	10, 16	20*
	13	470*
	13, 14	49*
	14, 18	828*
	16	{ 281,* 613,* 921,* 962
	17	775, 913*
	18	809
	18 to 21	919*
LXI.	20	53*
	21	457*
	1	{ 99,* 591,* 884, 962
	1, 2	478*
	2	806*
	3	779
	6	32, 128*
	7	762*
	8	526*
	9	565*
LXII.	10	797*
	11	90
	1 to 4, 11, 12	880*
	1, 3	189
	5	797*
	6	898*
	8	474*
	9	48~

CHAP.	VERSES	NUMBER.
LXII.	10	899
	12	{ 526, 368,* 612
	11, 12	281,* 613
	12	586
LXIII.	1	805
	1, 2	825*
	1, 2, 3	{ 166, 305,* 652
	1 to 10	829
	1, 4, 9	281*
	2, 3	329*
	4	806*
	6	635*
	9	344*
	15	216
LXIV.	16	{ 21,* 281,* 613,* 839,* 962*
	18	586
	8	457*
LXV.	10	{ 194, 586, 612
	11	191*
	9	336,* 350*
LXVI.	11	{ 316, 586, 778
	16	474
	16, 19	885*
	17	285*
	17, 18	254*
	17, 18, 19, 25	880*
	23	565,* 640*
	25	455*
LXVI.	1	{ 14,* 49,* 470*
	6	191*
	7, 8, 9	535*
	10	507*
	10 to 14	880
	12	923*
	15	{ 494,* 447* 635*
	16	52*
	16, 23, 24	748
	18	282*
	19	629*
	20	437, 781*
LXVII.	22	{ 285, 350,* 565*
	23	489, 935*

J E R E M I A H .

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	15	898, 899	V.	2	58
	16	457*		5	337
	18	194*		6	241, 572*
II.	2, 6, 7	546		9, 29	306*
	12, 13	384*		12	52
	13	50*		13	8*
	15	241		15	282,* 769
	17, 18, 36	503		17	543, 645
	18	444*		24	496
	21	565*		26, 27	624
	22	378*		28	782
	26	20	VI.	2	612
	28	350*		2, 23	612
	30	52		3, 4	500*
	31	546*		6, 7	350, 880
	33, 34	379*		22	483*
	37	538		22, 23	298
III.	2	546		26	166, 492*
	3	347,* 496*	VII.	2, 3, 4, 9, 10	891*
	6, 8	134*		2, 3, 4, 9, } 10, 11 }	191, 838*
	16, 17, 18	704		9	578*
	17	880*		17	501
	24, 25	543		17, 18	880
IV.	2	474, 668		17, 18, &c.	350
	7	241		17, 34	194
	7, 8	492*		18	316, 778
	7, 23 to 28	285*		20	567, 635*
	7, 26 to 29	194*		23	883
	8	166		32, 33	506
	9	20		33	757
	13	244		34	507,* 797*
	14	378*	VIII.	1, 2	753, 506,* 919
	16	769		2	447
	20	585*		5	624
	23, 24, 25	336*		6, 7, 8, &c.	350
	23, 25	243*		10	8,* 924
	25	757*		13	334,* 936
	26, 27	546*		16	208
	27	658*		17	402*
	27, 28	312*		19	459
	30	725*		20	645
	31	325,* 535,* 612	IX.	3	299
V.	1	350, 501, 880		4	32,* 924*
	1, 7	134*		5	624*
	1, 10	896*		10	336, 757*

JEREMIAH.

CHAP.	VERSES.	NUMBER.
IX.	10, 11	880
	10, 11, 13, &c.	350
	11	537*
	15	410*
	21	501
	24	608*
X.	2	598*
	3	847*
	3 to 10	460*
	3, 4, 5, 8, 9, 10	459*
	3, 8	774
	3, 9	793*
	7, 10	664
	8, 9	450*
	9	457
	10	331
	11, 12, 13	285
	12	551*
	12, 13	343,* 496
	14, 15	459*
XI.	16	485*
	20	543,* 585
	22	537*
	4	883
	5	474
	6	501
	10	578*
	13	350, 501
	16, 17	493*
	20	140*
XII.	22	52, 323*
	3	140*
	4, 8, 9, 10	567
	4, 11, 12, 13	285*
	8	241
	9	757
	10, 11	650*
	10, 12	546*
	12	52*
	16	58
XIII.	1 to 7	671*
	1 to 7, 11	444*
	1 to 12	46*
	9, 10, 14	350, 880
	11	883
	12	672
	12, 13	316, 721*
	14	502
	16	336,* 413*
	18	189*

CHAP.	VERSES	NUMBER.
XIII.	18, 19	194
	23	572*
	27	134*
XIV.	2	885,* 899*
	3	50*
	3, 4	496, 538
	6	537
	12 to 18	52
	12, 13, 15, 16	323
XV.	14	624
	16	{ 350, 501,* 506,* 880
	17	620
	3	567, 757
	7	899
	9	{ 10,* 53,* 535*
XVI.	20, 21	{ 281, 775, 613
	3, 4	506*
	4	{ 323,* 567, 757
	7	672*
	9	507, 797
	14, 15	58
XVII.	15, 16	336, 405*
	16, 17	338*
	1	392*
	5	748*
	7, 8	382,* 409
	8	400,* 936
XVIII.	10	140*
	11	206
	13	50,* 384
	18	762*
	25	437
	26	277,* 361
XIX.	13	620
	17	843
	18	8*
	21	323*
	7	567, 757
	9	748*
XX.	11, 12	506
	13	447*
	12	140*
XXI.	5	635*
	6	567
	10	939*
XXII.	3	764

JEREMIAH.

CHAP.	VERSES.	NUMBER.
XXII.	3, 13, 15	668
	4	437
	5	474*
	16	209
	19	506
	22	591*
XXIII.	5	{ 664,* 668,* 954
	5, 6	{ 86, 350,* 613,* 618, 805, 962*
	5, 6, 7, 12, 20	704
	6	81
	7, 8	58
	8	565
	9, 10	316, 721
	10	546
	14	{ 134,* 350, 504, 880, 924*
	15	410*
	15, 16	8*
	19	343*
	23	769*
	26	624
	32	924*
	35	32*
XXIV.	1, 2	623
	6	48*
	7	883
	10	323*
XXV.	4	3*
	6, 7, 14	457*
	10	507, 794*
	10, 11	797*
	14	641,* 921*
	15, 16, 28	672*
	27	205, 721*
	30	471*
	31	748
	32	343
	32, 33	506
	33	325
	36	885*
XXVII.	5	567
XXIX.	9	44
	17, 18	323,* 334
	23	134*
XXX.	7	704*
	10	565

CHAP.	VERSES.	NUMBER.
XXX.	12, 14, 17	456,* 657*
	14	498*
	18	585
	22	883
	23	343
XXXI.	2, 3	769*
	4, 13	620*
	4, 21	620
	7	809*
	9	50,* 384*
	10	34*
	12	90, 315*
	14	782*
	15, 16, 17	526
	21	789
	22	434*
	23	586
	27	{ 243,* 565,* 567
	27, 31, 38	704*
	31, 33	350*
	33, 34	354, 920*
	34	121*
	35	414*
	36	565
	37	589
	38, 40	899
XXXII.	8, 44	361
	20, 21	598
	22	474
	27	748
	30	457*
	39, 40	527*
	41	682
	42, 44	194
	43	567
XXXIII.	4	194
	5	635, 939*
	6, 9	306
	9	527
	10, 11	507, 797*
	10, 11, 12	567
	13	361, 364*
	15	{ 664, 668, 704,* 954 86,* 613, 618, 805, 962
	15, 16,	{ 618, 805, 962
	18	778
	20, 21, 25, 26	414*

JEREMIAH.

CHAP.	VERSES.	NUMBER.
XXXIII.	21	128*
	22	447
	22, 25, 26	565
	32	924
XXXIV.	17	32,* 323*
	18, 19, 20	252
	30	567, 757
XXXV.	10	507
	19	366*
XXXVI.	29	567
XXXVII.	22, 24	664
XLII.	13 to 18	503
	13, 14, 16, } 17, 18, 22 }	323
XLIII.	10, 13	53
XLIV.	7	434*
	8	457*
	11	939
	12, 13, 27	323
	17, 18, 19	316, 778
	17, 18, 19, 25	53
	26	474*
	29	598*
XLV.	5	748
XLVI.	2, 3, 8, 9	437
	2, 4	885
	2, 7, 8, 9	503*
	4	436*
	4, 9	298
	18	58, 664
	20, 21	242
	21, 22	455*
	22	847*
XLVIII.	8	194*
	9	649
	10	624
	12	672
	17	485*
	25	270*
	26	205*
	32, 33	316, 649*
	33	651*
	37	47, 166
	37, 38	492
	46, 47	591
XLIX.	1, 2, 3	352
	3	208, 492
	9	649*
	11	764
	16	338*

CHAP.	VERSES.	NUMBER.
XLIX.	17	456, 657*
	18	502
	21	331
	25, 26	500, 501*
	33	537*
	35	299*
	36	343*
L.	{ 1, 13, 14, 23, } 29, 31, 34, } 39, 40 }	717*
	3	567
	4, 20, 27	704
	7	316
	8	760
	11	782
	12, 13	765*
	13	456,* 657*
	14, 29	299*
	15	397,* 762*
	16	645*
	17	241
	19	383*
	29	173, 762*
	30	501
	33, 34	591
	34	{ 281,* 613,* 962*
	35 to 38	52*
	37	437
	37, 38	781*
	37, 42	298
	38	459
	39, 40	757*
	40	502
LI.	{ 5, 26, 29, 37, } 41, 42, 43 }	785*
	6	760*
	6, 56	763*
	7	{ 316,* 672* 721,* 758*
	7, 9, 20, 44, } 47, 53, 57 }	717*
	8	770*
	9	24,* 760*
	11, 36	806*
	12, 13	719*
	13	771*
	14	474*
	15	285, 551
	15 16	343

JEREMIAH—LAMENTATIONS—EZEKIEL.

CHAP.	VERSES.	NUMBER.
LI.	16	496
	17, 18	459
	19	485*
	20, 21	298,* 437
	20 to 23	620
	22	434*
	24	763*
	25	336*
	25, 58	766*
	26	342,* 915
	30, 31, 44	770*
	33	645

CHAP.	VERSES.	NUMBER.
LI.	34	781*
	36, 42	238*
	37	537*
	37, 39	721,* 758*
	38	241
	39	382,* 758
	39, 57	158
	45, 46	760*
	48	761
	49, 52	801*
	53	770*
	63, 64	444,* 791*

L A M E N T A T I O N S .

I.	4	620, 899*
	4, 15, 18	620*
	6	612*
	8	213*
	8, 9, 17	350, 880
	15	620, 652*
	16	543*
	18	591*
II.	1	49,* 470*
	1, 4, 8, 10, } 13, 18 }	612
	2, 10	285
	3	270*
	4	299,* 585
	6, 9	20
	7	392, 898
	8, 9	898,* 899*
	10	{ 166, 492, 538, 620, 788*
	10, 13, 21	620*
	11	501
	11, 12	316
	13	620
	16	435
	17	270*
	19	158,* 323
	21	325
III.	1	485

III.	9, 10, 11	573*
	15	721
	15, 17	306*
	15, 18, 19	410*
IV.	1, 2	913*
	2	612, 789*
	5	725*
	5, 8, 14, 18	501*
	6	502
	7	805*
	7, 8	47,* 312*
	11	902*
	12	551
	13, 14	379*
	16	939*
	20	343,* 779
	21	{ 507,* 672,* 721*
	22	612
V.	2, 4, 6, 8	503
	3	764
	4	774*
	8, 9, 10	323
	9	52*
	10	546
	11, 12, 13	620
	13	794*
	14	899
	16, 17	189*

E Z E K I E L .

I.	{ 36, 239, 322, 945
1 to the end	239

I.	7	49,* 775*
	23, 24	245*
	24	614,* 862

EZEKIEL.

CHAP.	VERSES.	NUMBER.
I.	26	14*
	26, 27, 28	830*
	26, 28	466*
	28	629
II.	1, 2	510*
	4, 6	425*
	9, 10	256*
III.	5, 6	282*
	7, 8	347*
	12, 14	945*
	12, 24	36*
	13	245
	23, 24	510*
IV.	1 to the end	350, 880
	3	598
	11	610*
	12, 15	315*
	13	485
	16, 17	50*
V.	1 to 4	47*
	9 to the end	350, 880
	10	543*
	11	58
	11, 12, 16, 17	323*
	13	635
	16	440, 485
	17	567
VI.	1 to 10	591
	3	336
	3, 4, 6, 13	392
	4, 5	459
	11, 12	323*
VII.	5, 6, 7	476*
	6, 7, 10	151*
	15	52, 323*
	17, 18	492
	18	18, 47,* 538
	20	601
	22	939
	26, 27	20, 208*
	31, 32	748
VIII.	3, &c.	36,* 945*
	4	629
	10	567
	15, 16	919
	16	53
IX.		239
	1	440
	1, 6	325
	2, 3, 11	671

CHAP.	VERSES.	NUMBER
IX.	3	629
	4, 5, 6	347*
	4, 6	620
X.		{ 36, 239, 322, 945
	1	14*
	2 to 7	671
	3, 4, 5	487
	4, 18, 19	629
	5, 21	245
	12	48*
XI.	1, 24	36,* 945*
	6	501
	19	832*
	20	883
	22, 23	629
XII.	1 to 12	591
	2	48*
	18, 19	{ 50,* 350, 880
XIII.	5	500,* 704*
	11	399*
	11, 12	208
	11, 13, 14	496
	13	343
	16 to 19	924*
XIV.	3 to 6	459
	8	939*
	13	485
	13, 15, 21	323*
	13, 17, 19	567
	16, 18, 20	543
XV.	6, 7, 8	350, 880
	7	939*
XVI.	1 to 63	350, 880
	4, 6, 9, 22, {	379*
	36, 38 }	
	6, &c.	213*
	8	245,* 474*
	9	378*
	10 to 17	166*
	10, 13	773, 814*
	12	189*
	13	913*
	13, 19	778
	15, 16, 26, {	
	28, 29, 32, }	184*
	33, 35, &c. }	
	17	{ 543,* 601, 913*

EZEKIEL.

CHAP.	VERSES.	NUMBER.
XVI.	20, 21, 45	543
	26	503, 748*
	42	216*
	46 to 50	502
	46, 48	{ 350, 504, 880
	49	209
XVII	1 to 8	244*
	4	759*
	10	343
	15	298
	23	757
	24	400,* 401
XVIII.	5	668
	7	213*
	12	209
XIX.	3, 5, 6	241
	5, 6	748
	10 to 14	485
	12	343
	13	546*
XX.	12, 20	598
	26, 31	543
	28	316, 778
	32	774
	40	586, 623
	41	278
	47	400*
	48	748
XXI.	4, 5	748
	14 to 20, 23	52*
	24	924
XXII.	7	764
	24, 25	496*
	29	209
XXIII.	1 to 49	350, 880
	2, 3, 4	434*
	2 to 33	503
	2, 3, 5, 7, 11, 14, 16, 17, &c.	{ 134*
	4, 5, 6	450
	5, 20	298
	14, 15, 16	450
	24	436
	25	216
	26	166*
	31 to 34	672*
	32, 33	721*
	37	543
	41	137
XXIV.	26, 27	704

CHAP.	VERSES.	NUMBER.
XXV.	13	567
XXVI.	7 to 11	298*
	7, 8, 10, 11	437
	11, 12	501
	12	206,* 774*
	16	328*
	20	285
XXVII.		759
	1 to the end	606*
	3 to 9, 25	406*
	6, 15	774
	7	{ 503,* 725,* 814*
	7, 24	450
	9	510
	13	898*
	13	775, 781
	28, 29, 30	406,* 786*
	30	538, 788
	31	166, 492
XXVIII.		406
	3, 4, 13	913*
	4, 5	206*
	4, 13	90*
	5	606,* 759*
	12, 13	540
	12, 13, 14, 16	{ 239*
	13	897
	13, 15	254*
XXIX.	1 to 12	503*
	3, 4, 5	405
	5	567, 757
	6, 7	485*
	13 to 16	503
	18	47*
	21	704
XXX.	1 to the end	503*
	15, 16	535*
XXXI.	1 to 8	503
	2 to 6, 10, 13	567*
	2, 8	503
	3, 4	409
	3, 8, 9	90*
	5, 6	757*
	10 to 12	503*
	15	312*
	18	90*
XXXII.	2	49*
	4	567*
	7	312

EZEKIEL.

CHAP.	VERSES.	NUMBER.
XXXII	7, 8	{ 51,* 53,* 413*
	10, 11, 12	52
	13	567
	23 to 27	285*
	24	285
XXXIII.	14, 16, 19	668
	27	567
	31 to 34	672
XXXIV.	5, 8	567*
	6	336
	11	704
	13, 14	383*
	18	49
	21	270*
	22, 25, 28	567
	24	3*
	25, 27	306*
	26, 27	496
	31	243*
XXXVI.	8	336
	11	567
	15	483
	25	459*
	26	832
	28	883
	33	704
	38	243*
XXXVII.	9, 10	343*
	9, 12	510*
	16, 17	774*
	23, 27	883
	24	3*
	25, 26	306, 350*
XXXVIII.	1 to 23	859
	2	496
	4	436
	8, 9, 11, 12, } 15, 16 }	862
	18, 19, 20	331,* 405*
	19, 20	290
	20	567, 757
	20, 21	336*
	22	{ 399,* 452,* 863*
XXXIX.	1 to 16	859
	2	610*
	2, 16 to the end }	862

CHAP.	VERSES.	NUMBER.
XXXIX.	6	863*
	8, 9	299
	9	436
	9, 12	10*
	11	860*
	17 to 21	{ 379,* 567,* 832*
	17, 20, 21	298*
	17, 21	757*
	19	782*
	20	437*
	23, 29	939
	25	216
XL.		861, 945
	1, &c.	194*
	2	36, 945
	2, &c.	896*
	3	671,* 775*
	3 to 19	486
	5	610*
	17 to 31 to 44 }	487
XL. to XLVIII.		{ 36, 191, 904
XLI.		861
	1 to 5, 13, 14, 22 }	486
	18, 19, 20	239, 367
XLII.		486, 861
	1 to 14	487
XLIII.		486, 861
	2	50,* 614*
	4 to 7	487
	5	36,* 45
	10, 11	486*
XLIV.		861
	17, 18	671*
XLV.		861
	13	610*
XLVI.		861
XLVII.		861
	1 to 12	409
	1, 7, 12	936*
	3, 4, 5, 9	486
	8 to 11	405*
	12	935, 986
	18, 19, 20	342
XLVIII.		342, 945
	1 to the end	349

DANIEL.

CHAP.	VERSES	NUMBER.
I.	20	101*
II.	31 to 45	717*
	32	538*
	32, 33	{ 211,* 775,*
		{ 913*
	37, 38	567
	43	781
	43, 45	913*
	44	664
	47	664
III.	1 to 7, &c.	717
IV.	1 to the end	717
	7 to 13	567
	10, 11, 12, }	757
	20, 21	{
	12, 14	936
	13	158, 173
	33	47*
	34	60, 474
V.	1 to the end	717
	1 to 5, &c.	459*
	1 to 5, 25 }	313*
	to 28	{
	2, &c.	913*
	2, 5, 25,	364*
	2 to 5, 25, }	316*
	30	{
	2, 5, 25	364
VI.	1, 2	704, 36*
	8 to the end	717
VII.		748
	1, &c.	36, 945
	1 to 14, &c.	717*
	1, 2, 7, 13	36, 945
	2, 3	343*
	3 to 7	574*
	3, 4, 5	567*
	3, 7, 8, 20, }	270
	21, 23, 24	{
	5	573*
	6	572*
	7	101,* 435*
	9	{ 47,* 166,*
		{ 694*
	9, 10	229,* 287*
	10	256*
	11	748

CHAP.	VERSES.	NUMBER.
VII.	13	24*
	13, 14	{ 291,* 478*
		{ 839*
	13 to 18, 27	913
	13, 14, 27	664
	14	{ 483, 523,*
		{ 749*
	17, 24	720*
	18, 22	749*
	18, 27	284
	18, 22, 27	586
	21	586*
	25	476,* 790
	27	749*
VIII.	1, &c.	36,* 945
	2	36, 945
	3, 4, 5, 7 to }	270
	12, 21, 25	{
	5, 6, 7, 12	586*
	9, 10, 11	51*
	10, 11, 12	711
	10 to 13	447*
	10, 12	541*
	12	51*
	14, 26	151*
	21	34
	21, 23	720*
	23, 24, 25	586*
IX.	3	492
	10	3*
	11, 12	662*
	21	36, 945
	25	501,* 980*
	27	757,* 658*
X.	1, 7, 8	36, 945
	2, 3, 4	505
	5	671
	5, 6	{ 49,* 468,
		{ 775*
	5 to 12	56
	6	830*
	13, 21	548
	20	34
XI.	1 to the end	20, 720*
	2	34
	13, 15, 20	447*
	40	437

DANIEL—HOSEA—JOEL.

CHAP.	VERSES	NUMBER	CHAP.	VERSES.	NUMBER
XI.	43	503*	XII.	3	51*
XI. XII.		500		7	562*
XII.	1	{ 256,* 548,		7, 9	478*
		704*		9, 10	948*

H O S E A .

I.	2	134*	IX.	1, 3, 6	503
II.	2, 3	213*		2, 3	316
	3	546, 956*		6	585
	5	208		10	334
	12	334		11	757
	16, 18, 21	704*		11, 12, 14, } 18	535*
	18	{ 299, 500, 757*	X.	1, 2	392
	18, 19	567*		5	242
	19	668		8	339,* 392*
III.	1	134,* 649*		11	298*
	1, 2	315*	XI.	1	503*
	4	20		5	503
	5	704		9, 10	241,* 471*
	14, 15	546		10	238,* 543
IV.	1, 3	405,* 757*		10, 11	757
	2, 3	290, 567		11	503
	7	134*	XII.	1	503, 624*
	11, 12, 17, } 18	721		9	585
	11, 17, 18	316*	XIII.	2	{ 242,* 243,* 459,* 793*
	12	485*		2, 3	422*
	16	861*		4	613,* 962*
V.	3	134*		4, 14	281,* 613
VI.	2	505		6, 7	572*
	3	496*		7, 8	241
	10	134*		8	567, 573*
VII.	1	164,* 924*		12, 13	535*
	4, 5, 14	316		14	321,* 870
	7	382*		15	343, 546
	11, 13, 16	503	XIV.	2	242*
	16	624		3	298*
VIII.	5, 6	242		6, 7, 8	316
	7	343		7	278
	11	392		8	401
IX.	1, 2	651*			

J O E L .

I.	4	424*	I.	6, 7	241
	5, 6, 7	721		7, 12	334
	5, 10, 11	316*		8	620
	6	435*		8, 13	492

JOEL—AMOS—OBADIAH.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	9	778	II.	23	496*
	9, 10	589		23, 24	651*
	10, 11	315*		24, 25	424*
	11	645*		25	447*
	15	704		28	8*
	16	507*		30	422*
	16, 20	567		31	{ 53,* 332,
	19, 20	546*			{ 379,* 413*
II.	1	397*	III.	1, 14, 18	704
	1, 2, 11	704		5	913*
	2	704		12, 13	645*
	3	546*		13	651*
	3, 4, 5	437		15	{ 51,* 53,*
	9	164,* 898*			{ 312
	10	{ 53,* 312,		16	37,* 471*
		{ 331, 413*		16, 17, 21	612
	10, 11	51,* 862*		17 to 20	880*
	11	37,* 447*		18	{ 316,* 336,
	16	797*			{ 409
	17	483		19	503, 546
	21, 22	567*		20	350*

A M O S .

I.	2	612	V	18, 20	413,* 704
	14	343		24	668*
II.	8	316	VI.	4	137, 774
III.	7	3*		5, 6	360*
	8	241,* 471*		6	779
	12	137*		8	474*
	14	270,* 392		12	410, 668
	15	774		13	270*
IV.	2	439,* 474*	VIII.	4	109
	7, 8	496		8	503
	10	862		9	53,* 476*
	11	502		10	47,166,492
	12, 13	336		11, 12, 13	50*
V.	2	620		11 to 14	323
	7	410*		11, 13	620,* 956*
	11	316	IX.	5	503
	12, 15	899		6	238*
	16	501		11, 13	704
	17	650*		13, 14	316, 336
	18, 19	573*		14	90

O B A D I A H .

I.	3	338*	I.	11	591
	5	164,* 649*		15	704

J O N A H .

CHAP.	VERSES.	NUMBER	CHAP.	VERSES.	NUMBER
I.	17	505*	III.	5, 6, 7	166
II.	4, 7	191*		5, 6, 8	492*
	26	809		7	337, 567

M I C A H .

I.	7	459	IV.	13	206,* 270
	8	537*	V.	2	47,* 291*
	13	612		4	81
	16	543*		7, 8	241
	17	47*		13	459
II.	1	137	VI.	1, 2	330, 589
	8	328*		2	902*
	9	434*		4	503
	13	899		7	287*
III.	4	939*		12	206, 624*
	5	53,* 435		15	316, 779
	6	8,* 312*	VII.	1	623
	10, 12	612		1, 2	649*
IV.	1, 2, 3, 7, 8	612		8	413*
	1, 2, 8	880*		9	668
	5	81,* 167*		10	501
	6	704		12	444, 503
	8	749*		14	383,* 485
	8, 10, 13	612		17	455*

N A H U M .

I.	3	343*	III.	1	337, 924*
	4	409		1, 2, 3	437
	5	551		1 to 4	298*
	5, 6	331,* 336		1, 3, 4	134*
	15	{ 336,* 350,*		1, 5	213*
		478*		11	721*
II.	3	436		12	334*
	3, 4	305*		13	899
	4	501*		15, 16, 17	424*
	12	241			

H A B A K K U K .

I.	6	861*	II.	15, 16	205,* 213*
	6, 8, 9, 10	298		15	672, 721
	8, 9	244		16	672*
	14, 15, 16	405*		17	567
II.	11	774*		18, 19	459*

HABAKKUK—ZEPHANIAH—HAGGAI—ZECHARIAH.

CHAP.	VERSES	NUMBER	CHAP.	VERSES.	NUMBER
III.	2	704	III.	8, 15	298*
	4	270*		10, 11	53*
	6	486*		13	779
	8	409,* 437*		14	485*
	8, 9	299*			

ZEPHANIAH.

I.	2, 3	290,* 567	II.	9	483, 502
	3	405,* 757		11	34*
	5	919		13, 14	567*
	7, 14	704	III.	5	151*
	8	20, 166*		6	{ 194, 342,*
	9	624			{ 501*
	10, 13	885*		8	216, 494*
	13	316		11, 16, 19, } 20	{ 704
	14, 15	340*		13	383,* 624*
	15	413*		14	612
	15, 16	397*		14, 15	612
	16	342*		14 to 17, 20	880*
	18	216, 658*		15	664
II.	2, 3	340,* 704			

HAGGAI.

II.	6, 7	331	II.	9	306
	7, 9	191*		22	{ 298,* 437,*
	8, 9	913*			{ 694

ZECHARIAH.

I.	6	641*	III.	1, &c.	36,* 945*
	8	36,* 305*		3, 4, 5	166*
	8, &c.	945*		7	487
	9	376		10	334
	14	216	IV.		43
	18	322		1, &c.	36,* 915
	18 to 21	{ 36, 270, 945*		2, 5, 11, 12	376
II.	1, 2	904*		3, 11, 12, 14	493*
	1 2, 3	486*		11, 14	543*
	1 to 5	36,* 945*		14	366*
	2	861,* 896*	V.	1, 6	36,* 945
	2, 4	376		2, 6, 10	376
	4	567		4	474
	5	898*	VI.	1, &c.	36,* 945
	10	612*		1 to 8	298*
	10, 11, 12	350*		1, 5	343*
	11	704		2	322
				4	376

ZECHARIAH—MALACHI.

CHAP.	VERSES.	NUMBER.
VI.	15	769
VIII.	2	216
	3	612, 880*
	3, 4, 5	501
	5	620*
	8	883
	9	191
	16	899
	16, 19	306
	19	507*
	21	939*
	22	483*
	23	{ 101,* 282,* 350*
IX.	4	206*
	8	447, 862*
	9	612*
	10	{ 298,* 299,* 409, 437* 99,* 379,* 529,* 591,* 884
	11	
	12	762*
	13	543
	14	343, 397*
	15, 17	316
	16	704*
	17	620*
X.	1	496
	2	924*
	3, 4, 5	298*
	4	342*
	5	500, 501
	6, 7	360*
	10, 11	503
XI.	4, 5, 7	325*
	9	748*
	10	485

CHAP.	VERSES.	NUMBER.
XI.	17	48,* 52*
XII.	1	{ 285, 589, 902*
	1 to 14	707
	2	672*
	3, 4, 6, 8, } 9, 11 }	707*
	3, 6, 8, 9, } 10 }	880*
	4	48,* 298*
	7	585
	11	707
	11, 12	434*
XIII.	1	384,* 704
	1 to 9	707
	1, 4	707*
XIV.	1	704
	1 to 21	707
	1, 4, 6, 7, 8, } 13, 20, 21 }	704*
	3	500
	3, 4	336*
	4	493*
	7	476*
	8	{ 50,* 238,* 932*
	8, 11, 12, 20	880
	9	{ 613, 664,* 962*
	12	48*
	12, &c.	498*
	12, 15	456, 657
	13, 14, 15	567*
	14	206
	16, 17, 18	503
	16, 18, 19	585
	20	298*

MALACHI.

I.	3	537,* 546
	6	527*
	8	48*
	9	939
	10, 11	778
	11	277*
	11, 12, 13	81*
II.	4, 5	306*
	5	527
	6	167*
	15	565*

III.	1	{ 191,* 344,* 529,* 882
	1, 4	350,* 357*
	2, 4	880
	5	724
	10	101
	12	285*
	20	245*
IV.	2	242*
	4	3,* 662*
	5	704*

M A T T H E W .

CHAP.	VERSES.	NUMBER.
I.	20 to 25	613,* 962
II.	11	277,* 913
	14, 15	503*
III.		378
	2	{ 553, 749,*
		{ 839
	8	934*
	10	400,* 934*
	12	315*
IV.	1, 2, 3	546
	16	{ 413,* 796,*
		{ 954
	17	749
	17, 23	553, 839*
	18, 19	405*
	23	{ 478,* 664,
		{ 749*
V.	2 to 6, 11,	
	12	{ 526
	3	209*
	5	285*
	6	323, 956*
	14, 15	194
	18, 26	23*
	23, 24	392
	29	48*
	33 to 37	474
	34, 35	470*
	45	20
VI.	2, 5	501
	9	81*
	10	749,* 956
	16	23
	17	779
	19, 20	164*
	22, 23	48*
	39	210
VII.	2	495
	6	727*
	7	951
	7, 8	376
	12	762*
	15	166*
	16 to 20	934
	17, 18, 19	400*
	21	553
	22	618, 839

CHAP.	VERSES	NUMBER.
VII.	22, 23	8,* 529
	24, 25	915
	24 to 27	496
	25	409*
	26	433
VIII.	12	{ 20, 413.*
		{ 435, 749*
	16, 28	458
	26	891*
IX.	15	797,* 812*
	17	316,* 672
	32, 33	458
	35	{ 553, 664,
		{ 839
	37, 38	645*
X.	7	749
	8	458
	12, 13, 14	306*
	14	788
	14, 15	502
	16	455
	21	543*
	22	81,* 839
	23, 42	23
	34	52*
	38	639*
	39	556,* 639*
	41	8*
	41, 42	526
	42	8*
XI.	5	839
	11	553
	15	87*
	21	492,* 788
	24	502
	27	294, 839*
XII.	12	206
	22	458
	25	194*
	28	553, 664
	31, 32	571
	33	400,* 934*
	38, 39, 40	598
	39	134, 350*
	44	133
	45	10*
	49	32

MATTHEW.

CHAP.	VERSES.	NUMBER.
XIII.	3	934
	3, 4	757
	8, 23	610*
	12	676,* 948*
	19	749*
	23	934*
	24 to 30	315*
	24 to 30, } 36 to 43 }	645*
	31, 32	757
	33	505*
	37, 38, 39	589
	38	{ 20, 543,* 565,* 749*
	40	658*
	41, 42, 49, 50	422*
	42, 50	435
	43	87
	44	206, 606*
	45, 46	{ 606,* 737,* 759,* 916*
	47, 48	405*
	49	658*
	54	373
	57	8
XIV.	15 to 22	427
XV.	14	210,* 914*
	22	458
	34	589
XVI.	1 to 4	598
	4	134
	15	478*
	15 to 19	174
	15 to 20	768
	15, 18	768*
	17	748*
	18	915*
	18, 19	798*
	19	62
	24	639*
	25	639
	25, 26	556*
	27	273,* 641*
	27, 28	839
	28	664
XVII.	1	336
	1, 2	53*
	1 to 4	45
	2	166*
	5	{ 24,* 642,* 820*

CHAP.	VERSES.	NUMBER.
XVII.	6, 7	{ 55,* 56,* 891
	24 to 27	405*
XVIII.	5	839
	5, 20	618
	6	791
	9	48*
	13, 18	23
	18	174*
	20	81,* 839
		{ 79,* 233,* 273,* 284
XIX.	28	{ 799, 808* 81,* 618, 839, 890
	29	
XX.	1 to 8	650*
	1 to 17	463
	3, 5	610*
	22, 23	672*
	25 to 28	3*
	26, 27	128*
XXI.	1	336, 493
	1, &c.	620
	2, 4, 5	612
	7, 8, 9	166*
	9	81*
	16	809*
	18 to 21	334
	19	936
	21, 22	951*
	22	376
	28	650*
	33 to 37	651*
	33 to 39	650*
	34, 40, 41, } 43 }	934*
	42	342, 915*
	43	749*
	46	8
XXII.	1 to 14	812*
	11, 12	166*
	13	413, 435
	35 to 38	903, 908
	36 to 40	556
	37	682
	40	136*
XXIII.	5	328*.
	8	32*
	9	170
	11, 12	128*

MATTHEW.

CHAP.	VERSES.	NUMBER.
XXIII.	13 to 16,	416*
	23, 25,	
	27, 28	
	14	764
	16, 17	191*
	16 to 22	474
	16, 17, 19,	210*
	24	
	18, 19, 20	392
	22	14*
	25, 26	378, 395, 672*
	27	
	27, 28	350*
	37	245*
	37, 38	880
	39	81, 289,* 618
XXIV.	1, 2	191
	3	187,* 336, 532,* 598,* 658*
	3, &c.	
	6, 7, 8	
	7	331
	7, 8	323
	9	325,* 839
	9, 10	81*
	6, 21, 29	33*
	11, 24	8*
	14	551, 664, 749
	16	
	21	711*
	21, 22	9,* 263,* 829
	22	
	23, 24, 25	595*
	24	598*
	24, 25, 26	600
	26	546
	28	244
	29	51,* 53,* 413*
	29, 30	
	30	24,* 273,* 373, 532,* 629,* 642, 820, 897*
	31	322, 397*
	32	936

CHAP.	VERSES.	NUMBER.
XXIV.	32, 33	334
	40, 41	794*
	42	158*
	42, 43	164*
	44	273*
	45	3*
	51	435
XXV.	1	101
	1, 2	427,* 433*
	1 to 11	468
	1 to 12	797, 812*
	1 to 13	158*
	1, &c.	620
	2	23
	10, 11, 12	176*
	13	812*
	14 to 20	606, 759*
	14 to 30	463
	26 to 30	164
	27, 28	672
	28, 29	676*
	29	948
	30	413, 435
	31	586, 629,* 808,* 997*
	31, &c.	
	31, 34, 41	664*
	32, 33, &c.	230
	34	20, 890
	35, 36	213*
	35, 37, 44	323
	39, 42, 44	672
	40	32
	43	99,* 591*
XXVI.	27, 28	379,* 672*
	28	529*
	29	316*
	30	336, 493
	34	505*
	39 to 44	505*
	39, 42, 44	672*
	52	52*
	61	505*
	63	520*
XXVII.	63, 64	24*
	64	642, 820
	20	23
	34	410*
	53	586
	53	586
XXVIII.	1, &c.	505*
	2	166,* 671*

MATTHEW—MARK.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXV]	L 3, 4, 5	56*	XXVIII.	18	{ 693, 743,* 738,* 768, 810, 839,* 888* 749*
	4, 5, 10	891		19, 20	{ 23, 658, 839,* 962*
	9	49*		20	
	10	32, 56*			
	18	{ Pref. 294,* 476, 517, 520,* 553, 613,* 618*			

M A R K.

L	4 to 11	378	IX.	3	166*
	12, 13	546, 567*		7	24
	14, 15	{ 553, 664, 839*		37	618
	15	478		41	8,* 526
	16, 17	405*		42	791
	31, 41	55		45	49*
	32, 33, 34	458		49, 50	122*
II.	5, 9, 11, 12	137*	X.	13, 16	55
	19	812		29, 30	839
	19, 20	797		38, 39	672
III.	17	236*		42, 44	3
	33 to 35	32	XI.	1	336, 493
IV.	8, 20	610*		7, 8	166
	9, 23	87		10	839
	25	676		12 to 15,	{ 334
	32	757		19 to 25	{ 951
	39	343*		24	650
	39, 40	891	XII.	1 to 9	505
V.	22	49		2, 4, 5, 6	342
	36	891		10	915
VI.	7, 30	79*		10, 11	682
	11	502		30, 33	764
	13	779, 788		40	191
	20	173*	XIII.	1 to 4	336, 493
VII.	5	167*		3, &c.	532, 598
	10	662*		4	500
	16	87		7, 8, 9	323, 331
	26	34		8	543
	32, 33	55		12	839
VIII.	11, 12	598		13	33*
	22 to 27	55		19, 24, 25	598*
	35	839		22	51*
	35, 36, 37	556		24	53,* 413*
	38	{ 134, 350,* 629 553, 664, 839		24, 25	897
IX.	1	45		25	373
	2 to 8			25, 26	24*
				26	936
				28	158*
				35, 36, 37	

MARK—LUKE.

CHAP	VERSES.	NUMBER.
XIV.	23, 24	672
	24	379
	26	336, 493
	26, 27	639
	61	289*
	61, 62	{ 24,* 642, 820

CHAP	VERSES	NUMBER.
XV	23	410
	43	553, 664
XVI	15	{ 290,* 405,* 478, 839*
	17	618, 839
	17, 18, 20	598

LUKE.

	12, 13	56*
	12, 13, 30	891
	14	507*
	13, 17, 19	478*
	17, 35	373
	19	366,* 839
	19, 26 to 35	548
	30	56*
	31 to 35	613*
	31, 32, 34, 35	962*
	32, 35	520*
	33	664
	34, 35	743
	35	173
	35, 38	618
	50	527
	53	206,* 323
	64, 68	289*
	68	{ 281,* 289, 613
	70	586
	72, 73	471*
	75	173*
	79	306,* 413*
II.	9, 10	56, 891
	10, 11	478,* 839
	11, 12, 16	598
	13, 20	809*
	22	417, 662*
	28	289
	30, 31, 32	{ 483, 796,* 954
	32	629
III.	4	256*
	16	378
	18	478
IV.	1, 2, 3	546
	18	962
	18, 19	591,* 884
	25	562*

IV.	33 to 37, 41	458
	43	{ 553, 664, 839
V.	2 to 10	405*
	8, 9, 10	56, 891,*
	12, 13	55
	34, 35	797
	36	166*
	37, 38	316,* 672
VI.	22, 23	526
	24, 25	206*
	31	762*
	35	526*
	39	210
	43, 44	400,* 934
	44	334, 649*
	47, 48	915*
	48	409*
VII.	14	55
	21	456
	22	478, 839
	37, 38, 44, 46	49
	46	779
VIII.	1	{ 478, 553, 749, 839
	1, 10	664
	2, 26 to 40	458
	8	87
	18	948
	21	32*
	23, 24	343
	25	891
	41	49
	49, 50	891*
IX.	1	373
	1, 2	478
	1, 2, 10	79*
	1, 37 to 42, } 49, 50	458
	2 11	664

LUKE.

CHAP.	VERSES.	NUMBER	CHAP.	VERSES.	NUMBER
IX.	23, 24, 25	639	XIII.	32	458
	24, 25	556, 639		32, 33	505
	26	586		33	8
	28 to 36	45		34	245*
	29	166,* 629		35	{ 81, 289,* 546, 618
	30, 31	897*	XIV.	12, 13, 14	526
	32	158		13, 21, 23	209
	32, 34	54		21	501*
	34, 35	24, 642, 820		35	87
	48	618,* 839*	XVI.	16	{ 553, 664, 749, 839*
	54	599*		19	206,* 814
	60	553, 839		19, 20, 21	725*
	62	749*		24	282*
X.	2	645	XVII.	29, 31	662*
	5, 6	306*		1	416*
	8 to 11	553		2	791
	9, 11	839		20, 21	839
	10, 11, 12	788	XVIII.	28, 29	502
	11	664, 749		29, 30	452,* 504*
	12	502		33	556, 639
	13	492, 788		34	922*
	17	839		35	137*
	19	425*		15	55
	27	682		43	809*
	33, 34	316	XIX.	11	664
	36, 37	32		12 to 19	194*
XI.	9, 10	951		12 to 25	101
	16, 29, 30	598		12 to 26	606, 759
	17	553		13 to 20	427*
	20	749*		13 to 26	403
	32	49		24, 25, 26	164, 676
	34	48*		26	948
	34, 35, 36	413*		29, 37	336, 493
	39	672		35, 36	166
	50	589		37	809*
	52	62		38	81, 618, 839
XII.	21	206		41 to 44	880
	32	891*	XX.	9 to 16	650
	36	218,* 812*		12	505
	37	3,* 128		17, 18	342, 916
	37, 40	158*		42	256*
	53	543		47	764
XIII.	6 to 9	334, 650*	XXI.	5, 6, 7	191
	6 to 20	934*		7	532
	16	591*		9 to 11	500
	19	757		11	323, 331
	24	176*		11, 25	532,* 598*
	25, 26, 27	157*		12, 17	839
	26	501*		20	447*
	26, 27	531			
	28	425			

MARK—JOHN.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER
XXI.	20, 21, 22	880	XXII.	30, 31	553
	20 to 24	862*		36, 38	52*
	22	806*		39	336, 49*
	24	52*		51	55
	26	551		53	413*
	27	642, 820	XXIII.	28, 29, 30	880
	30, 31	839		30	339*
	31	664		50, 51	553
	36	273*		51	664
	37	336,* 493*	XXIV.	4	166*
XXII.	17	672		27, 44	662*
	18	{ 316,* 553,		30, 31	36
		{ 664, 839		44	417
	20	378, 395		47	618, 839*
	22	416*		53	809*
	27	3			
	30	{ 79,* 233,			
		{ 799			

JOHN.

L	1	256*	L	46	417, 662*
	1, 2, &c.,	{ 490*		48	624*
	14, 34	{		49	664*
	1 to 4, 14	58*	II.	1 to 10	316*
	1, 2, 7, 8,	{ 6*		6	610*
	14, 34	{		11	629
	1, 2, 14	{ 613,* 686,		17	216
		{ 820		18, 19	598
	1 to 14	200*		18, 19, 20	882
	1, 4	502		19, 20, 21	43
	1, 4, 9, 14	629*		19, 21	191*
	1, 12, 14	584*		23	{ 81,* 618,
	1, 14	{ 273, 294,*			{ 839
		{ 666		30, 31, 32	796
	3, 14	888*	III.	1, &c.	20
	4, 5	413*		3 to 6	535*
	4 to 12	954		5	50*
	4, 8, 9	200		6	748*
	9	796*		7, 8	343*
	12	{ 81,* 553,		9, 10	510
		{ 618, 839*		11	23
	12, 13	{ 17, 379,*		14, 15	{ 40,* 469,*
		{ 748*			{ 775
	14	256,* 897*		15	553*
	18	222,* 839*		15, 16	839*
	26	378		15, 17, 18, 36	743*
	33	378		16	60,* 553*
	41	520,* 779		16 to 19	589

JOHN.

CHAP.	VERSES.	NUMBER.
III.	17, 18	618*
	18	{ 81,* 553,* 584,* 839
	19	413*
	19, 21	796,* 954
	21	17*
	27	566*
	29	797*
	34, 35	962*
	35	{ 294,* 520,* 553, 839*
	35, 36	743*
	36	{ 60,* 553,* 839,* 874*
IV.	5 to 20	384*
	6 to 14	50*
	13, 14, 15	956*
	14	932*
	14, 15	376
	25	520,* 779
	35, 36	526
	35 to 38	645*
	42	589
V.	8, 9	137*
	18 to 28	613*
	19, 24, 25	23
	21	639*
	22, 27	{ 230, 233,* 273*
	25	37,* 639*
	26	{ 58,* 502, 613, 875
	29	641*
	33, 34	6,* 490*
	37	839
	43	618, 839*
VI.	26, 32, 47, 53	23
	30 to 33	598*
	31 to 58	126*
	33, 34, 35	502
	33, 51	589
	35	323, 956*
	35, 47	553*
	38, 39, 40	553
	40	839*
	46	839
	47	60,* 743
	47 to 56	379*
	51 to 58	832
	56	{ 618, 839, 883

CHAP.	VERSES.	NUMBER.
VI.	63	200, 748*
	69	520*
VII.	18	629
	19, 22, 23	662*
	22, 23	417
	37, 38	{ 50,* 409,* 553, 956*
	38	932*
	39	962*
VIII.	1	336, 493
	5	417, 662*
	12	{ 167,* 413,* 553, 589
	14	6,* 490*
	24	553*
	32 to 36	3
	34, 51, 58	23
	44	350,* 924*
IX.	4	922*
	4, 5	589
	5	796,* 954
	6, 7, 11, 15	378
	39, 40, 41	210*
X.	1, 2	914
	1, 9	618*
	3	81*
	3, 4, 16, 27	37*
	4, 5	621*
	7	23
	7, 9	176*
	9	914,* 916*
	28 to 38	613,* 618*
	30	{ 21, 294,* 693, 743,* 839*
	30, 38	520*
	38	839*
XI.	2	49
	25	58,* 875*
	25, 26	{ 60,* 502, 553,* 851*
	27	520*
XII.	3	49
	12, 13	367*
	13	618, 661*
	14, 15	612
	19	589
	20	34
	24	639*
	25	556,* 639
	26	128

JOHN.

CHAP.	VERSES.	NUMBER.
XII.	28	{ 81, 193, 584,* 839*
	28, 29	236,* 472*
	34, 35, 36	666
	35, 36	{ 107,* 413,* 796*
	35, 36, 46	954
	36	890
	36, 46	553
	40	48,* 210*
	41	629*
	44, 45	962*
	45	613,* 839*
	46	796*
	46, 47	589
	47, 48	233,* 874*
	48	647*
XIII.	3	{ 613,* 618, 693, 738, 743
	4, 5	671*
	9, 10	510*
	10	49*
	10, 11	378
	13	32*
	16, 20, 21	23
	23	879
	33	890
	XIV.	553, 618
XIV.	5 to 12	520
		{ 23, 58,* 176,* 222,* 566,* 618,* 666, 839,* 962*
	6	{ 613,* 618,* 693, 743*
	6 to 11	{ 613,* 618,* 693, 743*
	6, 19	502, 875
	7	839*
	7, 8, 9	21*
	8, 9	839*
	8 to 11	294,* 962*
	10, 11	21
	10, 11, 20	839
	13, 14	{ 584,* 613,* 618,* 839*
	18, 20	962*
	19	58*
		{ 222,* 520, 618,* 839, 883*
	20	

CHAP.	VERSES.	NUMBER.
XIV.	20 to 23	621*
	20 to 24	{ 556, 883, 949
	21	937*
	21 to 24	{ 218,* 533, 933*
	21, 23	54*
	26	173,* 962
	27	306,* 640*
	XV.	553, 618
	2 to 8	934*
	4, 5	{ 54,* 222,* 294,* 463,* 883*
	4, 5, 6	{ 97,* 520, 839,* 933*
	4, 5, &c.	949
	5	613*
	5, 6	618,* 650*
	5, 7	951*
	7	{ 376, 586, 883
	16	618, 934*
	26	{ 6,* 490,* 743, 819,* 962*
	XVI.	2
	7	325
	8	962*
	13, 14	668
	13, 14, 15	613*
	14, 15	6, 173,* 819
	15	962*
		{ 613,* 618,* 693, 743,* 839*
	23 to 27	376
	23, 24, 26, 27	618
	24	589
	33	306,* 640*
		553, 618
	2	{ 294,* 520,* 839,* 888*
	2, 3	693
	2, 3, 10	{ 618,* 618,* 738, 743*
	2, 10	553
	6	618
	9	520
	10	520,* 839
	17, 19	173*
	17, 19, 21, 23	222*

ACTS — APOCALYPSE.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XVII.	17, 19, 23	586*	XIX.	23, 24	45, 166*
	19	23		34	26
	19, 21, 22, } 23, 26 }	839	XX.	17	32
	19 to 22, 26	883,* 949		21, 22	343*
	19, 23	839		22	962*
	20 to 24	284*		31	{ 81,* 520, 618,* 839*
	21, 23, 26	618*	XXI.	2 to 13	405*
	24	629		5	890
	26	584*		15, 16, 17	383,* 505*
XVIII.	11	672*		18 to 23	17*
	20	589		18, 25	23
	37	664*		20	879
	37, 38	20*		22, 23	17*

A C T S .

I. 9, 11	642,* 820		XVII. 28	31
----------	-----------	--	----------	----

R O M A N S .

II. 5, 6	868*		III. 27 to 31	417*
6	417,* 641*		28	417*
13	417,* 828*		XIII. 8, 9, 10	356,* 417
III. 8, 9, 10	571			

II. C O R I N T H I A N S .

V. 10	417,* 641,* 868*
-------	------------------

G A L A T I A N S .

II. 16	417*		V. 24	639*
--------	------	--	-------	------

C O L O S S I A N S

II. 9	294*
-------	------

J A M E S .

I. 22	828*		V. 14 15	{ Doct. of Rom. Cath olics, VII.
II. 17 to 26	417			
17, 20	828			

A P O C A L Y P S E

I.	36		I. 5	490
2	846			{ 664, 720, 854
4	10, 737		6	
4, 8, 11, 17	92		7	642, 820

APOCALYPSE.

CHAP.	VERSES	NUMBER
I.	8	42, 269, 811
	8, 11, 17	522
	10	36
	10 to 13	29
	11	42
	11, 13, 17	13
	13	{ 10, 468, 737
	15	614, 775
	16, 20	10
	17	42
	17, 18	29, 589
	18	{ 321, 474, 870
II.	1	{ 43, 70, 167, 737
	2, 3	640
	2, 4, 5	72
	2, 9, 13, 19, 26	{ 641
	7	71
	8	{ 13, 29, 42 70, 468, 522
	10, 11	71
	11	88, 853
	12	70
	13	694
	16	72
	17	71, 88
	18	70
	19, 22, 23	72
	23	641
	26	88
	26, 28	71
	28	420
III	1	70, 73
	1, 2	525
	1, 2, 3	72
	1, 2, 3, 7, 8, 14, 15, 19	{ 641
	4	81
	5	88
	7	62, 70
	12	71, 81, 88
	14	23, 70, 490
	15, 16	403
	15, 19	72
	18	913
	20	463
	21	{ 14, 20, 71, 88, 808

CHAP.	VERSES	NUMBER
IV.		36
	1	661
	2	36, 236
	2 to 6, 9	808
	4	166
	5	10, 468, 737
	6, 8	48
	8	522, 811
	9, 10	60, 474
V.		36, 322
	1	10, 737
	1, 7	469
	5	241
	6	368
	6, 9	589
	8	661
	9	483
	10	20, 664, 720
	13	238, 808
	14	60, 474
	16	854
VI.		36
	1	{ 236, 469 737
	4	52
	8	870
	9	392
	9, 10, 11	846
	11	166
	12	53, 312, 379
	13	51
	16	344, 808
VII.	1	398
	1, 2, 3	238
	3	398
	5	134
	9, 10, 11	808
	9, 13, 14	166
	12	53
	17	{ 368, 808, 932
VIII.		36
	1	322
	2	10, 737
	3, 4, 5	278
	4	674
	5	236
	7, 8, 9	290
	8, 9	238
IX.		36
	1	51, 62

APOCALYPSE.

CHAP.	VERSES.	NUMBER.
IX.	1 to 12	500
	2	53
	5, 10, 15	935
	13	322
	19	437
X.	20	657
		36
	1	49, 53
	2, 8	238
	2, 8, 6	398
	3	241
	3, 4	236, 737
	6	60
	9, 10	411
		36
XI.		{ 191, 392,
	1	904
	2	935
	5	839
	6	456, 657
	7	586
	7, 8, 9	603
	8	{ 350, 652,
		711, 880
	9, 10	562
	10	721
	12	340
	15	476
	15, 16, 17	478
	17	811
	18	8
	19	{ 191, 236,
		331, 399
		36, 434
		36, 434
XII.	1	53, 348
	3	{ 10, 101, 270,
		305, 437
	4	51, 711
	4, 15, 17	603
	6	562
	7, 11	379
	9	562
	10	839
	11	846
	11, 17	490
	12	721
	15	148, 409
	17	500, 846
	18	238
XIII.		36

CHAP.	VERSES.	NUMBER
XIII.	1	{ 101, 238,
		270, 540
	1, 3	538
	1, 11	398
	2	694
	5	{ 489, 575,
		935
	5, 6	574
	7	500
	8	256
	12 to 17	834
	13, 14	721
	13, 14, 15	594
	16	347
		347
XIV.	1	347
	1 to 7	955
	1, 3, 4	348
	2	{ 50, 270,
		472, 661
	6	{ 245, 478,
		721
	7	{ 238, 398,
		527
	8	134, 721
	8, 10	316
	9	347
	9, 10	452
	9, 10, 11	601
	10	672
	14	24
		36
XV.	1, 6, 7	737
	2	238
	3	173, 811
	4	{ 173, 586,
		839
	5, 6	692
	5, 6, 8	191
	6	10
	6, 7	895
	12	468
	16	456
		36
XVI.	1	10
	1, 2	316
	2, 3	398
	3	238
	3, 4	379, 811
	3, 7, 12	270
	7	392
	8, 9	382

APOCALYPSE.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES	NUMBER
XVI.	12	20, 444	XVIII.	22	276
	12, 16	716		23	462
	13	594		24	325
	13 to 16	603			{ Doct. of
	4	{ 20,379,500,	XIX.		{ Rom. Cath.
		{ 551,598			{ and 36,
	15	164, 213			{ 614, 626
	17	191		1 to 9	761, 955
	18	331		2	134
	18, 19	194		5	148
	20	336		6	236
	21	{ 399, 456,		7	523
		{ 657		7, 8, 9	960
XVII.		{ Doct. of		7, 9	{ Pref. and
		{ Rom. Cath.			{ 71, 797
		{ and 631		8	173
	8	895		9	20
	1, 2	134, 316		10	{ 325, 490,
	2	20			{ 846
	2, 9, 14	20		11,13,14,16	298
	3	571		11, 16	664
	3, 4, 5	540		12, 18	540
	3, 7, 9	538		13	299
	3, 7, 12	101		13, 14	814
	4	672, 770		13, &c.	821
	5	347, 719		13, 16	166
	8	256, 589		14	{ 166, 299,
	9	336			{ 447
	10, 11	720		15	652, 811
	12	720		15, 22	52
	14	664, 830		17	36, 757
	18	36, 801		17, 18	298
		{ Doct. of		18	720
XVIII.		{ Rom. Cath.		19	20
		{ and 631		19, 20	603
	2	458		20	{ 452, 594,
	3	{ 20, 134,			{ 598, 601
		{ 316, 721	XX.		{ 626
	3, 9	720		1	62
	8	657		2, 3	562
	9, 10	20		2, 9, 10	960
	12	725, 727		4	{ 229, 233,
	12, 16	814			{ 347, 601
	16	672		4, 5	955
	16, 17	725		4, 6	284
	17, 19	406		5	525
	17, 19, 21	238		5, 12, 13	639
	18	456		8	342
	20	{ 8, 79, 586,		8, 9	603, 655
		{ 761		9	599

CHAP.	VERSES	NUMBER
XX.	9, 10	71
	10	{ 452, 504, 835
	11	877, 939
	12	525
	12, 13	841
	12, 13, 14	256
	13	238
	14	490, 835
	15	835
	24	20
XXI.		36, 626
	1	330, 659
	1, 2	547
	1, 2, 5	Pref.
	2	797, 813
	2, 9	612
	2, 9, 10	955
	2, 10	586
	3	585, 926
	5	196
	6	{ 13, 50, 384, 932, 956
	8	{ 452, 835, 853
	8, 9	196
	9	10, 797
	9, 10	{ Pref. and 523, 813
	10	36
	12, 13, 25	176
	14	79
	16	861

CHAP.	VERSES	NUMBER
XXI.	17	243, 513, 960
	18	897
	19, 20	540
	21	501, 727
	22	{ 191, 811, 882, 926
	23	{ 796, 897, 940
	23, 24	43
	23, 24, 25	629
	24	20
	24, 26	249
	25	940
	26	256
XXII.		36, 626
	1	50, 409
	1, 2	501, 489
	1, 3	808
	4	347, 612
	5	43, 284, 796
	6	586
	10	Pref.
	11	173
	12	526
	13	13
	14	899
	15	462
	16	151
	16, 17	522, 957
	17	{ 50, 420, 612, 922
	20	953, 957
	21	961

THE END.

UNIVERSAL
LIBRARY



139 246

UNIVERSAL
LIBRARY

